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Nov. 12, 2014

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Sincerely,

Anna Groff

Interim Editor
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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

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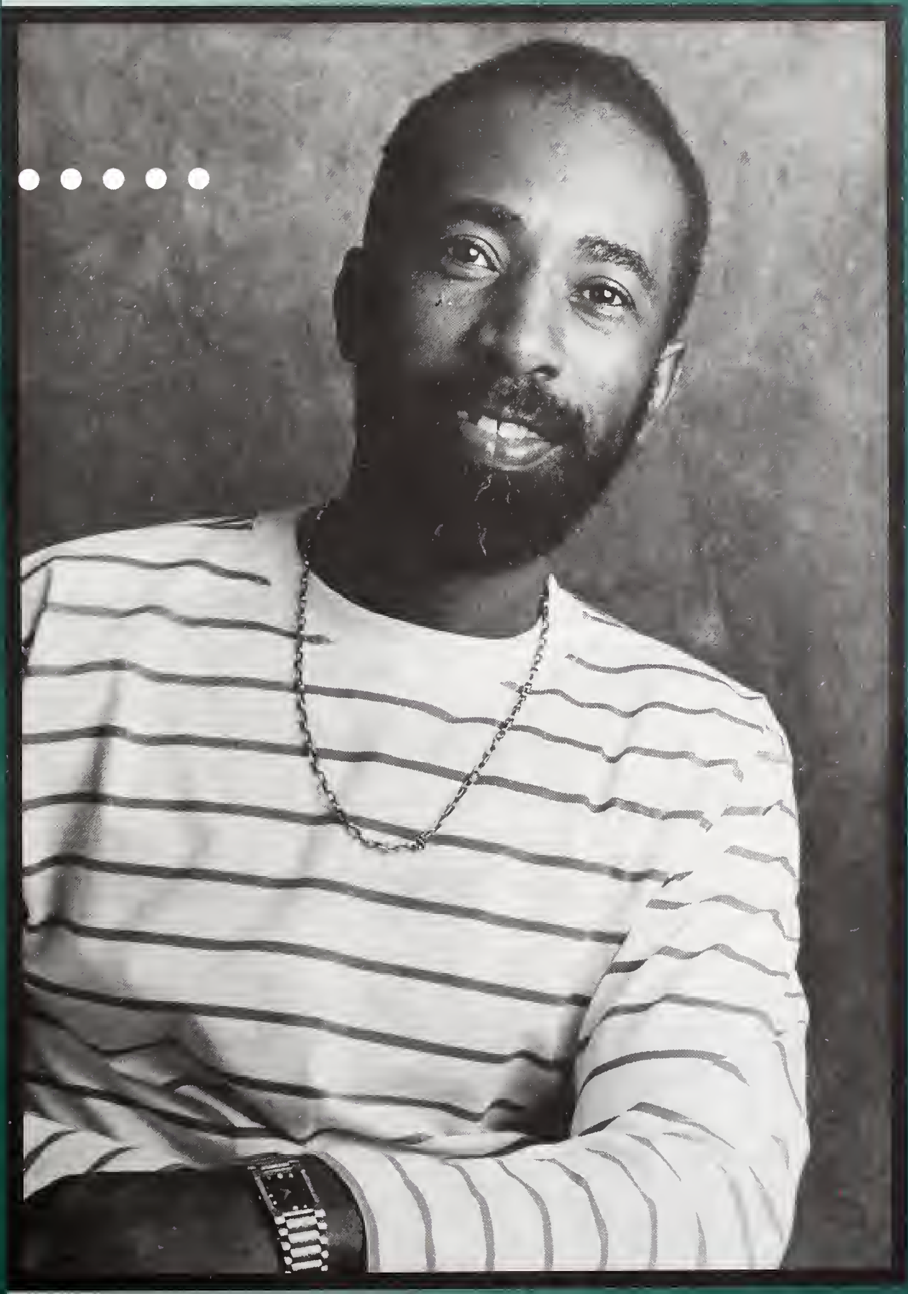
Life in Prison



"A life sentence does not have to mean a death sentence," says Irvin Moore. (See page 3)

Prologue

As we prepared this issue I had to think of the thousands of people living in small, dark cells, locked away from healthy human community. As I enjoyed Christmas celebrations with family and friends, these many prisoners spent much of that time removed from family, reminded each day by their environment that society considers them less than human.

Long gone is the original goal of the penitentiary—a place to lead sinners to penitence. Our prisons are cold fortresses created to dehumanize and punish all who enter. Thank God for all the faithful volunteers who follow Jesus' call to bring "liberty to the captives," who treat prisoners as humans made in God's image.

In my congregation last Sunday a woman who visits prisoners regularly told of one who recently accepted Christ as his Lord and Savior. He, along with Irvin Moore (page 3), Larry Holtz, Craig Datesman, Kenneth Tervalon (page 5) and many others, show that God can bring life to people in prison.

With this issue we begin a regular department called "Profile" (see page 12), which presents stories of people in the church. Learn how an Anglo woman from Vancouver came to be pastor in a Spanish-speaking church in Chicago.

The 1992 index of *The Mennonite* is available to anyone who asks us for a copy. *gh*

Next issue: Prayer and spiritual growth

Cover: Photo is by Howard Zehr.

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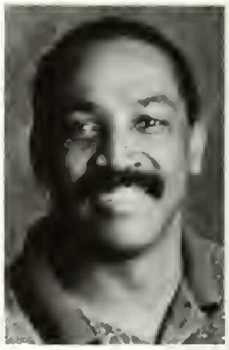

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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A life sentence does not have to mean a death sentence, says this prisoner.

Life in prison

Irvin Moore

> *I learned that the world was immensely larger than I had imagined. I hadn't been off the step.*

I was 19 at the time of my arrest, and I've been incarcerated for 24 years. I'm a ninth-grade dropout. When I came to Graterford Prison in Philadelphia, I was young, fast moving. I thought I knew everything.

I found out that was not the case when I met some old "lifers" who had been here 20 years, 25 years, 27 years.

I would just stop and look at them. And they saw me doing it. They said, "Hey, come here." And we started talking. I was intoxicated with hearing about how they could do this. Some of them had served more time than I had been alive.

They wanted to find out a little about me. "What do you do? Do you read?" they asked. "Well, here's a little something for you to read."

The next day I gave them back the book. They asked, "Well, did you read it?"

"Yes, it was hard."

"Well, tell us about it."

I hadn't read it. I said, "Let me read it again." I saw they were serious about this.

The book was *Man's Search for Meaning* by Viktor Frankl. It dealt with Frankl's experiences in a concentration camp, not unlike the situation I'm in now. Frankl too was in the midst of hell, yet all around him he found examples of human nobility. He saw human cruelty but also experienced human nobility—the human need to rise above one's conditions and experiences.

So I read it. It took me a couple of days. It touched me. I went back to one of the men, and we talked about it.

Then he gave me another book, and another.

We did this for months. I learned that the world was immensely larger than I had imagined. I hadn't been off the step.

Drinking, gambling: I got some buddies and said, "Hey, read this and let's talk about it." Getting the guys in my age group to get involved in education, in learning, was a job. But I wanted to redirect some things we had done prior to that, like drinking, gambling, walking around the institution with our chests out, negative things. Things we thought young men were supposed to do.

So I began talking daily with the guys about this book or that, this topic or that. We talked about positive things, about reading, writing, growth, development. And I found out that the best way for me to learn was to teach.

I started teaching in 1974, about five years after the encounter with the old-timers. The director of education here at the time, Nathan Lewis, encouraged me and a couple of others to "write and see what happens" if we asked some colleges to offer courses at Graterford. We contacted about seven.

When we got the replies back from the college administrators, they said, "Yes, we'll attend."

They came to a meeting here and from that day until now we've had college courses here. We've had men obtaining associate degrees, bachelor's degrees, even a master's degree.

I acquired my teaching certificate, an associate degree in education and a degree in business administration.

When I walk away from a classroom, when I see my students' eyes brighten up and little lights go on in their heads, I feel good. I feel even better when I walk away from a classroom having learned something myself.

Life to us has two meanings. Life is life. The generic term. Being alive, waking up every day and seeing the sun and the stars, the moon. Life is also a sentence to serve. In Pennsylvania, life is to be served until you die.

Not many people in Pennsylvania are aware of that; I wasn't. Some of my family are still not aware of that. They write and ask, "Why aren't you out yet? We just heard about a guy in Idaho who served seven years, a guy in Massachusetts who served six years."

I say, "I'm in Pennsylvania."

"But you've served 20 years already."

"Yes, and life in Pennsylvania is life until you die."

Some people equate a life sentence with a death sentence. The only way I can agree with that is if life itself is death. A life sentence is not a death sentence unless you make it so. We happen to be isolated for a time in a particular location but that doesn't limit the mind.

Since I've been incarcerated my mind has traveled the universe, and I've met a host of people I would never have met living in inner-city, urban, black Philadelphia. More importantly, I have met and come to understand myself as a person, a member of the family of life.

If I succumbed to the pain of a life sentence, it would indeed be dangerous. Succumbing to pain can do things to the mind, the spirit, so you guard against succumbing.

A life sentence is not a death sentence unless you make it so.

There are days, moments when we succumb, when we don't feel like talking. But those are fewer than the days when we are actively doing something, growing, learning and being.

The greatest thing we can do is to learn about self—discover who and what we are. We go through life with perceptions about how society wants us to be or respond.

Instead we need to learn who we are, what we want, how we feel, what we like. We should learn what our strengths, our weaknesses are. Learning about me has been and is an enjoyable trip even in the midst of this life sentence.

Lifers in Pennsylvania who have grown in conscious awareness have hope, an invaluable asset, indelibly imbedded in their hearts and minds. I hope that one day they will get out of here, safe, positive and with a love and lust for life.

Like an insect in amber

Photo exhibit probes 'meaning of life' for lifetime prisoners.

Emily Will

Irvin Moore, a 43-year-old man who has been incarcerated 24 years, likens his life sentence to an insect being encased in amber.

Amber is the petrified resin of certain pine trees; some amber pieces contain fossilized insects. As the resin hardens around an insect, the insect's movements become slower and slower until they finally cease.

"Thank God that I have been able to move enough to keep the liquid around me from solidifying," says Moore. (See his story on page 3.)

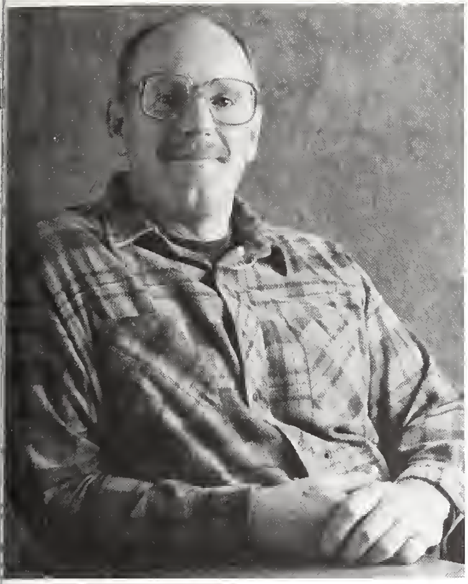
Some 2,400 prisoners are serving life sentences in Pennsylvania for having committed either first- or second-degree murder. Pennsylvania is one of only three states that does not grant parole for people with life sentences.

Moore is among the 600 male lifers imprisoned at Graterford Prison, an expansive, uninviting gray complex north of Philadelphia. Many of the lifers are searching for rays of hope, for kindlings of warmth to keep the amber fluid throughout the long, monotonous years of imprisonment.

Many have found God and a sustaining faith; some have discovered music, art or education; others have become involved in outreach programs to warn youth of the mistakes they've made; some have created community among like-minded men who are fighting to find meaning in the never-ending series of dreary prison days.

"The Meaning of Life," a photo exhibit by Howard Zehr, director of Mennonite Central Committee's U.S.

"The major concern of the present criminal justice system is the harm the defendant is accused of having caused, not what might be done to make things right again," says Tyrone A. Werts, a lifer and president of Lifers, Inc., of Graterford Prison in Philadelphia. Werts, right, assisted Howard Zehr, MCC U.S. director of criminal justice, with a portrait project of men serving life sentences.


Howard Zehr

Larry Holz: *"It's a time of frustration and loneliness. It's being closed in time where everything just passes you by. Having a girlfriend makes it harder in some moments, and other moments it's beautiful to have somebody who really cares about me."*

criminal justice office, was unveiled at Graterford last Oct. 24. The exhibit proved to be one of those warmth-producing events that keep lifers struggling in the hardening amber.

"I believe this is the best photo of me in recent years, and one without the numbers and dates below my chin," wrote Hugh Williams in a thank-you letter to Zehr.

Zehr's exhibit displays no numbers or dates, no prison bars, cells, tattoos or striped prison uniforms, none of the standard elements of prison photography as a genre. Instead Zehr's black-and-white portraits show men who could be taken for bankers, lawyers, musicians or schoolteachers. In fact, some of them do teach school and play music—within prison confines.

Human connections: That was Zehr's intention—to highlight commonalities, rather than differences. "Perhaps the highest calling of photography," Zehr says, "is to find human connections to what seems foreign, unfathomable. Photography can build community when it reminds us of what we have in common with others, helping us identify with people who seem different."

Zehr, a self-taught professional photographer, has always been keen on using photography collaboratively with people, especially those who are oppressed or voiceless, to help them tell their stories and to introduce them to one another. He wondered for years how to put this idea into effect in his own field of criminal justice.

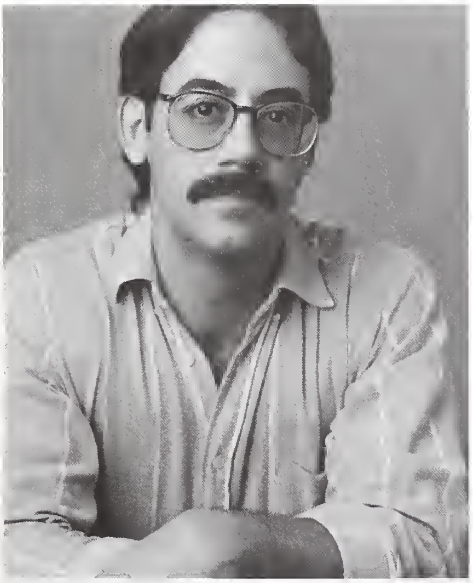
"I had helped start a victim-offender reconciliation program with lifers at Graterford," Zehr recalls. "That got me thinking—who needs to tell their stories more than these men do? Who is more forgotten than they are?"

At the Graterford facility Zehr approached Lifers, Inc., an organization of inmates offering mutual support and opportunities for growth within the prison system; it also works for legislative changes in criminal justice.

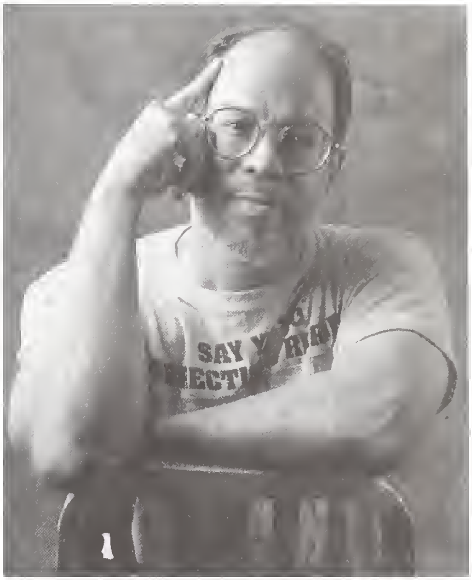
Zehr showed the executive board of Lifers, Inc., portraits he had taken of people living in a New Orleans housing project.

"They grasped the idea and the potential immediately," Zehr says, "partly because they get little positive publicity. If an inmate messes up, though, the press is right there. They could see the possibility of portraying themselves in a human way."

The Pennsylvania commissioner of corrections also gave his OK and asked that the project include all Pennsylvania prisons with lifers, including a women's facility.


Howard Zehr

Craig Datesman: *"All things work for the good of those who love God. So deep down inside I try to tell myself that there might be a reason for all this, a purpose behind it. Other than that, I look forward to little things from day to day—food, a musical performance, a special TV show. The one thing I miss besides family and children is the ability to love, to have a relationship. That gives you reason to go on, to live—just sharing your life with someone else."*



Howard Zehr

Kenneth Tervalon: *"Those parables about the lost sheep, the lost coin, the one about the son who squandered his inheritance are what we're talking about with lifers. Many of us are lost sheep. Many of us are lost coins. And many of us are sons who just went away and squandered everything on lavish living. We'd like to go back and work in the garden as a laborer. Often our fathers would have us back, but our brothers don't want us back. We're asking our brothers to forgive us and take us back."*

Zehr says that the interviews, the opportunity to talk with someone who showed concern for them, was at least as valuable to the men and women as the photos.

Zehr was impressed with the inmates' profound thoughts. "They reflect on life and death in ways most of us don't," he says.

The Graterford lifers honored Zehr for his work at its annual family reunion and awards banquet.

Presenting Zehr with an inscribed desk set, Lifers, Inc. president Tyrone A. Werts, a lifer himself, said, "Mr. Zehr has shown an extraordinary sensitivity to the situation of the lifer here in Pennsylvania, has a genuine grasp of the problems we all face in the criminal justice system and has given unstintingly of his time and good will in ministering to the men of Graterford."

In addition to the exhibit Zehr gave to Lifers, Inc., he is assembling an exhibit of photos and quotations to display throughout Pennsylvania. He also hopes to publish a book of his photos and interviews.

Emily Will works for Mennonite Central Committee Information Services.

What I learned in prison

Lessons from more than 25 years visiting prisoners

Willard Unruh

Our prison system is a monstrous brainwashing and personality-altering establishment. The inmate is reminded daily that he is the "scum of the earth." Does a person ever get over this attack on his self-esteem?

The common wisdom is that if the illiterate can be educated and given good job training, they will become good citizens. This is only occasionally true. It's the social adjustment that is the big hurdle.

Normal daily decisions are mostly denied the inmate: when to go to bed, get up, eat (and be back in the cell house in 20 minutes), what job to do, when to shower (in five minutes), what clothes to wear. His mail is censored. One man told me that when he got out he was so uptight he couldn't dial the telephone.

Responsibility is learned by practice, not by removing it.

Prison is dangerous. One goes in friendless and is thrown together with the toughest elements of society. Inmates are bullied, abused, even killed. Rapists and child molesters are at the bottom of the pecking order and constantly receive threats.

The inmate jealously protects every inch of his territory. This attitude does not drop away at the moment of release. Typically a former inmate perceives that the boss is treating him unfairly or people are talking behind his back. He goes to another job, but it's the same there. Inability to make the social adjustment often puts him back in prison.

One inmate told how, at age 10, he had been hit in the face with a two-by-four and then forbidden to show any resentment. When I suggested that discovering we are loved can melt a lot of anger, he said, "How can a person know love if he has never experienced it?"

Younger inmates are typically full of rage at being confined, having to put off careers, unable to enjoy what other young people are enjoying. Their wives may leave them. Often parents and relatives reject them. They receive few if any visitors.

Some men decide not to apply for parole, rather serving their full time so no one will look over their shoulder when they get out. These may be the ones who decide to continue their lives of crime. There is much time in prison to analyze what went wrong on the last job and compare technique with others. Prisons are schools in crime.

Some become accustomed to prison. There's job security, food, a warm bed and occasional entertainment. When they get out, the hassle of finding a job and making ends meet is too much, so they do a nonviolent crime to get back in. Recently an inmate at an honor camp here in Kansas left with a state pickup a week before his parole was due. Charges of auto theft and escape will assure him a place to stay.

Getting out is no small matter. A person gets $100, a suit of clothes and a ticket to his place of parole or release. Even if he starts working immediately, $100 doesn't pay the deposit and first month's rent on a

Sunrise Photo

A dangerous place: *Inmates are reminded daily that they are the scum of the earth.*

room, food, work clothes and transportation to the job until the first paycheck. If he has no relatives or friends, where does he turn? A "normal" person would be hard put to handle this.

If the fellow's wife stuck with him there are strains in reuniting. She has been managing on her own, now has to share. If there are children they have changed, don't really know their father and won't accept his authority.

The felony conviction continues to dog the ex-con. On every job application the question jumps out at him. Even nonviolent people are met with fear and distrust. They wonder why, after having paid their debt to society (whatever that means) they continue paying year after year.

Families of offenders suffer, too. They lose their breadwinner and may have to go on welfare, and in cases of violent crimes they are often ostracized by their neighbors. This concerns those inside, but they are helpless.

Social damage: Have I overstated the effect of prison on the prisoner? Karl Meninger wrote in *The Crime of Punishment* more than 20 years ago, "I suspect that all the crimes committed by all the jailed criminals do not equal in total social damage that of the crimes committed against them."

Everyone ignored Meninger's pleas for constructive change. Today, with more than 1 million people behind bars, the United States has the highest percentage of people in prison of any country in the world. At nearly $17,000 per person per year, that is a staggering $17 billion expense.

So how should we treat the offender? First let's ask why people go to prison.

I believe the turmoil of broken homes and physical, verbal and sexual abuse plays a large part. Use and abuse of alcohol and drugs contribute. Offenders do not feel a part of the community and have no commitment to accepted standards. All this must be dealt with in helping them become useful individuals.

As Christians we believe we all are prone to sin and must constantly guard against succumbing to temptations. When we do, the way back is confession, reconciliation and, if necessary, restitution. I believe that is also the way to deal with offenders.

This insight came to some Mennonites in Ontario and Indiana, and out of this has grown the Victim Offender Reconciliation Program (VORP).

VORP tries to bring about reconciliation and restitution. Victims are often upset, angry, fearful. A face-to-face meeting usually helps alleviate emotional distress.

A man intent on assaulting a female real estate agent made a date to meet her in the evening at a house for sale. She escaped, but the incident so obsessed her that she could hardly think of anything else. It affected her sleep.

The man was caught. About a year later she agreed to a face-to-face meeting. There for the first time the man realized the trauma he had caused. She was released from her fear and could put it out of her mind for the first time. Others testify to similar results.

Our adversarial system of law, in which the prosecutor has to get convictions, does not lend itself to this kind of solution. Public perception is also against it. Anyone accused of a crime is immediately considered dangerous and without human dignity.

A classic example is a picture taken during the air traffic controllers strike several years ago. One moment a man was a respected member of the community, the next he was under arrest and in handcuffs and leg irons.

Of course, mediation does not always work. If one party is recalcitrant, peace cannot be made. Offenders may have trouble sticking to their promises of restitution.

However, some Christians believe that offenders' lives can be changed. Jesus came to seek and save the lost. How may we ignore doing the same?

Some violent people need to be imprisoned to protect society. Yet even these who are consumed by rage may be salvaged, I believe, if they experience the love of God and of people.

Over the years I have grappled with how to present the gospel in non-theological language to people with no religious training. Jesus never used words like "justification" or spoke in archaic "King James" Aramaic.

Discipleship: I have become suspicious of man-made formulas because they do not help people change their lifestyles. For example, "accepting Christ as your personal savior" is accepted as biblical truth, though that phrase is not found in the Bible. It does not require discipleship. It lets an inmate say, "I was saved six weeks before I got busted." Saved from what? Not from rotting in prison.

Views of the atonement are confusing or mechanical. Jesus pays the price, and we get the benefit. Or some say that Jesus died to ransom us. Who got the ransom?

When our brother or sister wrongs us, we are to forgive without anything in exchange. But it is taught that for God to forgive us, Jesus had to die. Are humans to be more magnanimous than God?

I am in no way belittling Jesus' death on the cross. When we seriously contemplate it, it grabs our emotion and intellect. But when we try to define it we probably limit it for someone else's understanding.

What of the crime wave inundating the world? Laws and prisons will not control it. The only way it will be stopped is by changing people's lives. The only institution in that business is the church, but Christians are mostly indifferent and apathetic, mostly concerned with what goes on inside church walls and in general favor harsher sentences, even capital punishment.

I have gained far more than I have given in these years of visiting prison, lessons that could not be learned any other way. Lately I have realized that I have been treating the symptoms and not the disease of criminal behavior. What are we doing to keep people from going to prison in the first place? That is the task too often left undone.

Willard Unruh, North Newton, Kan., an "M-2" partner at the Kansas State Industrial Reformatory in Hutchinson, Kan., since January 1965, visits an assigned inmate once a month.

The long wait in a Montana prison

A Mennonite pastor waits with two Native brothers who are on death row.

Larry Penner

Vern and Lester Killsontop are sitting in a maximum security prison in Deer Lodge, Mont., waiting for death. "They don't attend anything; they don't *do* anything," says Willis Busenitz, who has visited the brothers during the past four years, since they were imprisoned.

When the brothers were called to trial, they went to Busenitz, pastor at White River Cheyenne Mennonite Church in Busby, Mont., their hometown. He knew them and had tried to build a relationship before. "Everybody sort of knows everybody in Busby," he says. He testified at their hearings, held in two different cities 300 miles away. The two Native Americans were tried by all-white juries. "I think race was a factor [in receiving the death sentence], but I have no scientific evidence," he says. He says he feels the prejudice when he as a "white man" goes to Miles City, a town just off the reservation, wearing beads or clothing that identifies him with the Native Americans he pastors.

Malcolm Wenger

'I've seen spiritual growth': *Busenitz*

The brothers were sentenced for torturing and killing a white man from Miles City whom they had met at a bar. There were three women with them, who received sentences from 10 to 40 years. The brothers received the death penalty. Busenitz still asks how two men can be charged and found guilty of the same killing.

They had been drinking. "It's always related to alcohol and drugs," Busenitz says. Their father has also had struggles with alcohol, but also has a real faith, he says.

Of the 67 inmates in maximum security, Vern and Lester are two of only three who go to visit the prison chaplains. Vern loves reading and often reflects with Busenitz on scripture passages he has studied. "I've seen tremendous spiritual growth in his life," Busenitz says. "He has a lot to say to me."

Both brothers were baptized at different points while they were in prison. "They speak a lot about their hope—at least for the life hereafter. Sometimes they see no hope for this life," Busenitz says.

Riot: In September 1991 a riot broke out in maximum security. Although the brothers refused to participate, they were stripped and tied with the other prisoners when the riot was broken.

After the riot they prayed they would not be called to testify against the rioters. Other prisoners already sneered at the brothers as they passed to visit the chaplains. Now they have been called to testify against their inmates, and fear further abuse. "We're really not safe here," they say.

The brothers talk of a "satanic power" they feel in the prison. "Vern talks about the evil power that's there," Busenitz says. The brothers tell him, "You can just feel it, sense it, know it's present." Busenitz says that perhaps there is satanic ritual or worship in the prison—he can't know for sure, but the hate that is there wears on Vern and Lester.

Busenitz is struck by how the brothers have maintained their spirits in the prison. "They recognize they didn't get a fair trial and they could be resentful about that," he says. "The rest of the prisoners are bitter and sour, resentful and angry and display that regularly."

"I'm not saying they're not human," Busenitz says, "but they try to look on the positive side." But it's hard to be positive in prison. At times he has detected a "give-up attitude" in Vern. "I'm tired of being here, I've been here four years," he remembers being told.

• • • • • • • • • • • • •

"[The two brothers] speak about their hope—at least for the life hereafter. Sometimes they see no hope for this life."

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Today Busenitz visits the brothers twice a year, and the Busby church prays for them. Both their cases are being appealed. Meanwhile, they wait.

Larry Penner is assistant editor of The Mennonite.

Letters

Epidemic diseases and moral acountability

In 1992, 500 years since the Indians welcomed Columbus to America, we have been called to confess the sins of our European ancestors in their brutal conquest of the new world. There has been much to confess. It was a history of violence, slavery, racism and disregard for human dignity. Tens of millions of people met premature deaths as a result of this encounter between whites and reds. It was a tragedy of unspeakable proportions that we have only begun to comprehend.

Historians and demographers today unanimously agree that the overwhelming majority of these deaths of Native Americans were the result of epidemic diseases. The Indians had no immunities to smallpox, measles, typhoid fever and other European diseases. Their communities were devastated and their societies demoralized by epidemics which no one in the 15th and 16th centuries could understand. Neither Europeans nor Native Americans knew what caused the epidemics or how they could be stopped.

The literature of the quincentennial, including articles in Mennonite publications, has held the Europeans morally responsible for these epidemics. One widely published article (Sept. 22, 1992, issue, page 421) reported, "As many as 70 million Native people who lived in the Americas when Columbus arrived died within the next 150 years." The author asked, "How could good people do such horrible things?"

Strictly speaking, of course, *all* the people living in the Americas in 1492 (as well as anywhere else in the world) had died "within the next 150 years." But is it fair to pronounce guilt upon the Europeans for epidemics they neither intended nor understood? Would it not be better to admit that we do not know why God allows epidemics among uncomprehending peoples? If we indulge the bad habit of blaming people for smallpox in 1492, will we encourage the same moralistic attitude toward epidemics in our own time?

Columbus has much to answer for. We who live in solidarity with European civilization have much to confess and much to make right. We also have unfinished work in learning to think clearly and responsibly about epidemic diseases and moral accountability. *Jim Juhnke, North Newton, Kan.*

Clarify news article

We regret that the Nov. 10, 1992, article, "Illinois Churches Consider Ministry to Homosexuals" (page 498) may have created incorrect impressions about the Illinois Mennonite Conference's position on homosexuality.

In March the IMC annual conference delegates specifically affirmed and adopted the Purdue '87 Mennonite Church General Assembly Statement on Human Sexuality. That statement makes two main points. First, it affirms "biblical standards" for the sexual conduct of Christians. Specifically it states, "We understand the Bible to teach that genital intercourse is reserved for a man and woman in a marriage covenant. … It is our understanding that this teaching also precludes premarital, extramarital and homosexual genital activity."

Second, the Purdue statement calls for confession of fear-based and unloving attitudes toward those with a different sexual orientation, and commitment to further biblical study, dialogue and obedience to God's will as it emerges.

Our Sept. 11-12 conference, "Equipping the Shepherds," began with affirmation of the Purdue statement as the framework for the event. Our main speaker, Enos Martin, was clear about his agreement with Purdue '87. We believe the conference enhanced the ability of Mennonite leaders and churches in Illinois to carry forth the twofold challenge of the Purdue '87 Statement on Human Sexuality. *Illinois Mennonite Conference executive committee: Paul Sieber, Calvin Kaufman, Marilyn Eigsti, Kenneth Weaver, Harold Neumann*

Get to know a gay or lesbian person

It has been frustrating and disheartening to read the letters written by my fellow sisters and brothers in Christ whose content have no regard for those who identify themselves as sexual minorities.

Some of the letters spoke about lesbians and gays as if they are subhuman, not like you and me. How can we impose what we believe is "natural" or "right" upon someone who has identified herself or himself as lesbian or gay for a lifetime? We heterosexuals cannot possibly understand what it is like to go through life as an outcast (in some communities), merely because one's sexual orientation is different from ours.

There are many people who are gay and lesbian, people we see and talk to on a daily basis perhaps. But because of homophobia, the fear so many of us have toward homosexuals, many are not comfortable coming out or able to be themselves among us.

Whether or not you believe homosexuality is a sin, please think before you say something derogatory or hateful about my lesbian sister or gay brother. She or he may be in the room or even standing next to you. And before you talk about how a gay or lesbian person acts, try getting to know someone who openly identifies himself or herself as such. More importantly, get to know that person as a fellow human being—and know that you are both loved *equally* by our Creator. *Vicki Epp, Seattle*

The Bible and homosexuality

This is in follow up to my letter (also signed by my husband and nine others from the Seattle area) opposing exclusion of a homosexual student from the Associated Mennonite Biblical Seminaries (Sept. 8, 1992, issue, page 392).

I wish *The Mennonite* would publish only a letter writer's city and state or province and not the full address. My husband and I have received a couple of angry letters at our home, including an anonymous piece that begins, "You have struck a bargain with death" and continues in a tone that I can only call sick. It makes me uncomfortable that this sort of person has our home address.

I am afraid some who disagree with my position inferred disrespect from my letter. I am sorry for that. I meant to acknowledge that people who disagree with me base their views, at least in part, on Scripture, albeit Scripture passages that reasonable people may interpret differently.

Nevertheless, I am not persuaded that monogamous, committed homosexual relationships are necessarily immoral or sinful, either by the biblical discussions of marriage, such as the Genesis 1-3 passage cited by Mr. Durksen in the Oct. 27, 1992, issue, or by the many passages condemning sexual immorality, such as those cited in a letter sent directly to me. While there are several discussions of marriage that refer to male and female partners, that may in part be because the vast majority of the population to which these pronouncements were directed were heterosexual in orientation and because of the procreational aspect of heterosexual marriage. These discussions are not necessarily inconsistent with a definition of marriage as a loving, lifetime commitment that allows for sexual intimacy, whether between people of the same or the opposite sex. Nothing in the context of Genesis 1-3 or other biblical discussions of marriage that I am aware of suggests that the author intended to address the issue of same-sex marriage. And the biblical passages speaking against sexual immorality do not, in general, address the issue of whether homosexual conduct is necessarily immoral.

Biblical passages that appear to discuss homosexual conduct include Genesis 19:4-5 (from the story of Sodom and Gomorrah) and Romans 1:26-27. The story of Sodom and Gomorrah appears to be one of rampant promiscuity, not monogamous commitment. From his apparent reference in Romans 1:27 to sexually transmitted disease, Paul, too, seems to be discussing promiscuity, not sexual conduct in the context of a lifetime commitment. It seems *possible* that Paul never seriously considered the question whether a same-sex relationship *could be* equivalent or analogous to heterosexual marriage and that he never sought the guidance of the Holy Spirit on that question. At least, he does not discuss that question directly. *Maxine Stansell, Seattle*

Editor's note: *We have decided to include the name, city and state or province at the end of each letter instead of the writer's full address. Anyone wishing to correspond with a writer may send their letter via* The Mennonite, *Box 347, Newton, KS 67114.*

Inside
Mennonite
One congregation's experience with mental illness
(See page 483.) 338

Another perspective needed

I was most impressed by the sensitivity shown in your Nov. 10, 1992, issue toward people like myself who have been diagnosed as mentally ill. I was grateful for the quotes from "The 14 Worst Myths About Recovered Mental Patients." Would you please let me know how to obtain the entire list?

I was also impressed by "Surviving Suicide" (page 486) and my heart goes out to Mr. Wiebe. I can't tell you how I admire his courage in sharing his pain. Ms. Jantzi's article (page 485) was also interesting.

However, I didn't see any articles by anyone who is actively under treatment with mental illness. Perhaps I misread the magazine, but I wondered if something from someone like myself who is actively under treatment and in remission would present our viewpoint in a way that would allow our brothers and sisters to understand better our hopes and dreams rather than those of the therapeutic community or those who have tasted the tragedy of mental illness in their family without seeing Christ's victory winning through.

Thanks for a wonderful issue. *Stephen Fluck, Quakertown, Pa.*

Enter professions carefully

Last year I interviewed for a hospital residency position. Since I am trained as a foot doctor, I was surprised when asked whether I would assist with abortions as a resident.

I believe that abortion is not only permissible but mandatory in some cases. My criteria are stricter and more conservative than a hospital's. I doubt any residency program would let me pick and choose based on the ethical factors in individual cases. I would have had to refuse categorically to assist (an option that is respected).

Any profession, especially politics (Oct. 13, 1992, questionnaire, page 440), faces similar decisions. A Mennonite can faithfully hold a limited number of political offices, and a Christian can faithfully hold a larger number. But even in a supposedly safe position the question may arise, "Are you willing to assist with ... ?"

People who enter a profession unwisely are binding themselves to be taken where they do not wish to go. *Jon C. Olson, Syracuse, N.Y.*

Questions about voting

Why do Mennonites vote in national elections as they do? All answers deserve hot-seat scrutiny.

1. "I vote a straight ticket like my folks did." Our Believers' Church approach (individual decision) belies such a flimsy stance.
2. "Kingdom theology of reliance on God produces a suspicion of government, and thus we vote for the party of 'little government.'" Fear of "big government" appears small for Mennonites, however, when it comes to their acceptance of alternative service for COs, agricultural subsidies, income-tax sheltering.
3. "Family values is the reason we voted this time as we did." But Mennonites have been voting "this way" before family values became a political issue. Anyway, family values are hardly the property of one party.
4. "Government should take a small role of involvement in social issues." But aren't Mennonites committed to justice issues and doing what the Bible asks, praying for the government, that it do its things, which both in Romans and in the United States includes "with liberty and justice for all"?
5. Why else do Mennonites largely vote the way they do—Republican? A cherished value is the work ethic. "No work, no food" was for me a biblical quote as familiar as "Jesus wept" and "God is love." There was a second set of proof texts, seemingly in tension with the first: the parable of the Good Samaritan, justice passages and that encounter with Jesus advising, "Go, sell and give to the poor."

Do Mennonites in their voting

prioritize the one set of proof texts over the other, the stewardship of gifts over the stewardship of giving? If so, is this the way the world has massaged Mennonites, or is this just what some call it—selfishness?

I think it is uncanny that Mennonites would join those who find themselves with the "haves" and not attend those who can't afford health care, who are unemployed, who need better education, who (Third World people) produce for the American way of life, often at subsistence wages. I also think it is ironic that Mennonites would join those who not only prize financial elitism but praise military power to keep "our way of life." What is really being said when Mennonites are counted with Mormons and with Dutch Reformed in largely voting one way?

6. Should not the litmus test for Mennonite voting be not party but principle and people? As a candidate for U.S. Congress in 1980 and 1982, I attempted to work on this with a comprehensive reverence-for-life platform. My mentors were Republican Senator Mark Hatfield of Oregon and then Democratic Congressman (now Senator) Paul Simon of Illinois, because of what they stood for and how they conducted themselves for peace and education.

I am thankful that Kauffman and Driedger found that Mennonites are voting out of a sense of conviction. I am grateful that Daniel Liechty from one of our oldest U.S. Mennonite congregations (Germantown, Pa.) helps us see that Anabaptists did not set government up as the highest good but that our political ethic ought to extend into involvement and support for monitoring watchdog groups to prod the government to live up to its own ideals and that witness to the state and society is an integral part of faith itself. I am happy that a Mennonite pastor (John Rempel) living and serving in the Big Apple, where he can see the efforts of the United Nations, can see that "the church works with the UN, not because we believe the earth is getting better but because we believe God blesses efforts to overcome strife and achieve righteousness."

In the Christmas season we dare to be thankful for the One who came to live among us as truth and life. His mother sang about what kind of a mentor God elected for us (filling the hungry with good things, sending the rich away empty); Jesus, at his inauguration, interpreted one of the prophets, proclaiming a "happy new era" of release to the captives, recovery of sight for the blind, freedom of the oppressed; Jesus reminded at the close of his "presidency" that the final judgments are based upon those elected efforts and energies that helped the disenfranchised. In whatever political party we find ourselves, our high calling includes being such salt and light. *LeRoy Kennel, Schaumburg, Ill.*

God has no superstars

The editorial "It Could Have Been Any of Us" (Nov. 24, 1992, issue) was moving.

At a theological level I can say that it helps express and reinforce our Anabaptist belief in the priesthood of all believers: We don't believe that God has superstars. At a personal level I can simply say that it challenged me to commit anew to doing the ordinary tasks that God sets before me. *David Schrock-Shenk, Akron, Pa.*

Wonderful word

When I read in the article "Finding God in Dirty Dishes" by Jonathan Larson (page 511, Nov. 24, 1992, issue) that he "moiled" in the kitchen, I went to the dictionary to check if this were a typographical error. What a discovery to find this wonderful word, "moil"—and besides, a good "Scrabble" word.

There is much struggle ("scrabble") and toil ("moil") to do (work, feeding sheep) before the night comes. *Anne Reichenbach, Columbus Grove, Ohio*

Lighthearted

My letter, appearing in the Nov. 24, 1992, issue of *The Mennonite*, was meant to be taken in a spirit of lightheartedness. *Elizabeth Claassen, Moses Lake, Wash.*

A left-wing bias

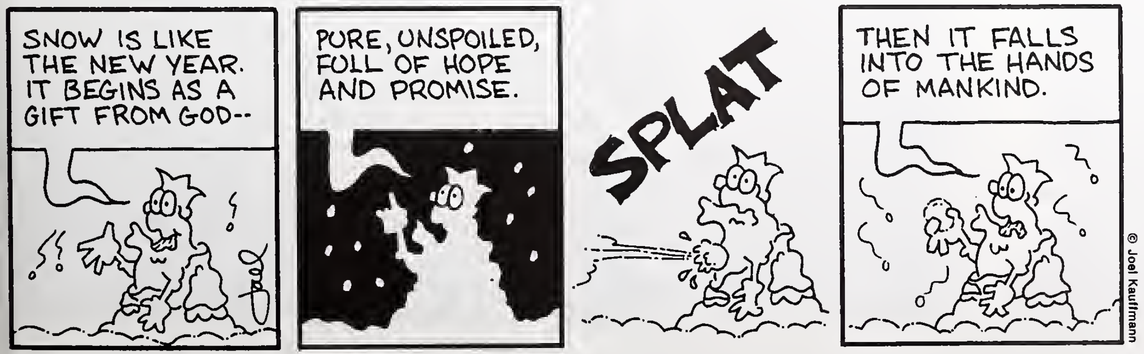
I appreciated John H. Redekop's eight answers to critics in "Why Apologize to Native People?" in *MCC Contact* (Dec. 8, 1992, issue), except for no. 3: "MCC 'has become a haven' for left-wing agitators and has a 'leftist agenda.' I'm not sure what 'leftist' means here, but the context suggests an emphasis on peace and justice."

Several of us have given plenty of examples of the harmful *part* of the agenda over the years. To summarize just one point, our church leaders have sought Christian understanding of the human failings of left-wing but not right-wing dictators, and they have strongly criticized our governments and right-wing dictators but have criticized left-wingers weakly if at all.

We actually hurt peace and justice by directing far more attention to the millions of innocent victims of the rightists than to the tens of millions slaughtered by the leftists. The excuses for this have been given and answered. For example, we apply the mote-and-the-beam priciple to "our" government, suggesting that our identity (for "self" criticism) is more North American than Mennonite and that we don't have to speak for the vaster, tongue-tied masses elsewhere.

Maybe we should apologize for those massacred in numerous other countries because we "passed by on the other side" and other reasons. Then let's work on the next century's problems, such as Islamic fundamentalism, depletion of resources and plain old sin. *Ronald Rich, Bluffton, Ohio*

Pontius' Puddle


SNOW IS LIKE THE NEW YEAR. IT BEGINS AS A GIFT FROM GOD--
PURE, UNSPOILED, FULL OF HOPE AND PROMISE.
SPLAT
THEN IT FALLS INTO THE HANDS OF MANKIND.
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...Profile

'What would God want with a chicken like me?'

Ingrid Schultz follows God's call from Vancouver to Bolivia to Chicago.

Carla Reimer

When Ingrid Schultz was considering a Mennonite Central Committee assignment in Bolivia more than 14 years ago, she asked her pastor, "What would God want with a chicken like me?"

Erwin Cornelson, then pastor at Sherbrooke Mennonite Church in Vancouver, responded with a verse from 2 Corinthians 12:9: "My grace is sufficient for you for my power is made perfect in weakness," recalls Schultz.

With her pastor's encouragement and a giant leap of faith, Schultz accepted the MCC assignment. She loved her work with rural Bolivians so much she ended up serving seven years there between 1978 and 1989.

Much to her surprise, her assignment in Bolivia provided a "stepping stone" to work with Spanish-speaking people in the United States. Schultz had always assumed that she would return overseas once she had completed her Master of Divinity degree from Associated Mennonite Biblical Seminaries in Elkhart, Ind.

However, she changed her mind after a year of service with Comunidad de Fe, a Hispanic Mennonite congregation in Chicago. Schultz worked with the Chicago church for seminary credit from September 1991 through August 1992 under SCUPE (Seminary Consortium for Urban Pastoral Education).

"Transformational and empowering" are the words Schultz uses to describe her experience at Comunidad de Fe. She said her involvement with the congregation gave her the courage to recognize her own gifts. "It allowed me to say out loud that I feel called to the pastoral ministry."

As a result, she was more than happy to accept the invitation to be the pastor at Comunidad de Fe beginning this past September. She was officially installed as the pastor on Nov. 6, 1992.

Gang activities: Comunidad de Fe is located on the southwest side of Chicago. Like so many urban communities, the area faces increasing problems due to gang- and drug-related activities. Even the neighborhood children are not immune to the surrounding violence, she says.

Even though Schultz is well-versed in city life, having grown up in Vancouver, she had a great deal of trepidation about living in Chicago. "I was overwhelmed at first. It does take courage and strength to live in the city of Chicago," she says. "But with God's power I can do this."

Gerardo Morales

Cross-pollination: *Ingrid Schultz welcomes Nicolasa Guerrero into the church following the woman's baptism on Dec. 6, 1992.*

The members of Comunidad de Fe were instrumental in making her feel at home. During her year with SCUPE she lived with Amanda Sanchez and her nine children. "Although Amanda receives social assistance, she graciously opened up her home to me," says Schultz. "She trusted that God would provide. She always had room for another person at her table. Her faith was a challenge to me."

Schultz was also challenged by the way church members shared their personal concerns with each other. "As an Anglo, I'm not always ready to be so open. I had to struggle with that as well as really believing in the power of prayer," she said.

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"The city has to be a central focus of mission for the church. ... If there is any hope for the city it is in the church."

Ingrid Schultz

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Now, as the pastor of the church, Schultz does not doubt that there will be struggles ahead for her as well as the congregation. "There are plenty of pressures on families here. People are living on the edge economically," she says, noting that the members, who are primarily from Colombia and Mexico, have difficulty finding employment. An average of 50 people each week attend Comunidad de Fe, which meets in a Methodist church building.

Since so many of them are first-generation Christians, a lot of education is needed. "We're struggling with questions like, What does it mean to follow Christ? What does it mean to be Hispanic and Mennonite? What does it mean to be a church?" Schultz says.

Still, she is impressed with their enthusiasm: "It's a miracle that God has brought these people together despite their differences. There is a real sense of family.

"The city has to be a central focus of mission for the church. A lot of Mennonites are moving out to the suburbs. If there is any hope for the city it is in the church," she says.

She fervently believes that Anglo and Hispanic Mennonites have a lot to offer each other: "I hope there will continue to be a commitment to learn to know each other. This congregation has a lot to learn and a lot to teach. We need cross-pollination."

Carla Reimer is news editor for the General Conference Mennonite Church.

MCC critiques presence of troops in Somalia

Akron, Pa. (MCC)—Mennonite Central Committee has refused to endorse the U.S.-led international military effort to help ensure delivery of food and medicine in Somalia.

"MCC recognizes that U.S. military intervention in Somalia is driven by humanitarianism and affirms that motivation," said Eric Olfert, MCC administrator for Somalia.

"However, MCC representatives in the Horn of Africa (where Somalia is located) raise serious concerns about whether the military approach will actually meet the humanitarian objective."

Olfert said experience has shown that pastoral societies—such as in Somalia—don't usually take kindly to foreign military intervention. He fears that the intervention could result in increased tension culminating in fighting between the foreign troops and nationals.

To illustrate this point, Marv Frey, MCC administrator in Winnipeg, quotes a Somali proverb: "All Somalis will band together against the non-Somali intruder." Frey served with MCC in Somalia from 1981 to 1984.

Another fear is that military intervention—despite good intentions—may block any progress toward peace already achieved and endanger international aid efforts already in process.

MCC is currently

- sending emergency food relief to

Kenyan calls for food-peace link

Winnipeg (MCC)—Food aid for starving people in war-ravaged countries is not a long-term solution and may actually prolong the fighting, says Dr. Kabiru Kinyanjui, member of the Nairobi Peace Initiative in Kenya. "Every year relief agencies provide food and are told the situation is urgent," he told representatives from various North American relief and development agencies at a food, hunger and public action seminar held here in October.

War continues, he said, even as agencies distribute food; the government buys guns instead of feeding people. "This creates a serious moral dilemma [for donors]," he said. "The relief agencies are left to clean up the mess left by the fighters."

Hershey Leaman (MCC)

'Look at sustaining peace': *Kinyanjui*

But, he said, "we cannot stop providing the food aid. Indeed it is proper that [agencies] provide food aid." He said it's time these agencies link food aid with a peace agenda. A certain percentage of money for food aid, for example, could go to peace initiatives at the grass-roots level in unstable countries.

He said that reconciliation between warring groups must be done in the villages where fighting takes place. Church and relief agencies must look again at the role of elders and tribal leaders, Africa's traditional way of making peace.

"Conflicts in Africa aren't new—the intensity is. Reconciliation is as old as Africa," he said. "We need to look at sustaining peace ... at turning swords into ploughshares. We need more hoes in Africa than guns." *Rick Fast*

A new Mennonite center opened in Moscow in December. The Commission on Overseas Mission of the General Conference will share office space and staff with Mennonite Central Committee in the three-room apartment space near Moscow State University. "Many people in the former Soviet Union are seeking faith," says Hansulrich Gerber, MCC Europe secretary. "We hope this center can serve as a place for people to meet for spiritual nurture and to explore faith issues."

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The joint Environmental Task Force of the General Conference Mennonite Church and the Mennonite Church met Nov. 13-15, 1992, in Chicago. The group reviewed an environmental stewardship survey, intended to gather input and build a Mennonite environmental stewardship network. People interested in participating should contact Jocele Meyer at 24516 TR167, Fresno, OH 43824.

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Sexual abuse and domestic violence among Mennonites were discussed at a conference held Oct. 30-31 in Clearbrook, B.C. Carolyn Holderread Heggen, one plenary speaker, told participants both pastors and congregations have responsibilities. Pastors need to be honest about their power and potential to abuse, set guidelines for counseling and understand the issue in the larger context of culture, socialization and spirituality, she said. Congregations can set structures that equalize power, provide greater accountability, have realistic expectations of the pastor and build emotional support for the pastor. "The most profound problem is the imbalance of power, which leads to betrayal of trust," she said. Mennonite Central Committee British Columbia sponsored the conference. *(Christian Week)*

An atheist filed a petition with the school district in Brooklyn Center, Minn., seeking the removal of the Bible from public school libraries in the district. Gene Kasmar, 55, claimed the Bible's content is "lewd, indecent and violent," unsuitable in a school and learning environment. He offered 20 pages of examples, citing biblical references to concubines, explicit sex, child abuse, incest, scatology, wine, nakedness and mistreatment of women. The petition, which other atheists refused to support, was later denied.

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Many aboriginal women in northern Ontario lie about when their babies are due or go into hiding because they don't want to give birth outside their communities, a royal commission was told during hearings in Toronto. Pregnant women are flown out two weeks before their due dates and labor is induced if their babies aren't born on time, said midwife Vicki Van Wagner. "We are told that separation from families causes pain and can contribute to family violence," she told the Royal Commission on Aboriginal Peoples. "Fathers and siblings miss the opportunity of making a connection to a new family member from the beginning." *(Canadian Press)*

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The Inter-Collegiate Peace Fellowship brought together nearly 50 students from Goshen, Fresno Pacific and Conrad Grebel colleges and Swift Current and Bethany Bible Institutes Oct. 29-31 at Concord College in Winnipeg. Workshops focused on interpersonal conflict, family violence and conflict in "peace churches." Other workshops looked at national and international concerns. If we are committed to what we believe, we must stop putting the God of peace into small catagories, said Concord theology professor Gordon Matties, "We begin to resemble what we worship." (*Mennonite Reporter*)

Somali refugees in Kenya. About 750 metric tons of food have been sent to refugee camps over the past 12 months;

- actively exploring new food requests from Somalia—for example, the possibility of sending food to northeast Somalia;
- working with a number of Somali groups to promote peace in the country;
- working with other nongovernmental organizations and Somali friends to find ways to disarm Somali gunmen. One suggested option is the possibility of a vocational training program for youth currently carrying weapons. MCC would encourage them to trade guns for job training.

MCC continues to meet with Somali groups located in North America interested in building peace in their homeland. Olfert said these groups still have strong ties to the various clans in Somalia. A lasting peace will more likely be built through the grassroots efforts of such groups than a foreign military presence, he said. *Rick Fast*

Mission worker recalled for misconduct

Newton, Kan. (GCMC)—The Commission on Overseas Mission dismissed long-time COM worker John Sommer in mid-November after he admitted to sexual misconduct involving a number of women. COM is part of the General Conference Mennonite Church.

As a result, Sommer and Sharon, his wife, left their COM assignments at the Japan Anabaptist Center in Tokyo Dec. 22, 1992. They began their assignments there last August.

The dismissal came after a number of women brought statements to COM staff last September and October alleging that they had experienced unwanted sexual advances from Sommer while he was with COM. The alleged advances took place in North America over a period of years until August 1992. Sommer had worked with COM in various capacities for 22 years. Prior to his assignment in Tokyo, he was the COM secretary for Asia.

COM staff and executive committee members were aware last March of concerns about Sommer's behavior toward women. However, they said that Sommer had assured them his behavior of several years earlier had been adequately addressed and was not currently a problem. They were not aware of the extent or seriousness of his actions until further statements were shared in the fall.

Two COM staff and the chair of the Japan Mennonite Mission met with the Sommers for several days in early November 1992 to present the allegations and process the dismissal.

The Sommers have returned to Newton, where they are members of Faith Mennonite Church. Faith Church members were informed about the situation on Dec. 6, 1992, through correspondence from COM and Sommer. *Carla Reimer*

Homosexuality report filed with general boards

Newton, Kan. (GCMC)—The joint listening committee on homosexual concerns submitted its final report in August to the Commission on Education (COE) of the General Conference Mennonite Church and the Mennonite Board of Congregational Ministries (MBCM) of the Mennonite Church.

COE and MBCM expressed "deep appreciation" for the work of the committee members. Each has forwarded the report to its respective general board for consideration and possible action.

The information and specific recommendations in the report will not be released until this spring, according to COE executive secretary Norma J. Johnson and MBCM executive secretary Everett J. Thomas.

"It seems inappropriate to release the final report ... to the public before both general boards have had an opportunity to discuss it," they said in a letter to the committee chairpersons. "Providing for an integrated General Conference/Mennonite Church response to the listening committee's recommendations is the highest priority for us ... ."

Begun in July 1990, the joint listening committee on homosexual concerns worked for two years to fulfill the following tasks mandated by COE and MBCM:

- to care for homosexuals and their

families by listening to their pain,

- to encourage dialogue about homosexuality among all sectors of the church,
- to make recommendations about homosexuality related to policy, program and church life. *Carla Reimer*

Church leaders compare notes on budget crunch

Chicago (Meetinghouse)—If words were dollars, 17 Mennonite and Brethren mission and service agencies would have solved many of their budget problems when they met here Dec. 6-8, 1992.

Words there were aplenty at a consultation on "Christian Mission and Service in an Age of World Reorganization." Chair Alice Roth, Mennonite Board of Missions, Elkhart, Ind., told the participants, "There has been such a wealth of ideas that even the summaries we have received are voluminous. Please be more concise."

The event was co-sponsored by the Council on International Ministries (CIM) and the Council of Moderators and Secretaries (CMS), fraternal groups of Mennonite and Brethren mission agencies and denominational leaders, respectively.

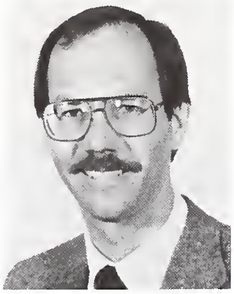
According to John Lapp, director of Mennonite Central Committee, Akron, Pa., and CIM's chair, one of the reasons for the consultation was to deal with declining contributions to churchwide mission and service agencies.

"Why are we finding it more difficult to meet our budgets?" Lapp asked in opening remarks. "Are congregations trying to say something to us in churchwide agencies?"

New world: To find answers, the consultation focused first on the shifts in a global economic and religious world. James Harder, professor of economics at Bethel College, North Newton, Kan., tied these shifts directly to contributions to mission and service agencies.

Harder noted that Mennonite and Brethren agencies grew in the "golden post-war economy" of the 1950s and 1960s. Incomes went up at least 30 percent, but Mennonites had "little desire to spend on personal consumption" and were generous in their contributions.

Since 1970 the North American economy has changed—because of environmental problems, military spending and foreign competition. Incomes have declined 19 percent at the same time that Mennonites have become consumers—"a learned trait," Harder said. Hence less money for churchwide programs.



'Institutional activity seems to be moving away from a strong Mennonite World Conference': *Harder*

Harder also noted that Mennonites tend to give to what affects them directly. "I find it ironic that … Mennonite institutional activity seems to be moving away from a strong Mennonite World Conference—and even away from binational and denominational programs" when "the global economy, the global culture and global politics are becoming ever more unified. … One wonders whether … the church is simply ahead of global economic trends or whether we're completely missing the boat."

David Dyck, Africa director for Mennonite Brethren Missions/Service, Winnipeg, challenged CIM and CMS to make peace theology the unique Anabaptist contribution to mission.

"With few exceptions, Mennonite churches founded by Mennonite missionaries as part of the modern missionary movement lack a distinctive peace witness," Dyck said.

He also called for North American mission and service agencies to develop true partnership with overseas churches. For Dyck this means allowing these churches to enter into agency decision making, including setting salaries and allocating finances. In this area "we have a significant role to play as models in mission and service."

But we need not all be models in all parts of the world, Dyck said in calling for more cooperation. "Not all of us need to be everywhere if we can actually agree that any one of the CIM agencies can be counted on to model effectively an Anabaptist approach to mission and service."

"Amen," said Vern Preheim, general secretary of the General Conference Mennonite Church, Newton, Kan., in response. "When do we stop export-

Windsor (Ont.) Mennonite Fellowship received a check for $20,000 Nov. 1, 1992 from Mennonite Men. The fellowship will receive a total of $35,000 through Mennonite Men's Tenth Man project to add an education wing to their place of worship, which used to be a coin-operated laundry.

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Rockway Mennonite Collegiate, a secondary school in Kitchener, Ont., will dedicate a new addition Jan. 17. The addition will nearly double the school's space and include new classrooms, a chemistry lab, library-resource center, double gym, student lounge and activity center, guidance center and administrative offices.

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The annual meetings of Mennonite Central Committee and MCC U.S. will be held Feb. 18-20 in Niagara-on-the-Lake, Ont. Board members will discuss proposed program plans and budgets. A public meeting will be held at Eden Christian College, Niagara Stone Road, Niagara-on-the-Lake, Feb. 19 at 7:30 p.m. Business sessions, open to the public, will be held at Niagara United Mennonite Church, 1775 Niagara Stone Road, in Niagara-on-the-Lake.

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A new association will help church-related nonprofit organizations with insurance and risk management. The Association of Anabaptist Risk Management, based in Akron, Pa., includes inter-Mennonite associations and representatives from the Brethren in Christ and the Church of the Brethren. The group plans to focus initially on liability and property coverage and other forms of risk management and loss control, and hopes to branch into other coverages needed by church-related nonprofits.

Mennonite Mutual Aid's board voted in December 1992 to pursue the possibility of offering mutual funds in 1993. Staff study indicates MMA would start offering three funds: a money market fund, an intermediate fund and a common stock fund. The issue will be brought to the board's May meeting for final consideration. If approved, the funds could be offered to members in late summer or early fall 1993.

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Mennonite Disaster Service will hold its 1993 all-unit meeting Feb. 12-13 in Seward, Neb. Registration fees are $30, $35 Canadian by Jan. 15 or $35, $40 Canadian after Jan. 15. Fees include luncheons and the fellowship banquet. For more information, contact Mike Friesen, Route 1, Box 3, Henderson, NE 68371, (402) 723-4949.

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More Catholics support homosexual people in ministry than Protestants, according to a Gallup poll. The survey of 1,002 adults found that 48 percent of Catholics believe homosexual people should be eligible for ministry, compared to 37 percent of Protestants. Asked if homosexuality should be considered an acceptable alternative lifestyle, 44 percent of Catholics said yes, compared to 31 percent of Protestants. (*National Catholic Reporter*)

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Mennonite Indian Leaders Council held its first meeting Dec. 10-11, 1992, since its October decision to reorganize and add new members. They appointed Elmer Myron, Phoenix, as chair; Leonard Littlewolf, Busby, Mont., as vice chair and Joyce Twins, Clinton, Okla., as secretary. Other members are Ida Mae Murdock, Kykotsmovi, Ariz.; Kathy Ricketts, Seiling, Okla., and John Walks Along, Lame Deer, Mont. MILC is part of the Commission on Home Ministries of the General Conference Mennonite Church.

ing conference lines into international settings?"

Several participants pointed out that CMS had decided in the past that CIM agencies should do more cooperation. But it hasn't happened.

New funding methods: But after all the theorizing, what are new ways to fund missions and service in Mennonite and Brethren churches?

That was the question confronting a panel of five at the final session.

"You have to appeal to people's self-interest," said Jim Halteman, professor of economics at Wheaton (Ill.) College. The church must find ways to raise the cost of not giving to the church. He suggested a "church tax" that members would need to agree to before joining.

Phyllis Pellman Good of the Peoples Place, Intercourse, Pa., cautioned against giving too much attention to preserving current structures. "My fear is that institutions don't automatically pass from one generation to another without making changes." Further, "the people within the institutions may be the last to discover their agency needs to adapt, change or die."

Edgar Stoesz, Akron, Pa., board member of Habitat for Humanity, was even more pointed: "We have a tired constituency, which has lost its missionary spirit," he said. "We also have tired programs; there's no longer any great urgency; also no great successes."

In its report, the findings committee called the group to stop being distrustful toward each other. It proposed a common structure to administer Mennonite and Brethren mission and service work in any one country.

Some participants were not quite so sure. They cautioned against spending large sums on new organizational structures. Some also worried about the loss of individual conference or agency identity.

Fear not, said Gayle Gerber Koontz, dean at Associated Mennonite Biblical Seminaries, Elkhart, Ind., who led two worship services. "We may get our strategies wrong. We may fail to relate to our constituencies. We may fail in our work as mission leaders. ... But let's be quiet—and acknowledge God. Let's admit it is God who is in control of human history—and of the church." *J. Lorne Peachey, editor of* Gospel Herald

World peace tax advocates meet, pursue U.N. status

Newton, Kan. (GCMC)—Marian Franz, a Mennonite from Washington, was among 60 activists attending the Fourth International Conference of Peace Tax Campaigns and War Tax Resisters in Brussels, Belgium, Nov. 5-8, 1992. The conference, which draws primarily European and North American participants, has met every two years since 1986.

"In some countries we simply have exhausted our legal means."

Franz

"Those of us gathered came from a variety of circumstances in our home countries, but we came with one thing in common," said Franz, executive director of the U.S.-based National Campaign for a Peace Tax Fund (NCPTF). "We all find it a clear violation of conscience to pay the military portion of our taxes."

She noted that the participants meet together "to hear each other's stories of resistance and to compare our progress in gaining conscientious objection (CO) status to payment of military taxes within our respective countries."

"There is an enormous amount of energy and lots of exchanging of ideas at the conference," she said. "The fact that the CO cause and the peace tax movement are international in scope helps us define CO objection to war in less parochial terms."

Beyond networking and sharing strategies, every two years the conference participants contribute to projects promoting peace. Two years ago they gave $15,000 to the Innu people to help their fight against low-level military flights over their hunting lands in central Labrador in Canada. This year they plan to donate money to Peace Brigades International for their efforts to de-escalate the conflict in Sri Lanka.

Participants at the 1992 conference also decided to push for status as a nongovernmental organization (NGO) within the United Nations and the

European parliaments—a process that could take several years. "NGO status would allow us to be involved in decisions about cases involving conscientious objectors to war taxes at an international level," Franz said. "In some countries we simply have exhausted our legal means."

NCPTF began its efforts to introduce peace tax legislation in the United States in 1972. "Compared to other countries, we have the longest running campaign," Franz said. "Most European war tax resisters entered the scene in 1982. The presence of Cruise and Pershing missiles woke them up. They suddenly realized that Europe had become a giant football field on which the two superpowers could bounce their nuclear weapons." The next international conference will be held in Spain in 1994. *Carla Reimer*

Honduran Mennonite addresses world war tax resisters

Newton, Kan. (GCMC)—Honduran Christians who resist the mandatory military service and payment of military taxes "suffer a great deal" for their beliefs, Cesar Flores told participants at the Fourth International Conference of Peace Tax Campaigns and War Tax Resisters.

"The government calls them communists and marginalizes them and makes their lives difficult," said Flores, leader of the Honduran Mennonite Church. "It's all the same, whether you die of hunger or because you are called a communist."

Military oppression in Honduras is carried out with the aid of the United States, he said. The difficulties in Honduras began after the Nicaraguan dictator Somoza was overthrown in 1979 and the Sandinista government consequently came into power. At that time, he said, the United States carried out "one of the most flagrant acts of military repression" by backing the Contras, a group fighting to topple Nicaragua's Sandinista government.

"Honduras was converted into a war base," he said. "Joint Honduras-U.S. military bases proliferated, forcing the country into a constantly provocative stance, particularly toward the Sandinista government.

"Against this somber backdrop … the Mennonite Church of Honduras … began the risky work of caring for large urban groups of displaced, banished and marginalized people. As expected, criticism, disapproval, surveillance and harassment by the army soon followed."

Mennonites, Quakers and other churches drafted a paper that states their principled objections to war and compulsory military service. It includes alternative forms of service for youth connected with churches. The churches hope to present the paper to the Honduran parliament.

"The Mennonite church has reiterated its statement against compulsory military service in the hope that the present decade will see real progress in action for peace in Honduras and Central America. We are confident that in this pilgrimage the God of peace will be with us and guide and support us to live and work for peace."

The National Campaign for a Peace Tax Fund supported Flores' travel to Belgium with help from the General Conference Mennonite Church, the Mennonite Church and others. *Carla Reimer*

Pilgrimage of peace: *Cesar Flores explains Honduras' military oppression to war tax resisters .*

Sister Rita Duncan of Vancouver prayed when she was attacked by a hatchet-wielding man on Oct. 30, 1992. The 64-year-old nun was unlocking her car door when "this person ran toward me and said, 'I'm going to kill you. …' I grabbed his hatchet and said, 'No you're not.'" He threw her down, took her keys and threatened to put her in the trunk of her car. She prayed aloud, "God, this is the time to work your miracle." He stole the car, leaving her stranded in the parking lot. "I do pray for the man every day," says Sister Rita. "He doesn't even know his own goodness." ***(Christian Week)***

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Myron and Phyllis Schultz, Bloomfield, Mont., visited northwestern General Conference Mennonite churches Oct. 24-Nov. 26, 1992, at the request of the General Board and Women in Mission. The couple visited churches in British Columbia, Alberta, Washington, Oregon and Idaho. They found a great deal of enthusiasm in church planting and evangelism programs such as Living In Faithful Evangelism of the Commission on Home Ministries. "People are concerned that they are becoming lukewarm about their Christianity," Phyllis said. "They want to be a witness. They want to be renewed."

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Associated Mennonite Biblical Seminaries in Elkhart, Ind., will offer new courses this summer, including hymnology and an analysis of the New Age Movement. Several popular courses from previous summers will also be offered, including a conflict resolution course. Courses are open to pastors, congregational leaders and others interested in seminary studies. Upper-level college students are eligible to take one AMBS course for graduate credit at 25 percent of the normal tuition fee. Housing, meals and child care are available. Contact Willard Swartley, AMBS, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

Yale theologian George Lindbeck gave the J.J. Thiessen Lectures Oct. 20-21, 1992, at Canadian Mennonite Bible College, Winnipeg. His lectures addressed "The Church as Hermeneutical Community: Jews, Christians and the Bible." Lindbeck said that the early church, like the Hebrew people, survived because it was grounded in Scripture. He called for grass-roots work to cross denominational boundaries in Scripture study.

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Despite rigorous activism on both sides of the abortion issue, people's opinions have remained relatively unchanged since the 1970s, according to the National Opinion Research Center. The group reports that in 1977, 48 percent of people surveyed believed a woman should be able to have an abortion if her family doesn't want another child; today 45 percent believes so. In 1977, 38 percent of the population was for "abortion on demand"; today 43 percent is for it. "Abortion attitudes have been completely stable. Despite all the demonstrations and debates, public opinion hasn't changed at all," says Tom W. Smith of the center. *(Context)*

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Ontario physician Eric Hoskins, now living in Amman, Jordan, received the United Nations Association's Pearson Peace Medal for his work with Iraqi children. Hoskins led a Harvard study team that surveyed 9,000 households in Iraq after the war and helped get the Canadian government to release $2 million in frozen Iraqi assets to feed 50,000 Iraqi babies and provide medical aid to hospitals. "I actually hope I remain idealistic until I'm 95 years old. ... Peace is something that is attainable," he said. *(Christian Week)*

CPT meets with Haitian leaders

FLORIDA
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Port-au-Prince, Haiti (CPT)—A 16-member Christian Peacemaker Teams delegation sent to Haiti Dec. 10-17, 1992, found Haitians cautious at best, terrified at worst, and extremely prudent at all times. Most avoided using names and were available only through trusted intermediaries.

"A civilian invasion, not a military one, is needed in Haiti," said Harry, recently released from detention and now in hiding from the military government. Harry is an educator who trains people from the countryside in agriculture and community development. He and other leaders have been secreted in "safe houses," blending with other families, since deposed president Aristide's government fell to a violent coup in September 1991.

"The problem Haiti is passing through now is the pain of oppression, of people suffering injustice and military repression," he said.

Harry was one of three deposed community leaders living in various safe houses who met with representatives of Christian Peacemaker Teams.

After a 10-day fact-finding mission in August 1992, the New York-based Lawyers Committee for Human Rights issued a 62-page report documenting at least 1,000 people executed without trial and as many as 3,000 dead since Aristide's exile. The exact number is unknown since military control of journalists limits access to information. Harassment and intimidation of journalists, human rights observers, lawyers, priests, students and grass-roots leaders is constant.

Christian Peacemaker Teams is supported by Mennonite and Church of the Brethren congregations in North America. *David Augsburger*

Haitian educator recalls prison

Port-au-Prince, Haiti (CPT)—"Hell is not in another place, I know where it is. I've been there. It's a Cape Haitian prison," reports Pierre, a recently released Haitian educator now living in hiding from Haiti's military government.

Pierre, along with many other leaders in deposed president Jean-Bertrand Aristide's government, is secreted in a "safe house," where he blends into a protecting family.

He reports having had no air, no light, no water, no food, little space to lie down. He said that prisoners, stripped of all valuables before being pushed into the cell, depend on friends slipping them money to purchase floor space. "The prison has its own class system, like a hotel," Pierre says. "I paid 12 dollars a day to sleep up above on a wooden floor. There are no latrines."

Foreigners who have no friends or family go without food unless fed by fellow prisoners who are supplied by someone outside. Pierre was cared for by his fiancée, Nicole, who became caretaker for the whole cell. "My fellow prisoners wanted me to get out, ... but they didn't want me to leave." Thanks to Nicole, they could eat, drink and wash, he says.

"After 16 days my friends were able to negotiate my release. My arrest on false charges was set aside. I had been taken at gunpoint by military personnel, who planned to plant arms in my house, but the presence of guests had made it impossible, so the officer could find no report of my concealing weapons. Now I am in hiding." Pierre was interviewed by Christian Peacemaker Teams representatives in Haiti during the week of Dec. 10-17, 1992. *David Augsburger*

Record

MCC—Mennonite Central Committee

WORKERS

Michael Bryson, Danforth Morningside Church, Toronto, began a two-year MCC assignment in October 1992 in Saskatoon as a community development worker with Saskatoon Community Mediation Services.

Kenneth Martens Friesen, Community Church, Fresno, Calif., began a two-year MCC assignment in September 1992 as a policy advocate in Washington.

Gwen and **Les Gustafson-Zook**, Assembly Church, Goshen, Ind., have begun a three-year MCC assignment in Portland, Ore., as coordinators of PLOW, a serving and learning program.

Gary and **Jean Kliewer Isaac**, Swiss Church, Whitewater, Kan., began a two-month North America Assignment for the Commission on Overseas Mission. They have served in Transkei, South Africa, since 1986 with COM and Africa Inter-Mennonite Mission.

Bob Kroeker, Fort Garry Mennonite Brethren Church, Winnipeg, began Jan. 1 as Manitoba area representative for Mennonite Economic Development Associates.

David Kroeker, Waterloo, Ont., began Nov. 13, 1992, as staff person for the Mennonite Foundation of Canada's Clearbrook, B.C., office.

Wilmer Leichty, Bethany Church, Albany, Ore., began Jan. 4 as interim principal for Hopi Mission School, Kykotsmovi, Ariz. Leichty, teacher and principal for 35 years, worked in Kykotsmovi with Mennonite Disaster Service this past summer.

Hilda and **John Penner**, Rosemary (Alta.) Church, began two-month MCC assignments in September 1992 in Akron, Pa. Hilda works as an order processor and John as a packer at Self-Help Crafts of the World.

Ernest and **Mary Pries**, Niagara (Ont.) United Mennonite Church, began a two-year MCC assignment in Homestead, Fla., in December 1992. Ernest is executive director of Homestead Housing Concern, and Mary is program coordinator.

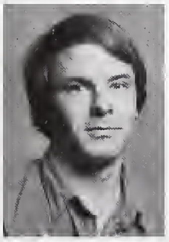
Carolyn Schrock-Shenk, Community Church, Lancaster, Pa., began a two-year MCC assignment in June 1992 in Akron, Pa., as associate director for Mennonite Conciliation Service.

James Stutzman, Mennonite Church of Normal (Ill.), began a two-year MCC assignment in June 1992 in Akron, Pa., as director of Mennonite Conciliation Service.

Ken Tse was installed Oct. 18, 1992, as pastor at Saskatoon Chinese Mennonite Church.

Donita and **Tim Wiebe-Neufeld** began as youth workers for the Alberta Mennonite Youth

Bryson


Martens Friesen

G. Gustafson-Zook

L. Gustafson-Zook

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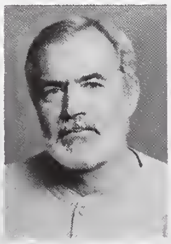
B. Kroeker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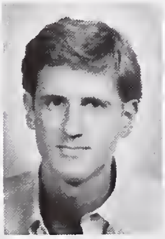
M. Pries


Stutzman

Mozambique president Joaquim Chissano and rebel leader Alfonso Dhlakama agreed to a peace accord Oct. 9, 1992, in Rome. The accord follows 17 years of war, which has left at least 700,000 dead and another 1 million displaced. Mozambique is now considered by the United Nations the world's poorest country.

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The number of nuclear tests conducted in 1991 was the lowest since the 1950s, reports the Stockholm International Peace Research Institute. It also reports that the aggregate world military expenditure in 1991 fell for the third consecutive year but notes that the decline is more a result of economic pressures than arms control efforts. (*Transcontinental Peace Newsletter*)

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Mennonite Foundation of Canada opened a regional office Nov. 13, 1992, in Clearbrook, B.C. The foundation promotes stewardship education and charitable giving and facilitates financial and estate planning, management of estates, endowments and special funds, trust deposits and retirement funds. Deposits are invested in church or institutional mortgages and in securities. The office's address is 4-117 Victor Lewis Drive, Winnipeg, MB, R3P 1J6, (204) 488-1985.

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The Supreme Court of Canada decided Oct. 29, 1992, that Daniel Hofer's expulsion from the Lakeside Hutterite Colony in 1987 did not follow "procedural fairness" and is invalid. The 6-1 Supreme Court ruling found that Hofer and his supporters are justified in claiming that they are still members of the colony, but it did not address Hofer's further accusations against colony leadership or the rift within the Manitoba colony that dates back to the conflict's origin in the early 1980s. (*Mennonite Reporter*)

In October 1992 the Evangelical Mennonite Mission Conference agreed to become a cooperative user of *With*, a youth magazine published by the General Conference Mennonite Church and the Mennonite Church. EMMC distributed copies of *With* at its youth convention in December 1992 and will encourage churches to buy subscriptions for people in grades 9-12.

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Dr. Tite Tienou, an African theologian, told Mennonite Brethren Missions/Services the Two-Thirds World wishes to speak. At a Sept. 30, 1992, meeting, Tienou said that North Americans "are brilliant communicators but bad listeners." *(Courier)*

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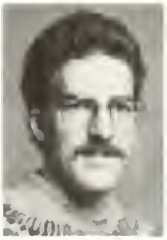
Winslow



Winter

Organization of the Conference of Mennonites in Alberta and as directors of Camp Valaqua, Water Valley, Alta.

Mark Winslow will end his term as pastor at First Church, Allentown, Pa., and begin as pastor at Good Shepherd Church, Phoenix, Ariz., on Feb. 1.

Robert Winter, Hope Church, Winnipeg, began a two-year MCC assignment in June 1992 in Winnipeg as administrative director of Winnipeg Habitat for Humanity.

Bruce Yoder was installed Dec. 6, 1992, as pastor at Richmond (Va.) Fellowship.

—compiled by Larry Penner

Al Friesen (MCC)

Irene Zimmerman of Manheim, Pa., stitches fabric bags at the Ephrata, Pa., Self-Help store. Shoppers took home the bags and filled them with health aids for Haitian children. Since its president was deposed in 1991, Haiti has suffered an economic embargo, and craftspeople have been unable to ship their handiwork to Self-Help Crafts, a nonprofit job creation and craft-marketing program of Mennonite Central Committee.

Mennonite Central Committee is accepting applications for **office manager** of the Self-Help Crafts warehouse, Akron, Pa. Qualifications include office and word processing skills and personnel supervision. A bachelor's degree is preferred. This two-year voluntary service position becomes available in March 1993. Many other VS office positions requiring less experience are available as well.

Interested persons living in the United States may contact **Sherri Ober, 21 S. 12th St., Box 500, Akron, PA 17501-0500, (717) 859-1151.** In Canada contact **MCC Canada, personnel department, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.**

Conference Minister position for Northwest Conference of the Mennonite Church. Serving as pastor to pastors. Half-time position open at present. Pastoral experience required. Open to someone from Anabaptist-Mennonite tradition. Position to be filled as soon as possible after April 1, 1993. Completed applications to be received by Feb. 10, 1993.

Application forms and job description may be requested from **Conference Minister Search Committee, 9505-79 St., Edmonton, AB T6C 2S1, (403) 468-1003, fax (403) 465-7313.**

Bluffton College seeks faculty appointees in **biology:** Ph.D. to teach courses in vascular plants, non-vascular plants, microbiology, ecology, biology and field biology; **religion:** Ph.D. (Master's considered) to teach courses in biblical studies, theology and ethics; and **sociology/criminal justice** (possible): Ph.D. to teach courses in sociology, criminal justice and conflict resolution. Evidence or promise of teaching excellence is essential. Positions are full-time, tenure track beginning fall 1993. Screening begins Jan. 15, 1993. Women and minority applicants are especially welcome.

Reply to **William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196, (419) 358-3317.**

The General Conference Mennonite Church seeks an experienced **development officer** to work with a comprehensive program in identification, cultivation and solicitation of major prospects. Candidates preferred to have proven experience in fund raising and ability to motivate volunteers. Candidates should be prepared to travel extensively in United States and Canada and be able to communicate effectively. Salary commensurate with experience.

Please submit a letter of interest or resumé to **Planned Giving Office, General Conference Mennonite Church, Box 347, Newton, KS 67114, or call Gary Franz at (316) 283-5100.**

Seeking **pastor** for Bethel Mennonite Church in Inman, Kansas.

Call or send resumé to **Paul Penner, Route 2, Box 141, Inman, KS 67546.**

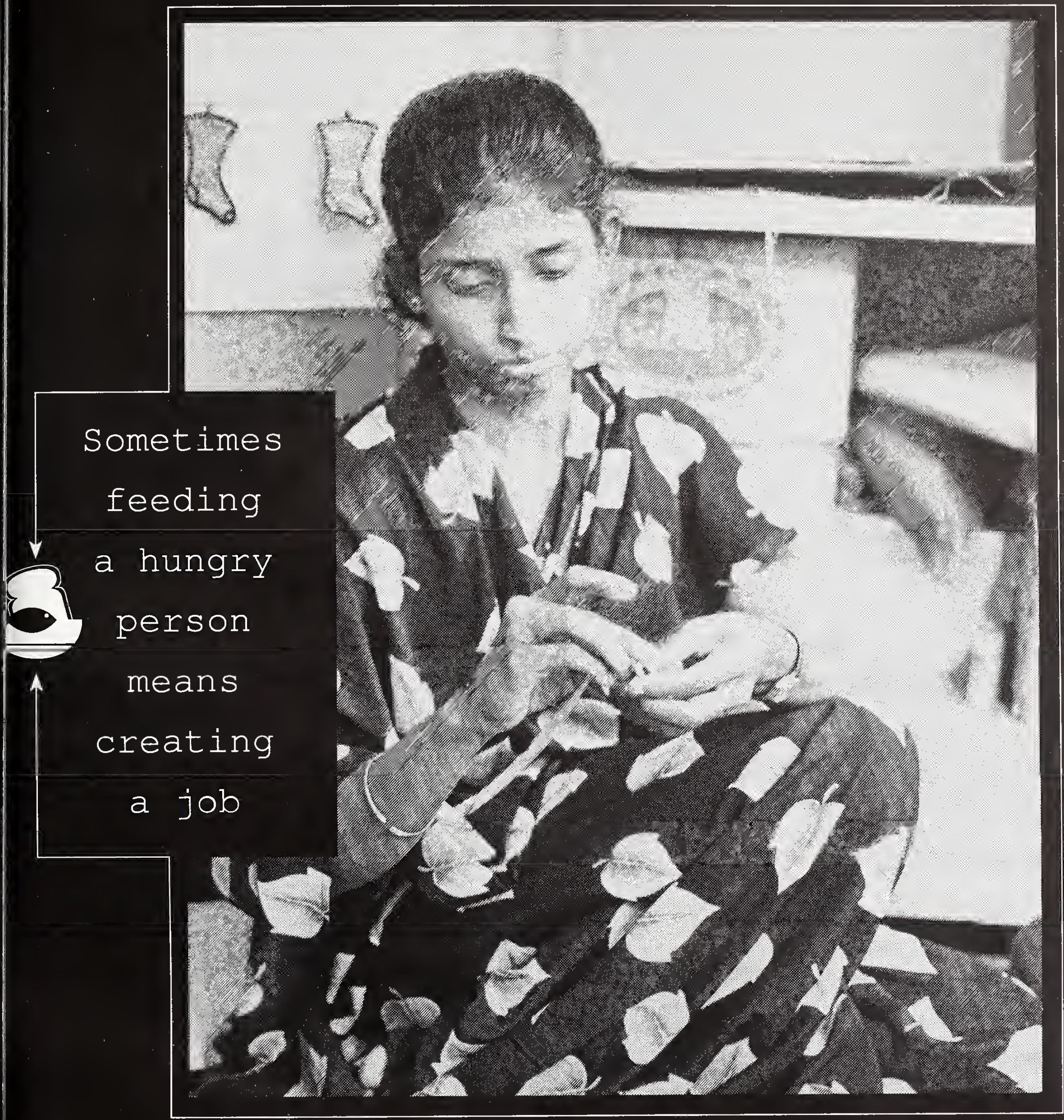
Singles: Introduction services are not just for "losers" anymore. Just join—make new friends, maybe in an area you'd like to visit, meet a mate, whatever. Twenty couples have found mates through Crossroads, and they were ministers, nurses, teachers, many professions, senior citizens and kids in their 20s—not a loser in the lot. Try this modern method which is approved by our church leaders.

For information write to **Crossroads, Box 32, North Tonawanda, NY 14120.**

Boulder (Colo.) Mennonite Church, on the Front Range of the Rockies, is opening a new **voluntary service unit.** Positions include director of new Victim Offender Reconciliation Program, counseling/staff position at the Boulder Shelter for the Homeless, office coordinator position and international relations position with the Rocky Mountain Peace Center, children's peace ministry position at BMC. Positions are immediate.

Express interest/questions to **Mennonite Voluntary Service, Box 347, Newton, KS 67114, (316) 283-5100**, or to **BMC at (303) 443-3889.**

Job creation, India



In India, Mahzabi Khan makes ornaments sold in North America through SELFHELP Crafts. In 1992 SELFHELP Crafts, an MCC job creation program, created the equivalent of 12,000 full-time jobs in 30 countries.

MCC also supports artisans who sell handmade products locally in order to feed, clothe, shelter and educate their children. Create a job. Buy a SELFHELP Crafts gift or contribute to other MCC job creation work.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA
17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

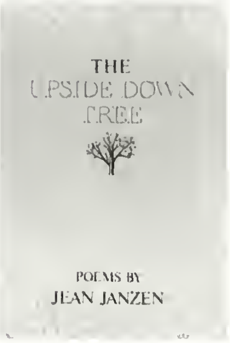
BOOKS

Peculiar positions

The Upside-Down Tree *by Jean Janzen (Windflower Communications, 1992, 77 pages)*

Reviewed by Larry Penner, assistant editor

When Jean Janzen quotes Scripture, she quotes the Apocrypha. Not canonical, not *not* canonical, the books occupy the same mystic limbo Janzen's poems explore.



Janzen's poetry stands between the shelter of cultural identity and the orderlessness of experience. Her Russian Mennonite heritage shapes her questions. Her answers come in ambiguous symbols, from elsewhere.

Janzen's poems speak in a mythic language. In them a dualism of dream-world symbols is played out again and again: day vs. night, winter vs. spring, land vs. sea, nature vs. science....

The central symbol of the collection, the upside-down tree, bridges such a split. Reaching from sky to earth, it stretches across the same mythic gap Janzen's poems span.

In this double world day becomes sanity, identity, community, while night embodies chaos, nature, the subconscious. For Janzen nature and night are prophets. But, like John's Revelation, they rarely bring comforting news and are likely to leave the recipient intellectually more confused than clarified.

In "Osprey" the fowl prophet "releases/ a series of shrieks that rip the silence./ Announcements. Revelations. Something/ about the nakedness of her nest ... The forest is dark with secrets." Revelation comes, but in a way that bypasses logic to occupy a subconscious level, in the same way our dreams alter our feelings before we can decipher their meaning.

"Reclaiming the Land," the poem from which the book takes its name, begins with a backdrop of the sea-made-land network of dikes in Holland. That network comes to represent the symbolic tension between nature and human rationalism, "Order out of chaos." But it is also "great emptiness." To cure the rationalism, Hadewijch the Mystic offers the upside-down tree. The tree connects the opposites of order and chaos. Like humans, it is rooted in the sky, analogous in this symbol-system to history or rationalism or the Christian God, finding its way to and through earth, symbol of experience or emotion or mystic reality.

The same upside-down tree also symbolizes the peculiar position of Janzen's people, the Mennonites, rooted in another, heavenly world, trying to find their way "in the world." Today many are rooted in a Swiss-German-Dutch tradition, finding their way in contemporary America. This uncomfortable stance of one foot in two lives is also the posture of the poet, interpreting reality through words, and of the Mennonite artist, living in the worlds of the aesthetic and the ascetic.

The book progresses through four sections, highlighting relationships and connections. It matches well Janzen's soft-spoken subtlety and long phrases.

Part One, reflecting on childhood, sets the theme of the shaping of individual identity, naming experience and finding one's place in relation to one's surroundings. Part Two explores identity further, focusing on the poet's heritage in the choices of the martyrs nearly 450 years ago.

The third section develops the themes laid out in the first two. It brings the Mennonite heritage to a more personal level: the family. It shows how history and heritage shaped the lives of the individuals that passed through Russia and their hopes as they board a flight to America in the last poem of the section.

Part four returns us to where the poetic journey began, the place where the individual touches experience. This is where Janzen's best poems lie. "After the Pruning," found here, describes well the position these poems occupy in the book. "The vineyard has never/ been so clean. Stripped/ to the elemental, now air/ and light enter full-shaft/ where last autumn all/ was weight and must/ in the dusty shade." Janzen has saved her best wine for last. The book has been a process of pruning the questions, cultivating experience and awareness so that these final fruits give the fullest sweetness possible.

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We invite you to travel with us in 1993! Write or call for itineraries.

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European Anabaptist Heritage I	June 14-July 3	Arnold & Rhoda Cressman
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European Anabaptist Heritage II	August 2-19	Wilmer Martin & Joan Ruth
Amish Mennonite Story in Europe	August 11-25	John & Beulah Hostetler

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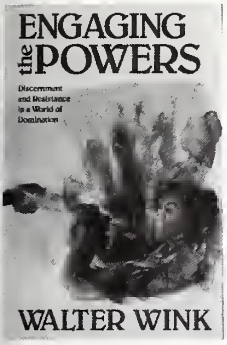
In USA 800-296-6789 In CANADA 800-565-0451

Playing politics

Engaging the Powers: Discernment and Resistance in a World of Domination *by Walter Wink (Fortress Press, 1992, 397 pages)*

Reviewed by Daniel Liechty, Philadelphia



"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

Biblical theologian Walter Wink has wrestled with this passage for most of his life. In 1984 he published *Naming the Powers: the Language of Power in the New Testament*. Two years later came *Unmasking the Powers: the Invisible Forces That Determine Human Existence*. Both books have been widely read and appreciated by teachers, scholars, pastors and others in the Christian community who are trying to understand what it means to bring the power of Christian salvation into our broken world. This third volume in the "powers" trilogy is a worthy and needed extension of the two previous books. Here Wink is telling us what it means to engage the powers, to bring them under the Lordship of Jesus Christ.

Wink believes that the powers were created by God for the ordering of human community. The powers are part of the original creation of God and, as such, were created "good" like all of God's original creation. If the powers functioned according to God's original intent, they would be our ally in assuring that people are fed, goods are distributed to those in need, and communal laws would govern our life together for the common good.

But these powers are in rebellion against God and have inverted God's original intention, he writes. They act in accordance with the "system of domination," creating vast inequities and injustices in the economic order. They make ecological destruction, inequality and injustice seem "logical" and "inevitable" and cause "good" people to act accordingly, even if they regret the results.

Christ has brought redemption from the powers, says Wink. They have been broken and shown in the cross to be a mockery of God's justice and goodness. The eschatological Christian community is God's tool to bring this redemption of the powers into historical reality.

The problem, he says, arises when Christians themselves fail to recognize this corporate and transpersonal element in God's salvation and retreat into satisfaction with personal salvation. When we do this, we become easy prey for the fallen powers to draw into acting corporately and politically according to their fallen dictates. We begin to value "patriotic duty" as equal to or above our Christian commitments. We begin to lean toward the "expediency" of violent solutions to political problems. And worst of all we begin to play "politics" in our own communities on the model of the fallen powers rather than according to Christ's suffering love, diluting and negating the high calling God has given us.

Wink's book is a nuanced and profoundly spiritual text, a great gift to the Christian community in these confused and troubled times. It is especially recommended for any Christian who holds a position of power in his or her family, business, church or political organization.

Resources

- **In Spite of Innocence: Erroneous Convictions in Capital Cases** by Michael L. Radelet, Hugo Adam Bedau and Constance E. Putnam (Northeastern University Press, 1993, $29.95) collects personal stories of more than 400 innocent Americans convicted of capital crimes.
- **Equal Justice and the Death Penalty: A Legal and Empirical Analysis** by David C. Baldus, George G. Woodworth and Charles A. Pulaski Jr. (Northeastern University Press, 1990, $65) examines the issue of arbitrary and discriminatory application of the death penalty.
- **Death and Discrimination: Racial Disparities in Capital Sentencing** by Samuel R. Gross and Robert Mauro (Northeastern University Press, 1989, $32.50) explores racial inequities in the administration and execution of capital punishment in the United States.
- **Death Is Different: Studies in the Morality, Law and Politics of Capital Punishment** by Hugo Adam Bedau (Northeastern University Press, 1987, $37.50) presents the moral case against capital punishment.
- **Legal Homicide: Death as Punishment in America** by William J. Bowers (Northeastern University Press, 1984, $55) argues that the formal rules governing the death penalty have accomplished none of their purported goals.
- **When Not to Build: an Architect's Unconventional Wisdom for the Growing Church** by Ray Bowman with Eddy Hall (Baker, 1992, $9.95) offers principles to guide churches deciding whether or not to build new buildings.
- **Sheer Joy: Conversations with Thomas Aquinas on Creation Spirituality** by Matthew Fox (HarperCollins, 1992, $18) is the latest addition to Fox's controversial work in creation spirituality.
- **Varieties of Marxist Humanism: Philosophical Revision in Postwar Eastern Europe** by Bluffton College professor James Satterwhite (University of Pittsburgh Press, 1992) offers a comparative study of revisionist thinkers in Poland, Czechoslovakia, Hungary and Yugoslavia.
- **Proclaim Salvation: Preaching the Church Year** by David Ewert (Herald Press, 1992, $8.95, $10.95 in Canada) collects 11 of Ewert's sermons beginning with Advent and continuing through the church year.
- **Meditations for Adoptive Parents** by Vernell Klassen Miller (Herald Press, 1992, $6.95, $8.95 in Canada) includes theories about bonding to children, the stages in relinquishment and adoption and the advantages of the adoption experience in forming a healthy self-image.
- **Vultures and Butterflies: Living the Contradictions** by Susan Classen (Herald Press, 1992, $7.95, $9.95 in Canada) describes time the author spent working in Latin America after the death of her mother until the death of her father nine years later.

—compiled by Larry Penner

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Editorial

Liberty to the captives

When Jesus preached in his hometown, Luke 4:14-19 records, he was "filled with the power of the Spirit" (verse 14). Jesus read from Isaiah 61, "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives ... to proclaim the year of the Lord's favor" (verses 18-19).

If one of the reasons God anointed Jesus and sent him was "to proclaim release to the captives," should that not be our mission as well? This task receives even greater emphasis in Isaiah 61: "... to proclaim liberty to the captives, and release to the prisoners."

Elsewhere (Matthew 25:31-45) Jesus lists the activities of the righteous who are welcomed by the Son of Man into his father's kingdom. Among them is visiting those in prison: "I was in prison and you visited me" (verse 36).

In Jesus' day many languished in prison because of unpaid debts. Wealthy landowners controlled more and more of the land, and farmers who could not produce enough to "pay their rent" often ended up in prison. Jesus tells a parable (Matthew 18:23-35) that shows a slave so in debt (the equivalent of about $250,000 U.S.) that he and his wife and children and all his possessions were to be sold. Forgiven, the slave then refused to forgive someone who owed him about $6,000 U.S. and had him put in prison "until he would pay the debt" (verse 30).

Radical conservative: Jesus called for forgiveness of debts. He proclaimed "the year of the Lord's favor," which many scholars believe refers to the Jubilee year. The Torah called for release of everyone from debt every 50 years (Leviticus 25:8-55), but this practice had ceased by Jesus' day. By calling for the restoration of this practice, Jesus was being a radical conservative. You have neglected God's laws, he tells the religious leaders on more than one occasion.

> If one of the reasons God anointed Jesus and sent him was "to proclaim release to the captives," should that not be our mission as well?

We no longer have debtors' prisons, yet we talk about prisoners paying their "debt to society." And should we not acknowledge that being in prison has a lot to do with one's economic condition? How many of the savings-and-loan executives responsible for the loss of billions of dollars have served time? Yet a man—especially if he is an African-American—who robs a convenience store of $100 spends years behind bars.

We could list numerous injustices that exist in our so-called "justice system." But we must do more. Jesus' call was "to proclaim liberty to the capitves" and forgiveness of debts. Freedom was Jesus' cry: freedom from prison, freedom from debt, from sin and guilt and any other domination. "Where the Spirit of the Lord is, there is freedom," writes Paul (2 Corinthians 3:17).

Mennonites have a good track record in following the call to proclaim liberty. Programs like M-2 (and W-2), the Victim-Offender Reconciliation Program, Shoplifters Education Program and others are pioneering initiatives in bringing justice to broken relationships.

While our society wants to hide offenders behind prison walls and have no more to do with them, these programs interact with offenders and victims. Volunteers soon discover that crime involves human beings in complex situations. Howard Zehr's photos (pages 3-5) of men sent to prison for life are poignant reminders of the human faces behind the statistics of the prison population.

Longtime volunteer Willard Unruh offers insights he has gained from visiting prisoners for more than 25 years (pages 6-7). He and many other volunteers from across the United States and Canada have faithfully followed Jesus' call to visit prisoners.

Let's join them—and Jesus—in proclaiming liberty to the captives and freedom in Christ. *Gordon Houser*

$2.00

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

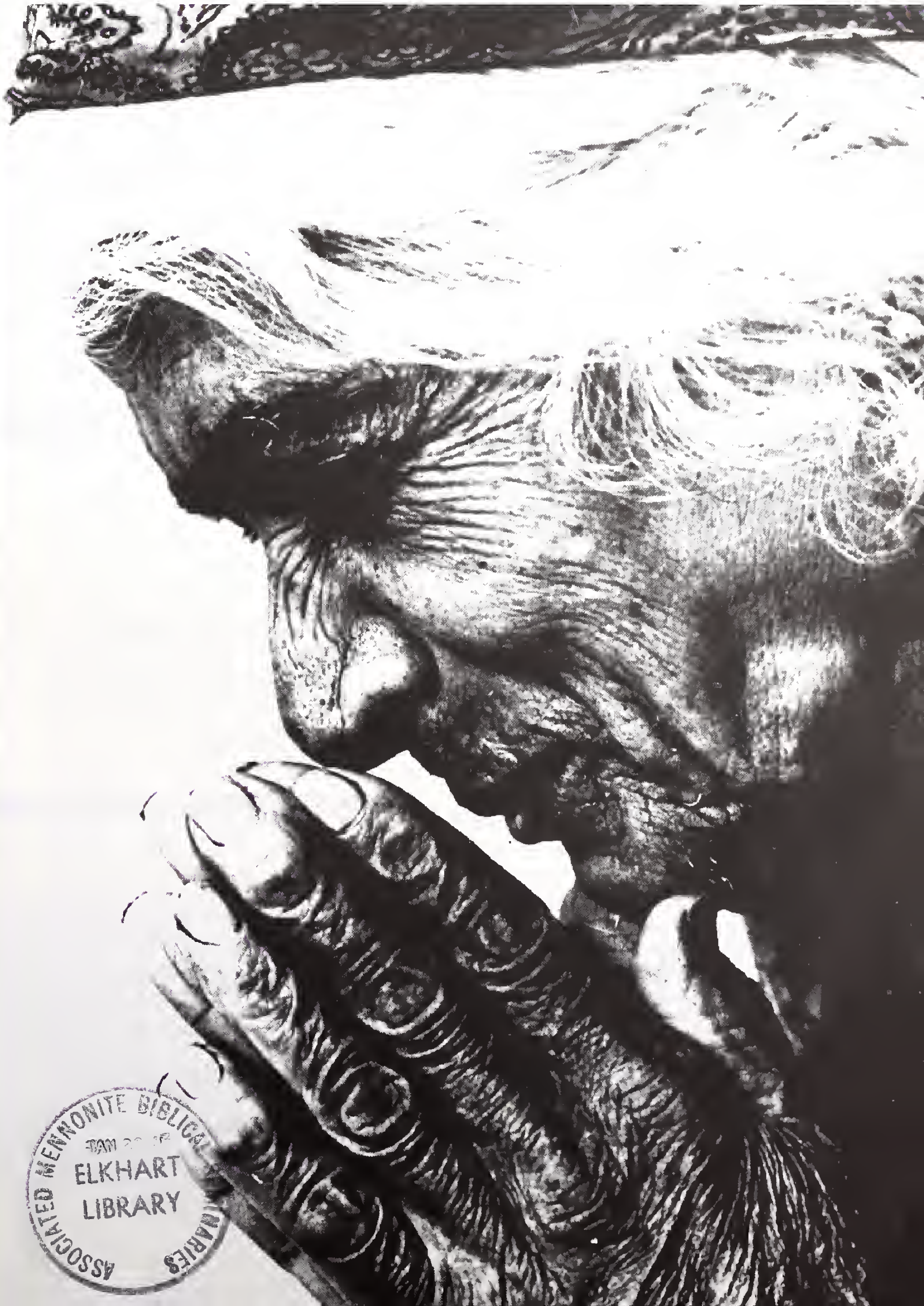
108: 02
JANUARY 26, 1993

Lord, teach us to pray

Praying with children

Seeing the world of the spirit

Listening to God



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Prologue

If you read the Gospels, you soon see that Jesus had an active prayer life. "He would withdraw to deserted places and pray" (Luke 5:16). "He went up on the mountain to pray" (Mark 6:46, see Matthew 14:23; Luke 6:12). He commanded his disciples to "pray for those who persecute you" (Matthew 5:44; Luke 6:28), to "pray in this way" (Matthew 6:9; see Luke 11:2), to "pray that you may not come into the time of trial" (Matthew 26:41; Mark 14:38; Luke 22:46). It is no wonder his disciples asked him to teach them to pray (Luke 11:1).

Nearly everyone acknowledges how important it is to pray, yet we all seem to struggle with doing it. Perhaps this issue will provide both encouragement to pray and help with how to do it. Kathleen O'Connell Chesto addresses an often neglected subject: praying with children. D. Bruce Roberts helps us see that we are often blind to the reality of God's presence in us and in our world.

In this issue we begin a new column, "Learning to pray," by Marlene Kropf, who teaches at Associated Mennonite Biblical Seminaries in Elkhart, Ind. An experienced "pray-er" and teacher, Marlene will help us learn to pray in her column, which will appear every two months. Look for another new column in our next issue.

It is often easier to read about prayer than to pray. May we be doers of the word, not just listeners. *gh*

Next issue: Being family, being open

Cover: Photo is by Religious News Service.

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D. Bruce Roberts calls us to learn to be more in touch with God's presence and offers metaphors of such spiritual awareness.

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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William I. Kaufman (RNS)

Let the children come

Kathleen O'Connell Chesto

A mother struggles to trust her children to a God who says no.

I hate God! I hate him! I asked God to make Cal better, and God didn't. I'm never going to pray to him again!"

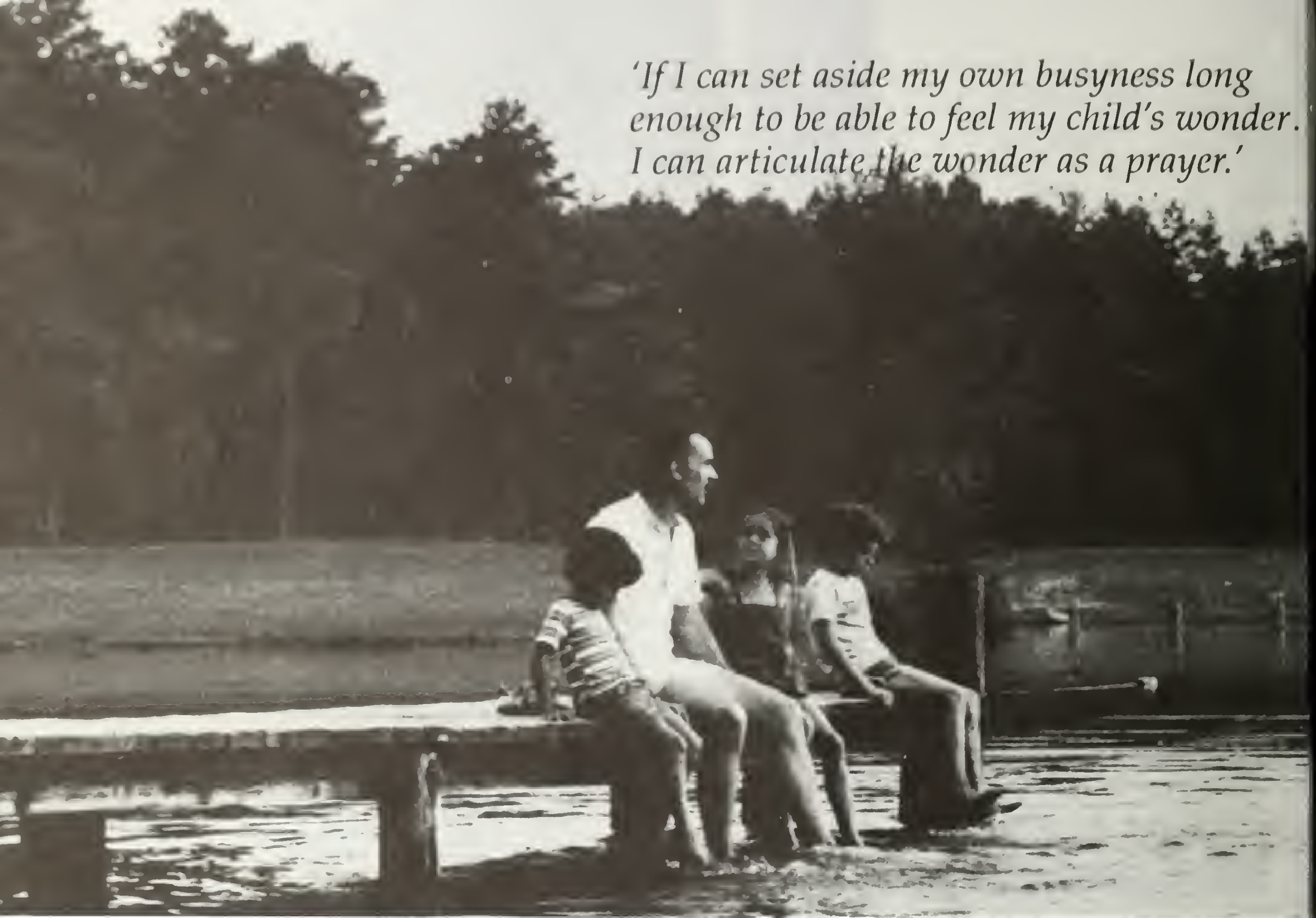
My 5-year-old stamped her feet as she screamed, tears streaming down her face, and frustration, rage and grief overwhelming her. It was the nightmare every parent fears. If we teach our children to pray, what happens when God says no?

I held her in my arms and wondered what I had done wrong. Cal was a young father in our congregation. He had developed cancer six months earlier, and we had all prayed for him to get well. There didn't seem to be any other reasonable way to pray. But what could I tell my child that made sense? I didn't understand. I was suddenly filled with rage at a God who would allow such injustices, who would let a young father die. I had taught my child to trust God, and God had proved unfaithful. I had done nothing wrong. It was God's problem, and God could take care of it.

"Liz, you go sit on your bed and tell God exactly how you feel. Let God know you are angry and that you think this is all God's fault. And you can punch your pillow, too."

She headed off to her bedroom, stamping her feet and slamming the door, and I sat at the kitchen table to pray—for Cal, his family and the precarious faith of my daughter. I had visited Cal earlier that week in the hospital. No longer able to speak, he had opened his Bible and shown me the passage about God concealing truths from the wise and revealing them to the simple. On a piece of paper he explained that God was teaching him to be a child again, but it was hard. I retrieved the crumpled paper from my purse and read his words again through my tears.

When my husband returned from work, I shared the news and asked him if he would talk to Liz. I no longer knew what to say. He returned in a moment, looking a little puzzled and explained that Liz was singing and that she had a message for me. I went to her room and perched on the end of her bed, taking note of her dry



'If I can set aside my own busyness long enough to be able to feel my child's wonder. I can articulate the wonder as a prayer.'

eyes and quiet smile.

"Did you talk to God?"

"Yes. And God talked to me."

"What did God say?"

"God said that Cal was happy now."

"That's wonderful. What did you say?"

"I said, 'I don't believe you, God.'"

It wasn't what I anticipated, but I can't say I was surprised. She had been angry. "Mommy, God said you would know. He said to tell you that Cal loves being a child again." She looked at me with a puzzled expression. "Are you a child again when you go to heaven? Is Cal a child again?"

I sat in stunned silence on the end of her bed. There was no way my child could have known about my conversation with Cal. The peacefulness in her face told me that I did not have to assure her it really had been God. The message had been to assure me.

Prayer is often the most difficult religious issue families face. It is not that, as parents, we are having such a hard time teaching our children to pray. I suspect we don't really want them to pray. We are all terrified of the scene I faced with my youngest, of what might happen when God says no. And so we second guess God. Is there a parent among us who has never told a child who was praying for sunshine that "the farmers might be praying for rain"?

God is a stranger: Perhaps our problem with letting children pray is simply that God is a stranger to us. Every parent has repeated the warning, "Never talk to strangers." We carefully limit the influence of other adults, allowing only the most reliable into the intimate circle of their simple trust. Our first step in learning to pray with our children may simply be getting to know God ourselves well enough that we can trust God not to hurt our children. Until that fateful day in my kitchen, it had never occurred to me that I say no to my child all the time, producing that same frustration and rage, but she has never stopped believing in me. I am confident that my love for her is stronger than any disappointment or pain I might inflict. Does God love her any less?

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'I have begun to suspect that children come to us as mystics, still in touch with the divine reality that envelops us.'

The beginning of a relationship with God is accepting that God has been a stranger to us. Most of us grew up believing that God loves us. But our attitude is much like that of my teenage son returning home from college. He expects and relies on our love and our provision for him. It is an impor-

Marilyn Nolt

tant and necessary part of his life, and he grudgingly accepts limits imposed by this love. He even loves us, in a fashion. But he is only beginning to like us, to discover us as likable people with interesting lives of our own, people worth talking to and sharing with his friends.

Many of us still need to grow into having an adult relationship with God, liking God for who God is, recognizing that God not only loves us but *likes* us, enjoying the time spent in prayer as time with a friend. When we have begun to do this, not only will our children be able to see and accept the importance of prayer in our lives, we will begin to recognize the many ways a relationship with God already exists in theirs.

I am convinced that children pray naturally, often without recognizing what it is they are doing. In his book *The Spiritual Life of Children*, Robert Coles interviews children with no religious background at all who are able to describe their relationship with God. After watching my own children grow, I have begun to suspect that children come to us as mystics, still in touch with the divine reality that envelops us, not because they are holier or more perceptive than we are, but perhaps because they have not learned our adult way of discrediting anything that can't be proved by the senses. As adults, we are capable of fostering that prayer life, giving it a God-language and learning from it ourselves.

Peek-a-boo: Along with being people of prayer ourselves, we encourage prayer in our children by modeling God for them. It would be stretching the truth to say that we do this "naturally," but it *is* simply the art of good parenting. Every time we pick up a crying baby, we teach the first and most important lesson on prayer: when you cry out, someone answers. When we play peek-a-boo, we teach that someone can be present even if we don't see anyone. Unless you believe this in the very fiber of your being, you can't pray. Every time we listen, setting aside our own work to pay attention with our whole being, we model for our children a God who is never too busy for them.

When my youngest asked us to pray at supper for her team to win the soccer match, her 9-year-old brother pointed out that that would be like asking her dad to fix the game. For him, the modeling had become a clear reality. Parents will teach you the skill and practice with you, but you can't ask them to cheat for you, and the same thing is true of God. Disgusted, his little sister, who was not quite as theologically astute, said, "Well, could we at least pray I get a goal? That won't hurt anybody." Her brother tried to point out that God, like Mom and Dad, could only help her do her best, which earned him the quick retort, "My best *is* a goal, dummy."

When my middle child was 5, she wanted to know if God was a grown-up or a parent. Uncertain of her meaning, I asked what she thought was the difference between a grown-up and a parent. "Oh, that's easy," she said. "Grown-ups love you when you are good. Parents love you anyway." By loving children, we model a God who is love, and every loving action becomes a prayer.

Part of learning to pray together involves recognizing the prayerful moments that occur naturally in childhood and articulating them as prayer. Wonder is the beginning of praise, and children are the world's great "wonderers." They are as awestruck by a rainbow in an oily puddle as they are by a rainbow in the sky. They don't need Niagara Falls to be moved by the power and beauty of water. A glistening dewdrop on a clover leaf will suffice. Moments like this require only one thing: time. Contemplation does not happen as we are rushing our children from one activity to another. As a parent, I have found if I can set aside my own busyness long enough to be able to feel my child's wonder before a flower, an insect, a new baby, then I can articulate the wonder as a prayer: "Praise God, all the earth." The words give verbal recognition to the fact that wonder is, in itself, a prayer of praise.

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'Our first step in learning to pray with our children may simply be getting to know God ourselves.'

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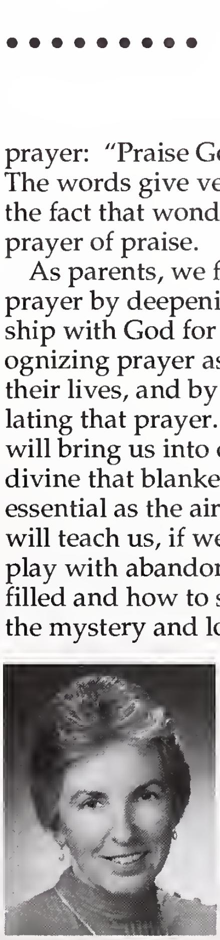
As parents, we foster informal prayer by deepening our own relationship with God for our children, by recognizing prayer as it already exists in their lives, and by enabling and articulating that prayer. In the process, they will bring us into contact with the divine that blankets us, as unseen and essential as the air we breathe. They will teach us, if we let them, how to play with abandon, how to be wonder-filled and how to stand in awe before the mystery and love that is God.



Kathleen O'Connell Chesto is a free-lance author, lecturer and video producer. This article is reprinted with permission from the November-December 1992 issue of Praying.

Hidden doors to God's presence

A meditation on art and the world of the spirit

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D. Bruce Roberts

'We tend to accept the reality of the world of sense perception and to doubt the reality of the interior world of spirit.'

On an upper floor of the Indianapolis Museum of Art is a mysterious display. I encountered it while browsing through a brightly lit room and wandering around a corner into a dim corridor. Off this passageway was a room with dusky lighting and a large rectangular object on the wall. Through the gloom, it seemed, a gray work of art hung there.

As I entered the room and walked closer, my eyes focused on the gray plane. I walked up to the painting to discover what it was. Then my daughter Kendra, who had come in behind me, suggested that I touch it. I reached out my hand, and it went right through the plane. When my hand went through what I thought was the painting, my eyes broadened their focus, and the space behind my original point of concentration opened as if by magic. The clever lighting had kept me from seeing that the "display" was a dimly lit room behind a painting-sized opening in the wall.

In the days after this encounter with the limitations of my focus, I have decided this is a metaphor for spiritual awareness. Our expectations and our limited vision often keep us from perceiving God in our everyday life.

On a trip to India, some of us were puzzled that many Indians did not seem to resent the poverty in which they lived and had a sense of peace about them. Our Indian guide gave us a lecture on the prevailing cultural worldview of India, which is focused on the internal life of the spirit in human consciousness.

In India, people tend to doubt the reality of the external world of sense perceptions and to trust internal intuition instead. In the West we tend to accept the reality of the world of sense perception and to doubt the reality of the interior world of spirit. This is a simplistic caricature, yet it is fascinating to contemplate how far our cultural worldviews keep us from seeing more deeply into the complex creation of God that surrounds us. To what extent is what we perceive a matter of focus and expectation?

Usual way of seeing: Recently my family was playing with a magazine in which there were two pictures that looked like gray splotches and dots. The instructions were to stare at two larger dots at the top of the picture until you could see "in stereo" a computer-generated, three-dimensional scene. My son was the first to see it and described what was in the picture. Not wanting to be left out, I followed the directions several times, struggling to allow my eyes to relax, to focus independently. When finally I could let go of my usual way of seeing, a whole three-dimensional picture opened up, with objects and letters suspended in a room that looked like you could put a hand into it.

Yet the perception was fragile. Let any distraction interrupt, and the picture disappeared. The dull, flat, gray dots returned. When the depth-dimensional image was lost, it was necessary to release again my usual focus so that the picture could be reconstructed with all its depth and mystery.

I am more and more convinced that we are surrounded by the loving presence of our creating God, that the awareness of this source of love, guidance and strength is available to us and that we must learn to discover God's presence through practice. Several classical Christian works of spiritual direction and many more contemporary Christian witnesses speak of this Presence and offer helps in discovering it in our lives. They all seem to agree that it takes a time each day to relax, to refocus our attention toward the inward center in each of us where God already is present.

This refocusing is difficult. We have to work at letting go of our usual perceptions and expectations in order to perceive God's love, to practice keeping the fragile awareness with us. Part of the task is to learn to attend to two or three things at once; to go to work, to play, to carry on with the details of life while continuing to keep the new way of "seeing" in consciousness. God is always present; our expectations and focus keep us from perceiving it. The moments when we are able to let go of our expectations and frantic focus come as loving gifts of God that open up wonderful new possibilities and spaces. Our eyes are opened, and the blind are given new sight.

Rooms of surprises: In my own spiritual quest I feel like a child with a magazine learning to perceive a computer-generated, three-dimensional picture. The task demands a different kind of "seeing" than I am used to, and what glimpses I get seem so fleeting and fragile. Yet my faith is that when we can relax our grasping, controlling focus and be open, God has whole new rooms of surprises awaiting us.

My vision for the church is that congregations become communities where we are all challenged to a new spiritual awareness, supported in the broadening of our narrow, one-dimensional focus, and encouraged by sharing our serendipities and setbacks, our surprises and empty times. Truly effective ministry, I believe, will grow and emerge out of this kind of searching awareness in a supportive and challenging community of believers.

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'I am more and more convinced that we are surrounded by the loving presence of our creating God…and that we must learn to discover God's presence through practice.'

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D. Bruce Roberts is a member of First Mennonite Church in Indianapolis. This article is reprinted with permission from MennoExpressions, *a publication of First Mennonite Church in Indianapolis.*

Learning to pray

The other half of prayer

We can learn to listen to God's still, small voice

Marlene Kropf

"If I wanted to improve my prayer life," she said, "what would I need to do?" She seemed eager but also troubled.

"What happens when you pray?" I said.

"Well, I talk to God. Before I go to sleep at night, I sort of go over my day with God—my frustrations or the things I'm needing. And I usually pray for God to bless my family."

"That's good. Do you pray at any other times?"

"Yes, sometimes I pray during the day in the middle of my work. If I can't figure something out, I ask God to help me."

"That's good, too. What is your sense of God's presence when you pray? Does it seem as though God is close by and listening to you?"

She paused. "I know God is always with me, so God must be listening when I pray. But that doesn't feel like it's quite enough. I hear other people talk about their relationship with God as though God is close. Some people even talk about God speaking to them. I don't know what that means."

"Have you ever spent time listening to God?"

"Listening?"

"Yes, just being quiet and listening for God's still, small voice."

"Not really. I wouldn't know what to do."

Millie, who is almost 30, stops by my office occasionally to talk. She is bright, articulate, well-educated and vaguely dissatisfied. Her questions about prayer reveal a hunger for a deeper, more vital relationship with God. But she doesn't know how to satisfy her hunger beyond the simple tools she learned as a young child.

RNS

God comes into our lives in many ways—through people and events and certainly through Scripture. But another important way God enters our lives is through the relationship we develop in prayer. Millie's understanding of prayer, however, is much the same as it was when she was 10 or 12 years old. From her parents and Sunday school teachers, she learned that prayer is "talking to God." And prayer certainly includes speaking our needs and concerns and praise to God. But that is only half the picture.

What Millie wasn't taught is that the other half of prayer is listening. Just as human relationships grow when two people take time to hear each other, so the growth of our relationship with God is dependent on both speaking and listening. When Eli realized that the boy Samuel was being called by God, he instructed Samuel to respond, "Speak, Lord, for your servant is listening." In the quiet of the night, Samuel heard the voice of God.

Root sin: The prophet Jeremiah also understood the important role of listening. When he denounced Judah for wandering away from God, he identified the people's root sin as not listening to God. And when they failed to listen, they became disobedient. What God desired for Israel and still desires for all people is a covenant relationship in which we listen to God's voice and then walk in the ways of God (Jeremiah 7:23).

When Millie asked for practical ideas for listening to God, I suggested the following:

1. Decide on a time and place each day (preferably when you are alert and rested) for listening to God. If all the time you can find is five minutes, start with that. Light a candle as a symbol of God's illuminating presence. Then read a verse or short portion from the Psalms (like Psalm 62:1,2 or Psalm 86:1-7). Sit quietly in an open, receptive mode. You may want to open your hands toward God as a gesture of readiness.

2. Listen. Wait. Be patient. At first you may not sense God's presence, but after a while you will become aware of God's love or comfort or perhaps a word of instruction.

3. In one or two sentences, write in your journal what you heard God say or how you experienced God's presence. Give thanks to God for being with you.

4. If something comes up and you cannot keep your appointment with God, tell God why you won't be there and that you intend to return the next day.

5. Come back in a month and tell me what happened.

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The growth of our relationship with God is dependent on both speaking and listening.

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Millie did come back—with a shining face. "It's hard work," she said, "being quiet and listening, trying not to talk. But I did begin to hear God speak. I can't believe I've lived this long and didn't know about something so simple."

Marlene Kropf teaches spirituality at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Letters

Why fix it?

Concerning the MC/GC merger: Why fix something that isn't broken? By forging ahead you may dig up a whole new can of worms of which you are now not aware. *John D. Wiebe, Newton, Kan.*

Enjoyed Menno stories

We just received the Dec. 22, 1992, issue of *The Mennonite*, and I think it is outstanding. I enjoyed the whole issue, but the stories about Menno Simons were especially excellent. Keep up the good work. *Hiram Kohli, Greenville, Ohio*

Luke, not Matthew

My ordering of outer- and undergarments ("Chutzpah and Gelassenheit," Nov. 24, 1992, issue) follows Luke 6:29 rather than Matthew 5:40. See Walter Wink in 1988 *JBL* Seminar Papers, pages 210-224. I am sorry for confusing readers. *Jon Olson, Syracuse, N.Y.*

From our mission workers

Work is going well. I hope to baptize five young people in early January. We recently elected a new leadership group at Diana Turbay. We will be helping people learn some bookkeeping and secretarial skills.

We continue to try to involve the people of the church as possible. I think we have grown as a church in terms of group participation and community decision-making processes. People are experiencing a more "Anabaptist" model of church and seem quite content. We are growing slowly but surely. It takes a long time to incorporate brand new people into the activities of the church. The majority come with many superstitious popular beliefs and expect the pastor to be the miracle worker. I am working to show them that God is the miracle worker and that all of us can be channels through which God works. When we leave in a year's time we hope to have some local lay leaders who can carry the work forward. *Scott and Mary Brubaker-Zehr, Colombia*

Gold, frankincense and myrrh

Bonnie Bergey

Sitting on woven mats
Surrounded by beautiful brown people
Wrapped in layers of thin, colorful cloth
A family that still claims all its
Daughters and son and grandmother
Drinking spiced Somali tea
Telling stories of the past
And of last week
Through songs of the children such as
"AK-47s do not wound" (they always kill)
And my heart was crying

And I
With henna-decorated hands and feet
Wrapped in Somali clothes
Listened to the old woman
As she told stories
In between
Reciting the names of God on her
Muslim rosary

As I spent my evenings sitting,
Listening, talking, feeling
I felt the goodness of God
And was at peace

These gifts of gold with my friends of a
Unique but dying culture
Were bestowed upon me
And I was welcomed as a
Daughter and sister among them

And then
They blessed me with local
Frankincense
From the market
For burning in remembrance
And myrrh
For perfuming myself
And the moment was holy
And we were at peace

With only occasional gunfire
In the distance
And the birth and life
And death of Ciise*
Was happening among us.

*Jesus

Bonnie Bergey coordinates relief and development work in Somalia for Mennonite Central Committee and Eastern Mennonite Board of Missions from a Nairobi, Kenya, base.

Speaking out

A time for silence, a time for action

We should neither condemn nor advocate the use of military force in Somalia.

J.R. Burkholder and Ted Koontz

Last November a number of voluntary agencies, including Church World Service and World Vision, called for "appropriately armed United Nations security forces tasked with protecting emergency supplies and staff" in Somalia.

Eric Olfert, Mennonite Central Committee co-secretary for Africa, responded from the standpoint of 30 years of Mennonite experience in Somalia. He questioned the consequences of deploying American troops, no matter how well intended, in the turmoil of Somalia. Such intervention could interfere with efforts at long-term reconciliation. Further, the use of UN military forces may well make foreign relief workers the target of Somali gunmen.

What position ought our churches take?

1. Our primary calling is to *positive peacemaking*, responding directly to human need and injustice while working at building just and nonviolent social structures that make for peace. Positive peace is contrasted with *negative peace*, which is simply the absence of war.

2. Superior military force can bring about an end to armed conflict and lead to negative peace. This may be considered a form of peace*keeping*. While positive peace is preferable, negative peace is a "good thing" compared to a situation of vast injustice and chaos.

"Speaking Out" and other features do not necessarily reflect the view of *The Mennonite*.

3. As pacifist Christians who have refused to participate in warfare, we have also often stated our prophetic judgment against those who use military force. We believe with Jesus that violence always begets violence; history shows us that often violence does not contribute even to negative peace.

4. We recognize, however, that one task (but not the only one) of government is keeping "negative peace." A limited and controlled peace*keeping* operation is something to be thankful for, relatively speaking.

5. We are troubled that the United States is again engaged in trying to run the world. We have good historical reasons to mistrust and even oppose such actions. Yet we recognize that this effort is widely supported and is not carried out against the will of those involved.

6. This particular military action seems to be much more justified than most that we have seen over the years since the "good war," World War II. At that time many conscientious objectors, while refusing to participate personally, nevertheless did not publicly condemn the war effort.

7. Thus the Yugoslavia and Somalia situations give rise to uneasiness among pacifists, for it is not obvious that rejecting military intervention would create a more peaceful situation, either negatively or positively.

8. Perhaps it is time to think again about some kind of "dualism" by which, acknowledging the importance of restoring order, we accept the apparent need for government sometimes to act with force or the threat of force. Whatever legitimacy human government may claim for keeping order by force in a fallen world, it would surely include the need to preserve life, to "protect the innocent."

9. But we firmly believe that military action is not our calling. Our vocation does not lead us to support or to always condemn governments and their uses of force. Ours is the vocation of peace*making*, working nonviolently toward positive peace.

10. We do not need to make a forced choice between abandoning our pacifism because we acknowledge some possible good outcomes from the troops being in Somalia or publicly condemning the use of force in Somalia in order to express our pacifist convictions.

In sum, it may be *a time for silence* in this sense: We will neither condemn nor advocate this particular use of military force.

Fallen world: We believe that God always wills positive peace. Therefore we can never advocate military actions. But we recognize that sometimes, in a fallen world, some uses of force may in fact be life saving. And we can pray that it will be so in this situation.

But let no one be tricked into the illusion that military intervention will really bring any kind of lasting peace. Positive peace requires the hard work of reconciliation, of getting Somali people to talk with each other, to repent to each other and to forgive each other.

Even negative peace cannot be achieved in the long term by some outside power keeping warring groups apart simply because it holds a large enough stick to cow them. The people of Somalia (and the rest of the world) must learn to work together to create a future in which all can live within a structure that depends more on mutual consideration and shared interests and visions than on the threat or use of force.

But this is also *a time for action*. As Mennonites let us unite in support of positive peacemaking efforts. These include the traditional yet necessary activities of feeding the hungry and providing resources for social and spiritual development. They may also include riskier efforts to intervene nonviolently in conflicts along the lines envisioned in early Christian Peacemaker Teams proposals. And they include innovative efforts such as the "Ergada" reconciliation project supported by Mennonite Central Committee. Let us do "the things that make for peace" (Luke 19:42).

J. R. Burkholder is coordinator of peace and social concerns for Mennonite Board of Congregational Ministries. Ted Koontz is director of peace studies and associate professor of ethics at Associated Mennonite Biblical Seminaries. Both live in Elkhart, Ind.

Commentary

Ways toward comprehensive peace in Somalia

Sending 30,000 troops will not bring lasting reconciliation.

John Paul Lederach

"If all you have is a hammer, all you see are nails," says an adage. Somalia has captured our attention. However, as 30,000 international troops land on its shores, we cannot rely exclusively on the hammer of food relief and its secure delivery. We need tools that help bring about sustainable reconciliation in Somalia. We need a comprehensive, creative approach to restoring peace that addresses both immediate humanitarian concerns and the long-term challenges of transforming the conflict.

The following concrete steps will develop additional tools for our toolbox:

1. While food is needed immediately and mechanisms for its delivery must be negotiated with respective parties, this sense of urgency should not be used as leverage to push for an immediate, high-profile, internationally convened peace conference of select Somalis. Such an event would only create increased suspicion. Somalia does not need a trickle-down approach to peace. Somali reconciliation must instead be based on regional sub-clan and inter-clan consultations that build toward a national forum. These consultations have already started in numerous regions. They have been well-documented and attended by international observers.

The central and southern areas of Somalia, where international troops are concentrated, must not create a Mogadishu-centered and -driven peace process. The peace process must reflect the deep aspirations all regions have for attaining a voice in the affairs that affect them locally.

In favor of this approach, the international community should encourage and support the logistics involved in local and regional peace conferences, building toward a national conference.

2. Negotiating with those who control guns is crucial so that food can be delivered immediately, but it is not the key to long-term peace. Continued focus on armed groups enhances their status and power. Long-term transformation must create a Somali peace constituency that serves as an infrastructure for reconciliation. In Somali society that infrastructure lies in the foundation of traditional elders, intellectuals for peace, religious leaders, poets, traders and women. We must give priority to re-empowering key cultural and historical institutions unique to Somali society and to integrating them into the peace process.

3. Somalia is an oral society. The international community should help establish and maintain a "radio-for-peace" that provides regular and unbiased information about the peace process. As much will be accomplished for sustainable peace with regular, objective information via radio—airing regional peace conference reports, poetry for peace, advocacy for dialogue from elders and religious leaders, and concrete details of humanitarian relief delivery and plans—as the placement of 30,000 troops.

4. Relief efforts must be linked with serious programs for disarmament and strengthening the arms embargo. The challenge is to initiate and maintain the transition from sustenance by gun to sustenance by work and civil government.

Newsweek

Negotiating with those who control guns: *Somali gunmen at an airport in Baidoa*

Employment packages: A comprehensive approach to peace must create alternatives to militarization. This cannot be simplified to creating proper law enforcement or a formula of food or cash for weapons. A broader socio-economic view of the situation suggests development and employment packages in exchange for weapons, especially targeted at youth.

Likewise the cycle of weapons and munitions entering the situation must be addressed with equal seriousness as placing 30,000 international troops in the country. This calls for international will and regional coordination to stop those who simultaneously fuel the conflict behind the famine and profit from it through weapon trafficking.

Pilot projects aimed at providing training and employment for weapons with selected youth in the country are needed. Further, we could fund research on arms movements in the region and into the country, convene regional conferences to establish mechanisms for arms control and use direct pressure to target a handful of people who are profiteering from the sale of weapons.

Finally, to fund these efforts I suggest all governments and international agencies providing relief aid make a voluntary commitment to a "self-tax" whereby at least 5 percent of the money spent on food, medicine and delivery logistics be given to conflict resolution and reconciliation activities.

John Paul Lederach works with Mennonite Central Committee International Conciliation Service. Since 1989 he has worked with Somalis to create a regular forum, known as "Ergada Wadatashiga Somaliyeed," for dialogue across clan lines, and more recently participated in consultations with United Nations personnel responsible for developing a national reconciliation effort.

Happy to be at home in Canada

Mennonite pastor has lived in four countries on three continents.

Beth Hege

By birth he's not a Canadian. Franz Wiebe has lived in four countries on three continents in a mere 44 years but has chosen Canadian citizenship. "There's not a place I'd rather be," he said.

"In Winnipeg there is more acceptance of multicultural backgrounds," Franz said. "In Canada, everyone has an accent. We celebrate differences. When we lived in the United States there was always pressure to conform. We were foreigners, and we always felt it."

Franz speaks with a slight German accent, flavoring his English words with the sound of his native tongue. Born in Germany as his parents were fleeing Russia during World War II, Franz and his family settled in Paraguay when visas to Canada were denied.

Sore thumb: As a child in the Neuland Colony, Franz shaped an opinion of North American missionaries that affected his later choices in life. "When I was a kid growing up, people from North America told us what we should and should not do," Franz said. "I always resented that. Those people drove cars paid for by North American agencies and they stuck out like a sore thumb. They reported to their agencies in North America, not to us. I knew I never wanted to do anything like that."

Franz left the Neuland Colony at age 17 to study for four years in Germany. There he met his wife, Ilse. Before they married, however, Franz spent one year studying at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

He knew only a few phrases in English then, words that he had learned on his passage by ship to the United States. Franz had studied Greek in Germany, so when he arrived at AMBS he enrolled in a Greek course to learn English.

In 1969, the end of his year of study at AMBS, Franz and Ilse were married. Together they went to the Neuland Colony, where Franz taught German and history at the high school. "I felt an obligation, a sense of kin to the people there," he said.

Remembering his distaste for agency workers, he explained, "When I went back, I refused any other arrangements. My wife had to learn how to milk cows and raise chickens. And she took to it like a duck takes to water." During their three-year stint in Paraguay, their oldest son, Claus, was born.

Bleach: In 1972 it was back to the United States, where Franz completed his Master of Divinity degree at AMBS. Those three years were difficult. Ilse was denied a work permit, and Franz worked two part-time jobs while attending school full time. "We lived on $20 a week," Franz said. He described how they salvaged fresh fruit and vegetables that were discarded behind Kroger's grocery stores. Eventually they were discovered, and store workers poured bleach on the food to stop them.

'Happy where I am': *Franz Wiebe*

A second son, Theodor, was born shortly after Franz and Ilse settled in Winnipeg for the first time in 1975. Franz accepted a position as pastor at Springfield Heights Mennonite Church, a German-speaking congregation. During his tenure there a daughter church, Douglas Avenue Mennonite Church, began. "This was a unique experience," Franz said. "There was no fighting, no tension. It was an amicable division."

Juggling his roles as parent, pastor and erudite, Franz earned a master's degree in history at the University of Manitoba. "It is interesting to learn European history from a North American perspective," he said.

Europe continued to lure the Wiebes. Most of Franz's family had moved back to Germany, and it was Ilse's homeland. With three sons in tow (Andreas was born in 1978) they accepted a call to two small Mennonite congregations, in Regensburg and Munich.

Franz's speech flows easily from English to German. He said that while they lived in Germany they continued to speak English at home, lest the children forget the language.

Franz modestly admitted it takes him longer to compose a sermon in English than in German. "It is the nuances of the language," he said. "There are word creations in German that you cannot do in English.

"When someone speaks to me in German I do not stop and think, 'Oh, this person is speaking German.' I simply respond."

Franz is a striking man, tall, with thick black hair and a bold voice. He expresses his opinions readily, as well as his wit. Since 1986 he has pastored First Mennonite Church in Winnipeg. "It is challenging and sometimes hectic," he said. "When other pastors talk about where they want to go in the future, I don't have anything to say. I'm happy where I am."

Beth Hege is a graduate student in international studies at the University of Oregon.

God wants us to be reconciled

Paul's words to the Corinthians apply to nations today.

Yamada Takashi

Editor's note: *Yamada Takashi wrote this piece during the Gulf War. The Japanese constitution limits military spending and activity, but there is pressure from within and outside Japan to change the constitution's limits.*

The way for humankind and nature to survive is the way of reconciliation and peace, not of strife and destruction.

In the Bible, especially for Paul, "reconciliation" is actually the heart of his faith and theology. And the message of reconciliation is nothing but the gospel of Christ.

For the Corinthian Christians, to whom Paul is writing, his appearance, speaking skill, achievements, religious experiences and family line did not seem to prove his apostleship; they criticized him.

Against this criticism, Paul said they were looking at him merely from a worldly standpoint (2 Corinthians 5:16). He decisively claims that if anyone believes Christ and "is united to Christ, there is a new world, the old order has gone, and a new order has already begun" (verse 17, NEB). Here he is saying that "this new world" and "this new order" are the standpoints that direct our way of thinking and actions.

Then he speaks on the matter of reconciliation and tries to relate it closely with what he has said (the argument on his true apostleship). He boldly claims that he is the apostle who has been entrusted by God with this gospel of reconciliation, and urges them, "Be reconciled to God!" (verse 21).

We may summarize what this text says about reconciliation as follows:

Reconciliation's

- origin—from God, not from people (verse 18),
- mediator—"through Christ" (verse 18),
- object—primarily the reconciliation between God and humanity (verse 18),
- substance—God's "not counting their trespasses against them" (verse 19),
- scope—includes the whole "world" (verse 19),
- means—has been done by the redemptive work of Christ (verse 21),
- mission—is to be proclaimed and recommended (verses 18, 19, 20).

In short, reconciliation means that God mercifully forgives our sins and accepts us (we receive the righteousness of God—verse 21). It comes from the fervent loving-kindness of God shown through Christ (verse 14). Through being reconciled to God "we are justified by faith [and] we have peace with God" (Romans 5:1).

Social event: Then we have to keep in our minds that the gospel of reconciliation has another important aspect. It works not only in the vertical relation between God and people, but also in the horizontal relation among people—in this sense, the reconciliation is "a social event." In Ephesians 2 we find the author dealing with the matter of reconciliation between the people of Israel and non-Jewish people—gentiles (Ephesians 2:11-22). Here reconciliation works in "putting to death that hostility" between the two to "create in himself [Christ] *one new humanity* in place of the two" (verse 15). The typical Hebrew concept of corporate personality is found here in this "one new humanity." Paul actually means building up of community, society and world based on love and the new order—the gospel of peace.

Finally, we may pay attention to the following verses:

1. John 3:16, "For God so loved the world that he gave his only Son ..."
2. Philippians 2:6, "He [Christ] emptied himself, taking the form of a slave ... "
3. Ephesians 2:18, "For through him both of us have access in one *Spirit* to the Father ... "

We may quote many other Scripture verses, but what is shown in them is the reality of the working of the Triune God. This is the living God that the Bible talks about, the God who saves humanity and the world. He is not a God who remains aloof in heaven, not one of the gods who cannot rise above the human level. Though the living God of the Bible transcends humanity and the world, he intervenes into history, lifts up the believers from the worldly level and creates "the new humanity" for the sake of the kingdom of God. Reconciliation and peace is based on faithfulness and love, not on the exclusiveness and aggressiveness of people filled with enmity.

Heart and wisdom: Our prayers now are that those countries involved with UN peacekeeping forces may seek earnestly for reconciliation and peace. We pray that they may have a heart and wisdom for peace. We pray that Japan will not give even a penny that goes for war and destruction.

God may have determined that Japan may be a messenger of reconciliation.

When we consider the matter of reconciliation, we have to ask ourselves, What significance does it have for us to have our (Japan's) Peace Constitution at this time? It may mean that God has so determined by unfathomable wisdom that we, the Japanese nation, may be a messenger of reconciliation for the sake of this confused world.

We may ask ourselves if there is any significance in the presence of our churches as the ones who should have inherited the spiritual heritage of the Historic Peace Churches. We are now definitely asked to make our conscious decision and take action to be really the salt of the earth and the light of the world.

"So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God" (2 Corinthians 5:20).

Yamada Takashi lives in Kobayashi-shi, Miyazaki-ken, Japan.

News

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The Christian church is growing in Korea, according to the *Yearbook of the Korean Christian Church.* In the past six years the number of Christians in the country has grown from 6.1 million to 12.5 million, it reports. It also says the number of churches has grown from 25,000 to 37,000, and the number of pastors from 37,807 to 67,398.

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San Antonio (Texas) Mennonite Fellowship brought speakers from Kansas and Colorado to an Active-Peacemaking Conference sponsored by the church's peace and justice committee. Hesston (Kan.) College professor Marion Bontrager spoke about the servant's stance, "making peace from the bottom up," and University of Colorado professor Richard Williams discussed ways of converting military bases to civilian use.

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A "Women in Pastoral Ministry" conference will be held at Conrad Grebel College, Waterloo, Ont., April 26-27. The conference is sponsored by the Women in Ministry network and the Pastoral Leadership Training Commission of the Mennonite Conference of Eastern Canada. Women not in ministry and men are welcome. Contact Catherine Hunsberger, MCEC, 60 New Dundee Road, Kitchener, ON N2G 3W5, (519) 748-2162, fax (519) 748-6684.

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Some 60 evangelical theologians have created an International Evangelical Environmental Network. They met last August at Au Sable Institute in Michigan at a meeting sponsored by the institute and the World Evangelical Fellowship. The forum report urged that Christians promote "culture-specific" ways of child-spacing, and that societies offer economic assurance for the elderly, saying that these factors would reduce population growth. Poverty, farming and industry were also topics of discussion.

Denominational leaders confer on budget, theology

Chicago (Meetinghouse)—"We all experience the same problems: stewardship, membership and leadership."

With those words Don Miller, general secretary of the Church of the Brethren (CB), summarized what he heard at the annual meeting of the Council of Moderators and Secretaries Dec. 5-6, 1992.

CMS is a fraternal group of the chief elected officers and the head staff of six Mennonite and Brethren denominations.

Stewardship and money received by far the most attention this year. Each of the six groups reported the same financial dilemmas: more funds staying in local congregations, less money for churchwide programs.

The General Conference Mennonite Church, for example, was $132,000 behind in total revenue, according to general secretary Vern Preheim.

Why the change from churchwide to local?

Most attention focused on the "baby boomer" generation. "The problem is their mentality," said Harvey Sider, moderator of the Brethren in Christ

Mennonite World Conference loses support in North America

Chicago (Meetinghouse)—North American Mennonites believe in Mennonite World Conference, but the cupboard is bare.

That's the message the Council of Moderators and Secretaries (CMS) gave the executive committee of MWC when it met Dec. 5, 1992. MWC had requested the meeting for counsel on how to proceed with frozen or declining contributions to its budget from North America.

Larry Miller, executive secretary for MWC, said his organization had recently adopted what it believes to be an equitable funding proposal for the worldwide Mennonite church. Denominations in each country are being asked to contribute to MWC on the basis of the gross national product of that country times the membership of the denomination.

According to Miller, North American churches are lagging the most behind with the new formula. Because North America has the highest GNP, "the future of MWC rests with those of you on this continent."

CMS leaders were not hopeful about their ability to contribute any more funds to MWC.

"There is no way we can increase budget; we're having difficulty meeting our own," said Vern Preheim, general secretary of the General Conference Mennonite Church.

Edmund Janzen, moderator for the Mennonite Brethren, cautioned MWC to work only with the funds it has: "Deficit language will not fly," he said.

"What I'm hearing from you is that you believe in MWC and the international church. But maybe we're priority number three, and you only have money for one and two," Miller summarized.

In an interview after the meeting, MWC president Raul Garcia of Buenos Aires, Argentina, said, "I'm sorry about the situation in North America. It's good to fund local programs, but please don't lose the global vision."

Noting that Argentine Mennonites received this vision from North American missionaries, he said, "We hope to be in heaven together with you. To get to that point, we have to start working together here."

Garcia reported that Mennonites in Argentina are working hard to contribute their "fair share" to the MWC budget based on the GNP funding proposal. *J. Lorne Peachey*

(BIC). "They want to give to special projects, not to the unified budget."

Miller agreed: "CB baby boomers are so consistent in their giving to special projects [that] our unified giving program is in shambles."

But not everyone accepted the baby boomer explanation. Darrell Fast, GCMC moderator, felt that work needs to be done with those over 50. "Hasn't it always been true that older rather than younger people support the church financially?" said Fast. "Is there anything new in working with the baby boomers?"

Several denominations reported facing major changes because of shifts in giving patterns. The BIC has a proposal to reduce seven church boards to two, according to Sider. Miller said that the CB is appealing to individuals directly for gifts. In five years it has raised $10 million in this way—$7 million of it deferred gifts. "We have a wonderful future—if we can get there," he said.

Baptism, the Lord's Supper: Other issues emerging at the CMS meeting included baptism, the Lord's Supper and ordination.

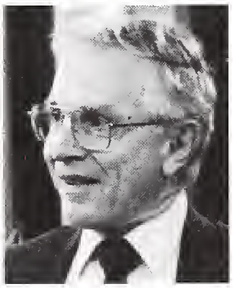
Several said that their pastors are struggling with whether to require rebaptism of adults who testify to a relationship with Jesus Christ but who were baptized as children. Discussion revealed that practice in the six groups is not uniform.

Others asked about who should be allowed to participate in the Lord's Supper. Specifically what should be the status of children who have grown up in the church family?

Ordination—whether for life or for a specific task—continues to be a question. Marvin Hein, executive secretary for the Mennonite Brethren reported a churchwide study of ordination in his group. Don Roth, president of the Evangelical Mennonite Church (EMC), said, "We even have several pastors who do not want to be ordained."

CMS agreed to call a "faith and order" consultation on these topics with its December 1993 meeting. Invited will be theologians and other people working on confession of faith statements in several of the denominations. It is to be "a conference of Bible study rather than scholarly papers, a time of sharing insights and concerns, not necessarily to arrive at consensus."

Declines and increases: CMS noted both declines and increases in membership in their denominations. The CB, for example, has lost 1,000 members in each of the last 20 years. But Miller noted that those churches that have used a CB evangelism program have experienced 10 percent membership growth.


'We too can claim God's promise': *Preheim*

James Lapp, general secretary for the Mennonite Church, and Preheim for the GCMC, reported growth, attributing much of it to the Living in Faithful Evangelism program each group conducts. Don Shafer, general secretary for the BIC, noted that they have adopted five-year growth goals; 172 out of 225 BIC congregations have goals for membership increases.

Also under discussion was sexual misconduct and sexual abuse by church leaders, an issue faced by all six CMS groups in the past year. But they are not all at the same point. Roth said that inter-Mennonite cooperation has become difficult for some EMCs because of language and theology they have heard voiced at sexual abuse consultations.

Fraternal relationships: The moderators and secretaries considered a request from a Mennonite synod in Indonesia (GKMI) for fraternal relations with some Mennonite group in North America.

Lapp brought the request to CMS after a visit to Indonesia this past summer. He reported that the GKMI developed on its own as a Mennonite church without mission activity. It is interested in ties to a North American group, other than through a mission agency, that would allow visits and dialogue around significant church-life issues.

CMS agreed that the Mennonite Church should pick up on this request, since the request came through its general secretary.

Also meeting with CMS was Carl Good, representing Mennonite Health Services, an association of Mennonite health-care institutions. MHS is seeking closer ties to the church "for advice and accountability," according to Good.

CMS urged MHS to develop a "representational model" that would

The Anabaptist communities in the Philippines have changed their name to become the Integrated Mennonite Churches and have structured themselves into a northern and southern district. About 100 people attended the northern district's first believers' retreat in April 1992; the churches are engaged in five church-planting efforts.

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Ken and Rita Ashman developed a core group of people to plant Servant Community Church—Mennonite in Arroyo Grande, Calif., last summer. In February the group plans to telephone 20,000 homes in the area to invite people to the church's first public worship service on Easter. They invite anyone interested in visiting the beach in February to come and help them with the phoning. Contact the Ashmans at (800) 481-4440.

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Eastern Arctic Inuit have accepted a land claim package that will give them a form of aboriginal self-government in a new region to be carved out of the Northwest Territories. The package will give the Inuit title to an area about half the size of Alberta. It paves the way for the creation of Canada's third territory, Nunavut, "our land" in Inuktitut, the Inuit language. Federal Indian Affairs Minister Tom Siddon says he hopes to introduce legislation this year to ratify the agreement and to establish the Nunavut territory. (*Canadian Press*)

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El Salvador's war officially ended on Dec. 16, 1992. The Atlacatl Battalion disbanded on Dec. 8, 1992. The U.S.-trained battalion was believed to be responsible for the 1981 executions of some 1,000 peasants in El Mozote. At the ceremony Vice President Dan Quayle announced that the United States was forgiving three-fourths of the nonmilitary loans it made to El Salvador during the war. (*National Catholic Reporter*)

Ninety-six percent of homeless men and women say they believe in God, according to a Gallup poll of 655 homeless people in Los Angeles. (*Mennonite Weekly Review*)

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The Pacific District Conference of the General Conference Mennonite Church will hold its annual meeting June 24-26 at Sunnyslope Mennonite Church in Phoenix, Ariz. The theme will be "Raised With Christ: A Harmony in Love." Contact Marty Freeburne, 1851 S. 2750 W., Aberdeen, ID 83210, (208) 397-4772.

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Two Mennonite Board of Missions workers recently evacuated from Liberia have temporarily relocated in neighboring Ivory Coast. Phil and Christine Lindell Detweiler left Monrovia Oct. 22, 1992, when civil war fighting reached the capital city; five American nuns were killed there five days later. The Lindell Detweilers continue their ministries with the Christian Health Association of Liberia from Ivory Coast and hope to return to Liberia as soon as possible.

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Shelling in southern Lebanon increased during October and November 1992, forcing many villagers to flee their homes and seek refuge in safer towns. Iranian-backed Hizbollah fighters in Lebanon continue to battle Israeli and Israeli-backed South Lebanon Army forces who occupy the 440-square-mile strip of southern Lebanon that Israel calls its security zone. Mennonite Central Committee has given $5,000 U.S./$6,000 Canadian to five village health clinics in the area. A late October helicopter raid destroyed 10 homes in three villages where MCC is assisting a local agricultural cooperative.

put a representative from each of the denominations on the MHS board.

During a worship service scheduled as part of the two-day meeting, Vern Preheim summed up the sentiments of CMS and its multifaceted discussions with a reference to Jeremiah's words to Israel. "We are not where we'd like to be," said Preheim. "Yet we, too, can claim God's promise, 'I know the plans I have for you' (Jeremiah 29:11)." *J. Lorne Peachey*

Relief groups rethink role of the military

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) and the American Friends Service Committee (AFSC) called a Nongovernmental Organization (NGO) meeting Dec. 18, 1992, in Washington. Participants explored the complex issues arising from militarization of humanitarian operations in countries like Somalia and the former Yugoslavia. More than 20 people representing 10 international relief and development agencies attended.

NGOs need some stability and security to do their work, and military protection can provide this, participants acknowledged. But does benefiting from that increased security imply complicity with the military?

In Somalia the fact that military intervention confuses humanitarian and political issues repeatedly came up in the discussion, according to Hershey Leaman, MCC's disaster response coordinator.

"Even military commanders interviewed on television talk about the need for political solutions to the conflict. But this raises the question of whether the military is equipped to do such peaceful negotiations," Leaman said.

"The military is an ill-prepared entity to do humanitarian service," he said. "Military personnel are trained to hate, define and defeat the enemy. This training is exactly opposite the attitude of congeniality required in humanitarian relief operations and the open consensus-seeking required for peacemaking."

Both food delivery and peacemaking can and should happen simultaneously, participants agreed.

The attitude at this December meeting contrasted sharply with a late November meeting Leaman attended. At that earlier meeting a U.S. Department of Defense officer asked if any agen-cies would object to the U.S. military providing security for their food deliveries. Leaman, representing MCC, was the only person who said yes.

At the December meeting, NGOs agreed unanimously that the questions raised by military delivery of aid are legitimate discussion points.

One NGO representative thanked MCC and AFSC for calling the meeting: "We expected the Historic Peace Churches to have problems with military involvement. You have a history that gives integrity to this perspective, and we need your voice to raise questions."

The NGOs present decided to meet again for similar discussions. *Pearl Sensenig*

Volunteers tend hurricane victims' emotional needs

Akron, Pa. (MCC)—As workers continue to restore homes damaged by Hurricane Andrew, volunteers are beginning to help bind the emotional wounds the hurricane left behind.

"Photographs can show whole city blocks flattened by a hurricane, but

Michael Hostetler (MCC)

Home-to-home: *Dr. Rohrer Eshleman visits a woman at a tent city in Homestead.*

Michael Hostettler (MCC)

The fears of children: *Phil Martin and his daughter view rubble from Hurricane Andrew.*

they cannot show the fears of children who cry and scream when the next heavy rain falls," says Paul M. Miller, of Lititz, Pa. Miller, a member of Akron (Pa.) Mennonite Church and a professor of pastoral counseling, was in Homestead, Fla., with Mennonite Health Services from Nov. 3-9, 1992. MHS is working in Homestead alongside Homestead Mennonite Church and Mennonite Disaster Service (MDS).

Fifty-five percent of Homestead families report at least one family member is experiencing severe stress or other mental health problems, according to a study of the Florida Health and Rehabilitation Services, says Sandy Kauffman, consultant to the MHS project in Florida.

Twelve percent said a household member was unemployed due to the storm. "So the stresses go far beyond the loss of homes," Kauffman adds.

Dr. Rohrer Eshleman, a retired missionary and emergency medicine physician from Landisville, Pa., is currently in Homestead with MHS. He goes from home to home looking for people whose needs—either physical or emotional—have not yet been attended to.

Eshleman may arrange for an MDS team to work at a house, phone contractors, drive someone to a medical facility or refer a Hispanic child to a bilingual social worker employed part time at Homestead Mennonite Church.

"While MDS looks at a house, I look at the occupant's stress level," Eshleman says. "Together this is a holistic approach to looking at a family's needs.

"As soon as people find some hope, their emotional level improves dramatically," he says.

Eshleman visited one man who had been in bed two days, severely depressed. He had received an insurance payment but could not decide how to spend it. Should he fix the roof or buy a small trailer for his family to live in? Eshleman talked with him, and together they decided that MDS would help repair the roof.

"Within 10 minutes, he was out of bed. It was the hope. It was almost like a laying on of hands," Eshleman says.

Eshleman accompanied an MDS crew to the home of an elderly woman. "She was so stressed and confused she couldn't answer any of their questions," he says. "I plan to go back alone and sit quietly with her; I hope to help her get to the point where she can talk about the experience and eventually handle her own affairs."

MHS plans to work in Homestead for as long as MDS is there, at least for the next 18 months.

Carl Good, MHS executive director who visited Homestead Dec. 6-8, 1992, says, "My heart was warmed by the cooperation of local Homestead Mennonite Church people and volunteers from 'up north' in bringing hope

Rigoberta Menchu, winner of the 1992 Nobel Peace Prize, in a New York address appealed for efforts to draw more attention to the 1993 U.N.-sponsored International Year of the World's Indigenous People. "If it is going to be only symbolic, perhaps it would be best not to have it," Menchu told some 2,000 people at the Riverside Church Nov. 17, 1992. (*National Catholic Reporter*)

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Associated Mennonite Biblical Seminaries, Elkhart, Ind., named retired professor Millard Lind professor emeritus of Old Testament. Lind's teaching career stretched from the late 1950s to 1988, when he retired at age 70. His books include *Yahweh Is a Warrior* and *Monotheism: Power and Justice*. He is now working on a commentary on Ezekiel for lay people.

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The amount of money donated by political action committees to U.S. congressional candidates has risen steadily from $12.5 million in 1974 to over $160 million in 1992, according to the Congressional Research Service and Federal Election Commission. Today an average Senate race costs $4 million, requiring senators to raise $13,000 per week from the moment they take office. A campaign finance reform bill passed Congress but failed to override a veto by President Bush. (*Washington Memo*)

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Most U.S. parents would rather see improvements to their neighborhood school than choose another school for their children to attend, says a new report from the Carnegie Foundation for the Advancement of Teaching. The study found that in states with school choice only 2 percent of parents participate, and most do so for non-academic reasons, such as safety concerns or smaller class sizes. By a 2-1 margin parents opposed vouchers that could be used to attend private schools, according to the Associated Press. (*Mennonite Weekly Review*)

"Connecting Our Stories in a Woman's Voice," an inter-Mennonite women's retreat, is being sponsored by Mennonite Central Committee Alberta. The registration deadline is April 2 for the conference to be held April 23-25 at Camp Valaqua, Water Valley, Alta. Katie Funk Wiebe will be the keynote speaker. For more information contact Anneli Braul at (403) 275-1751.

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In Texas a death-penalty case costs taxpayers an average of $2.3 million, about three times the cost of imprisoning someone in a single cell in the highest security level for 40 years, according to Death Penalty Information Center director Richard Dieter. In Florida each execution is costing the state $3.2 million, he says. One report estimated that the state of California could save $90 million each year by abolishing capital punishment.

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Over the next five years an extra 1.1 million Bibles will be printed in China through an agreement between the China Christian Council, the United Bible Societies and the East Gates Ministries International. Breaking with tradition, planners intend to distribute the Bibles in unregistered house churches as well as registered churches.

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Colorado voters passed an anti-homosexual-rights measure in the November 1992 election. The measure prohibits the legislature and every city in the state from passing anti-discrimination protection for homosexuals, repealing gay-rights ordinances in Denver, Boulder and Aspen. Organizations that work with people with AIDS say clients fear losing insurance or being evicted from their homes. "I don't think the voters understand how painful this is—to be told that you're inferior, a second-class citizen," said Glenda Russell, a psychologist who is a lesbian. (*New York Times*)

to people in south Florida. This is a fine example of a Christian healing ministry." *Emily Will*

Family split by emigration from Russia reunites

Winnipeg (MCC)—Before I left Canada to visit the former Soviet Union this fall, my mother gave me an address. "These are your cousins," she said. "Try to look them up."

When I arrived in Moscow, I showed the address to my traveling companion, Walter Sawatsky. Sawatsky, a scholar on the evangelical church in the former Soviet Union, expressed amazement. "This is the address for Piotr Rempel and his mother, Natascha, the icon painter," he said. Surprised, I quickly made arrangements to meet my relatives.

I met Piotr the next day at the Russian Academy of Sciences. In awkward German we talked about how his grandfather had become separated from the rest of our family when he left the Mennonite colony to study and work in Moscow. When the rest of the family immigrated to Canada, Piotr's grandfather, who had married a Russian, stayed behind. During the Great Terror he had been arrested; he died during World War II in a concentration camp near Archangel.

Piotr shared with me his pilgrimage of discovering the events around his grandfather's arrest and death in recently released KGB dossiers. When he asked if I might wish to visit his mother at her place of work, the Donskoi monastery, I said yes. Within an hour we were off.

The Donskoi monastery was returned to the Russian Orthodox Church about two years ago. For years it was abused and neglected. Dedicated Orthodox Christians with limited resources are rebuilding the magnificent old structures.

Natascha Rempel is a part of that restoration. Working in a primitive workshop, she is restoring the spiritual art of the Russian Orthodox Church. Her art includes an icon of Patriarch Tikhon, a newly canonized saint in the Russian Orthodox Church.

As Natascha walked and talked with us, she revealed to us the breadth and depth of her knowledge of Russian history and art. She showed us low relief sculptures from the Church of the Savior that Joseph Stalin had dynamited in the 1920s. We saw a wall of artistry 13 meters (40 feet) high that she was slowly helping restore. It was incredible to walk alongside this woman with her frayed kerchief and cloth slippers—so poor in things, so rich in her appreciation for the spiritual and artistic gifts of her country. I sensed that Natascha has a profound understanding and call in her life. That sense of call permeates her life with a humble spirituality and serenity.

Two images have stayed with me as I remember this visit to the Donskoi monastery. One is of Natascha standing before a sculpture where her former priest Alexander Min came to pray. "He used to come to meditate on eternal life with Christ in glory," Natascha said. His impact on her life was obvious. The other image in my mind is that of our tear-filled eyes as Piotr, Natascha and I spoke God's blessing upon each other in parting under the archway of the Donskoi monastery. Our lives, separated by so many years, were joined for a few hours.

I look forward to returning to live in the former Soviet Union this year with my family and learning from these former Mennonites who have found refuge in the Russian Orthodox Church. The depth of their knowledge and piety, their resolve to remain faithful in trying circumstances, their gentle spirit confirms to me that we have much to learn from these brothers and sisters who live in a land we once considered our enemy.

They who are my cousins I now know as my brother and sister in Christ. *Walter Baergen*

Religious riots in India set back that nation's poor

Calcutta, India (MCC)—India's poor have suffered most during the continuing violence that has rocked the country following Hindu destruction of a Muslim mosque in Ayodhya Dec. 6, 1992, said Glen Miller, Mennonite Central Committee country representative in India. More than 1,200 people were killed in the first week; thousands more were injured and left homeless.

Calcutta was placed under government-imposed curfew that week, and traffic ground to a halt. Trucks carrying food from the countryside could not reach the city, and vendors charged exorbitant prices for the scarce food that was available.

Calcutta's poor, who barely survive under normal conditions, were simply unable to obtain food, Miller said. As fires blazed through many of the slum areas, streams of people fled their communities.

Not all Muslims and Hindus participated in the violence, however, said MCC India staff. In one city a peace committee organized Muslims to guard Hindu temples and Hindus to protect Muslim mosques. The city remained free of violence. In a similar situation Donald Kessop, MCC India staff person, said he saw a Muslim priest stand in front of a Hindu temple and convince a mob to leave without damaging it.

Miller reported that although the violence was generally in reaction to the Ayodhya mosque's destruction, criminals used the occasion to loot or seek revenge. One Indian newspaper suggested some slums were purposely torched to make way for high-rise apartment buildings.

"With the anticipated trial of those arrested and the Indian government's pledge to rebuild the mosque, many uncertainties remain. But clearly most Indians desperately want life to return to normal," Miller said.

The violence in India has continued and spread across the subcontinent, spilling into Bangladesh, India's eastern neighbor and home to a majority Muslim population. Lyndon Krause, MCC Bangladesh country representative, reported some deaths there; some Hindu temples and businesses there were looted and burned.

More than 40,000 Muslims gathered in Jessore, Bangladesh, Jan. 3 to march into India and rebuild the mosque in Ayodhya. Riot police opened fire on the group Jan. 4, leaving at least five dead and 100 injured.

A long-standing dispute over the site of the Ayodhya mosque ignited the violence. Some Hindus contend it is the birthplace of Lord Rama and say Muslims built a mosque over the Hindu temple that marked the spot 400 years ago. Of India's 882 million people, more than 80 percent are Hindu and about 10 percent are Muslim. Over the years tensions between the two groups have erupted periodically.

MCC provided 800 blankets, cooking utensils and plastic for roofs for 300 homes, and helped feed 5,000 people for about 10 days. Mother Teresa, the Indian Red Cross and community-based organizations distributed the relief items.

Howard Zehr (MCC)

'Clearly most Indians desperately want life to return to normal': *An Indian girl rests in the courtyard of her Calcutta home.*

Western District Conference and South Central Conference pastors will meet for a seminar series, "Establishing and Maintaining Healthy Sexual Boundaries." The meetings will be held Tuesday evenings, Feb. 2-March 2 at the Western District Conference offices in North Newton, Kan. Registration will take place at the first session at 7 p.m. Cost is $10.

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Mexico's president told evangelical leaders Dec. 10, 1992, "You will always find the doors to this house open." President Salinas said, "These are times of liberty and plurality in our nation. ... Intolerance doesn't belong in our country." The statement marks a shift from Mexico's traditional hostility toward evangelical churches.

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The Japan Mennonite Christian Conference is evangelizing in North America. When Anna Dyck left Japan in 1991 after 38 years of missionary service, the Japanese conference decided to support her in church-building efforts in British Columbia. Their prayer and financial support has helped her establish Surrey (B.C.) Mennonite Fellowship, a Japanese Mennonite church that became an associate member of the Conference of Mennonites in British Columbia last June.

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"Worldwide attention to Somalia's famine has prompted a relief response adequate to cover Somalia's needs for at least six months," says Mennonite Central Committee Africa co-secretary Eric Olfert. MCC welcomes contributions for future work in Somalia and hopes to send four workers there, but if contributions exceed the amount budgeted for these positions, MCC will use the money for similar programs in Africa. MCC plans major food shipments this year to countries like Sudan and Mozambique, which have great food needs but receive little publicity.

On a visit to their missionary children in Hong Kong, John and Romaine Sprunger attended a baptismal service of Grace Mennonite church. Romaine recalls the testimony of one of the girls who was baptized: "The girl's mother did not want her to become a Christian. But the mother told her daughter that if she was going to be a Christian, she should be the best Christian possible. The mother then gave her a necklace with a cross."

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New Call to Peacemaking, a cooperative program of Mennonites, Brethren and Friends, held a youth consultation Nov. 20-21, 1992, at Elgin, Ill. Teenagers from Kansas, Illinois, Indiana, Michigan and Pennsylvania proposed development of weekend "peace academies," a summer work camp, a New Call to Peacemaking Youth Cabinet and a national youth conference to develop and use peacemaking interest of youth.

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With the death of the Charlottetown Accord in Canada, there is only one route left to aboriginal self-government and it involves lengthy, expensive negotiations, says Gordon Shanks, director-general of government relations for the Canadian Indian Affairs Department. The process is called Community-Based Self-Government, and 15 bands are currently involved in it, but after $60 million and six years, no band has made it through. (*Canadian Press*)

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Fifty Minnesota peace activists protested war toys at a Toys R Us store near St. Paul this Christmas season. The protest was organized by Christian Peacemaker Teams and included participants from Mennonite, Church of the Brethren and Quaker denominations, and Santa Claus. Nearly half the Christian Peacemaker participants were children ages 3-15. Micah Hirschy, age 12, from St. Paul Mennonite Fellowship, gave out over 70 alternative toy lists to shoppers.

Guatemalan weaver tours North America

Patient strength: *Cumes demonstrates backstrap weaving to volunteers in Alberta.*

Calgary (MCC)—Dressed in a hand-loomed skirt and a colorful hand-embroidered blouse, 31-year-old Gregoria Xinico Cumes de Culpatan jerks down hard on her backstrap loom.

It's a scene repeated thousands of times daily throughout Guatemala's mountains, but this time Cumes is demonstrating the craft for 30 volunteers in a Calgary Self-Help Crafts shop. Calgary was one of many stops for Cumes during a month-long trip organized by Self-Help Crafts, a nonprofit job creation program of Mennonite Central Committee.

Backstrap weaving requires strength and patience—a skilled weaver like Cumes completes only about an inch (2.5 centimeters) of fabric per hour. But strength and patience are not new to her or her people. Cumes recalls the violence Mayan Indian people throughout Guatemala continue to endure.

"This stick is one of the few possessions I retrieved after soldiers burned our village and ransacked our homes in 1980," she said. Speaking through an interpreter, she explained that her village was stormed by soldiers who accused the peasants of sympathizing with guerrillas who sought to overthrow the military government.

Cumes, her husband and their two children were among several families who fled. "We eventually found work on a coffee plantation," she said. "It was four years until it was safe for us to return to our home village."

Now Cumes and her husband are involved with *Tienda Winak*, a cooperative of 160 families who weave belts, bags and tablecloths that they sell to organizations like Self-Help Crafts.

"Each time I tell my story it brings back painful memories," said Cumes. "But both my husband and I felt it was important to come. Not just to show how we weave but to tell you about our lives in Guatemala."

"We know selling Gregoria's weavings won't bring about dramatic reforms in Guatemala," said Vera Isaak, director of Self-Help Crafts Canada. "But it is a way of helping people hang on until peace and economic reforms do come." *Doris Daley*

New evangelical Mennonite group convenes

Harrisonburg, Va.—Members of a new organization think Anabaptists should emphasize their evangelical roots.

The Evangelical Anabaptist Fellowship was formally chartered Oct. 12, 1992, at Neffsville Mennonite Church in Lancaster, Pa. Twenty-one pastors and other church leaders became charter members at that time. At least five conferences of the Mennonite Church are represented, along with other groups.

A series of meetings designed to introduce the EAF to the Anabaptist community is being planned for the late winter and spring in several locations nationwide.

"Our goal is to provide encouragement, instruction and support for evangelical Anabaptists," says Eric Kouns, a Virginia pastor and acting executive secretary of EAF. "We want to be a channel for spiritual renewal in our communion. In that, we believe, we are following in the footsteps of our Anabaptist forebears."

Mennonite Central Committee Canada
invites applications for the position of

Executive Director

Starting Date: July 1, 1993
For more information, including
job description and qualifications required
write to:

Search Committee,
134 Plaza Dr., Winnipeg, MB R3T 5K9

Application deadline: February 28, 1993

Niagara United Mennonite Church is looking for a person to fill the position of **youth and Christian education minister**.

Applications and further inquiries are to be sent prior to Feb. 28 to **Niagara United Mennonite Church, c/o Arno Bartel, 1239 Niagara Stone Road, Niagara on the Lake, ON L0S 1J0, Canada.**

Bluffton College seeks appointees **in recreation management:** Ph.D. (master's considered) and therapeutic recreation certification to teach courses in recreation management and coach; **director of media resources:** master's degree and library media certification to teach courses in media methods and assume significant administrative responsibilities; **business administration/management:** Ph.D./D.B.A. (M.B.A. considered) to teach courses in organizational management, organizational development/behavior and possibly [illegible]; **research librarian** (possible): M.L.S. Evidence or promise of teaching excellence is essential. Positions are full time beginning fall 1993. Screening begins Feb. 15. Women and minority applicants are especially welcome.

Reply to **William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196, (419) 358-3317.**

The **General Conference Mennonite Church** seeks an experienced **development officer** to work with a comprehensive program in identification, cultivation and solicitation of major prospects. Candidates preferred to have proven experience in fund raising and ability to motivate volunteers. Candidates should be prepared to travel extensively in the United States and Canada and be able to communicate effectively. Salary commensurate with experience.

Please submit a letter of interest or resumé to **Planned Giving Office, General Conference Mennonite Church, Box 347, Newton, KS 67114,** or call **Gary Franz at (316) 283-5100.**

Goshen College announces a full- or part-time, one-year appointment **in the English department** beginning fall 1993. Course load will consist mostly of writing courses, with one or more literature courses in the applicant's specialty. Background in women's studies helpful. Ph.D. preferred. Women and minorities especially encouraged to apply. Goshen College is an affirmative action, equal opportunity employer.

Send letter of application and resumé to **John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

Higher education secretary position open. The General Conference Mennonite Church Higher Education Council is recruiting a half-time staff person effective Sept. 1, 1993; relocation to Newton optional. Qualifications: doctorate, college teaching experience, public relations and administrative skills.

Submit resumé to **Vern Preheim, Box 347, Newton, KS 67114, (316) 283-5100** by Feb. 15, 1993.

Seeking **co-pastor** for Community Mennonite Church, Markham, Ill., a multiracial congregation within a predominantly African-American community in the south suburbs of Chicago. We seek experienced leadership, committed to cultural openness and gifted in outreach, consistent with Anabaptist theology.

Contact **Mertis Odom, Community Mennonite Church, 16200 S. Kedzie Ave., Markham, IL 60426.** Daytime: **(708) 333-1358,** evening: **(708) 339-8257.**

Goshen College announces a part-time, one-year or possible long-term appointment in the foreign language department teaching **elementary Spanish**. Position will be open fall 1993. Ph.D. and native or near-native ability preferred. Women and minorities especially encouraged to apply. Goshen College is an affirmative action, equal opportunity employer.

Send letter of application and resumé to **John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

Goshen College announces a full-time, tenure-track position in **religion and ethics** beginning September 1993. Ph.D. in religion or Bible preferred. Responsibilities include teaching courses in theology, Christian ethics, Bible and related courses. Owned and operated by the Mennonite Church, Goshen College is an affirmative action, equal opportunity employer. Women and minorities are encouraged to apply. Processing of applications will begin Feb. 1 and continue until the position is filled.

Send letter of application and resumé to **John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

Full-time faculty positions in new **M.A. in Counseling** program at **Eastern Mennonite College and Seminary,** fall 1993. Responsibilities include instruction and supervision of master's level counseling students. Some work within church settings will be expected. Expertise in marriage/family, child or geriatric counseling will be viewed positively. Applicants must have a doctorate in clinical psychology, counseling psychology, counseling or clinical social work and have the potential for psychology licensure or counselor certification in the state of Virginia.

Send vita, scholarly papers and three letters of recommendation to **Dr. P. David Glanzer, Director, M.A. in Counseling Program, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801-2462.**

Suburban Denver Prince of Peace Church of the Brethren seeks an **experienced pastor** with a proven record of church growth and renewal, with strengths in worship and spiritual leadership and capable of providing pastoral care for the congregation. A supportive congregation and strong financial capability make this a great challenge. Beginning two-year contract $45,000 per year, plus package.

Send inquiries and profile to **Mr. Lynn Clannin, 2222 S. Holland St., Lakewood, CO 80227, (303) 985-5737.**

Mennonite Central Committee is accepting applications for **office manager** of the Self-Help Crafts warehouse, Akron, Pa. Qualifications include office and word processing skills and personnel supervision. A bachelor's degree is preferred. This two-year voluntary service position becomes available March 1993. Many other VS office positions requiring less experience are available as well.

Interested persons living in the United States may contact **Sherri Ober, 21 S. 12th St., Box 500, Akron, PA 17501-0500, (717) 859-1151.** In Canada contact **MCC Canada, personnel department, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.**

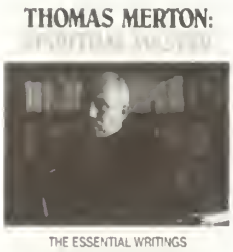
BOOKS

To collect an eclectic

Thomas Merton: Spiritual Master,
edited by Lawrence S. Cunningham (Paulist Press, 1992, 437 pages)

Reviewed by Gordon Houser, editor

Books on Thomas Merton abound. For longtime readers of the famous Trappist monk, this book will feel repetitive after the introduction. For those unfamiliar with Merton, however, this collection of the "Essential Writings" is an excellent volume to dig into and savor.



Cunningham's introduction is perhaps the finest distillation of Merton's life and writings you will find. In just 40 pages he explores the various roles this multitalented man performed: monk, theologian, writer, social critic, interpreter of the East and spiritual master.

It is the latter that Cunningham finds most important: "To understand Merton as spiritual master helps explain the wide-ranging influence that he had over people both in his own lifetime and now more than twenty years after his death."

Merton had the unique ability to communicate with people about an extraordinary variety of subjects, from monasticism to modern literature to Sufism to jazz. Yet he was more than an eclectic scholar. At the heart of his writings and his life was the desire to draw near to God, to experience the love of God in the deepest sense.

The selections Cunningham made from Merton's writings for this volume are not meant to provide a general anthology, since *The Thomas Merton Reader* does this admirably. Instead he wanted pieces that "represent Merton, the spiritual master, at his best." His goal, he writes, is "to produce a shorter list of longer selections focused almost exclusively on the spiritual life with the hope that the reader (a) will get a sense of the coherence of Merton's thought and (b) will abandon this anthology in order to read Merton whole."

My conclusion: If you're new to Merton, get the *Reader* or his *Seven Storey Mountain* for an entree, then get this book. If you're not new but don't want to buy a lot of Merton books, this volume will give you a delectable feast of some of his finest offerings.

A cure for love-hunger

The Recovery of Love: Christian Mysticism and the Addictive Society
by Jeffrey D. Imbach (Crossroad, 1992, 156 pages)

Reviewed by Arthur P. Boers, Waterloo, Ont.

Jeffrey D. Imbach, a pastor in Calgary, is one of many evangelicals who are feeling driven to explore spirituality more deeply. His quest led him back to several spiritual classics, specifically four 14th-century mystics: Julian of Norwich, John Ruusbroec, Meister Eckhart and Dante Alighieri.

The 14th century was a troubled time of natural disasters (the plague) and political and social upheaval—perhaps a time that parallels our own, suggests Imbach. Many of us are not accustomed to looking at writings after Constantine or before the Reformation, suspecting that there will be nothing to learn.

Imbach, however, shows that these four 14th-century writers had much to say earlier and still have today: "They lived through a cataclysmic collapse of the old and the emergence of an uncertain future. Yet none of them ended up in cynicism or despair. Each in her or his own way brought to birth out of that time a unique and indispensable contribution to a larger vision of love that they offer to us."

Julian of Norwich is enjoying a bit of popularity today as she dared to refer to God as "mother." Meister Eckhart has also been reclaimed by a number of current writers. But few people realize that Dante (author of *The Inferno*) has much to teach us spiritually, and the great Flemish mystic John Ruusbroec is, sadly, still neglected.

Imbach tests out the visions of these four mystics and also uses them to comment insightfully on current phenomena that we face: the Green movement, 12-step recovery programs, New Age mysticism,

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We invite you to travel with us in 1993! Write or call for itineraries.

Tulip Time in Holland	April 15-28	Pieter & Martha Postma
European Anabaptist Heritage I	June 14-July 3	Arnold & Rhoda Cressman
A Taste of Eastern Europe	June 21-July 9	Joseph & Julie Miller
European Anabaptist Heritage II	August 2-19	Wilmer Martin & John Ruth
Amish Mennonite Story in Europe	August 11-25	John & Beulah Hostetler

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"inner child" therapies.

Imbach sees our age and culture as one that is starving for love. He insists that these four mystics can lead us more deeply into God's all-embracing love.

This book encouraged me to go directly to the sources and read these and other important mystics for myself. More significantly, the book is a holy celebration of God's love and makes inspirational reading itself. It moved me to pray, and that is the highest compliment that I can pay.

A few good men

'Follow Me': The Master's Plan for Men *by David E. Schroeder (Baker Book House, 1992, 243 pages)*

Reviewed by Heinz Janzen, Newton, Kan.

This is a study book on Christian discipleship for use in small study groups for men. Using passages from the Gospel of Luke and insights from modern educational method, Schroeder takes a comprehensive look at what discipleship ought to be in North American society and how the Christian community might work at it.

A strategy for internal character transformation
"FOLLOW ME"
The Master's Plan for Men
DAVID E. SCHROEDER

Though not a Mennonite, Schroeder advocates a discipleship that picks up some current Anabaptist trends. He views disciple making as happening in small groups rather than in solitude. One of his catch words is teachability, closely akin to humility and obedience. Discipleship is life transforming to the core, not just an add on: "Disciples of Jesus willingly accept and live by an economic, social and moral value system that is contrary to the world's and to natural human inclinations."

Schroeder draws on *Money, Sex and Power* by Richard Foster, the jubilee teaching of Luke 4 and John Howard Yoder's *The Politics of Jesus*. "Sabbath and jubilee principles with their economic, social and theological implications must govern a disciple's everyday lifestyle," he writes.

Suffering love, even of enemies, is a clear teaching of Luke, he points out. In the face of current self-centeredness, so rampant in North American society, Schroeder picks up Jesus' call to value the kingdom of God above personal happiness. Another radical idea for our time is that of speaking the truth, leading to open, honest relationships. Several times he discusses the importance of mutual accountability, a concern so relevant in this time of recognition of sexual impropriety among Christian leaders. A chapter deals with how to live within society without succumbing to its values.

I found the ideas and concepts challenging and compatible with Mennonite beliefs and practices. The evangelical terminology would appeal to many Mennonite churches.

For those who respond more to story than to ideas, this book is lacking. While written for men, it could be used in groups of men and women. Schroeder, however, does not speak to the relation of men and women in the church.

A useful companion study guide and leader's guide are available from MasterWorks, Inc., 825 Point of the Pines, Colorado Springs, CO 80919, (719) 590-9559. I recommend this book for use in men's groups, preferably with a capable leader.

Resources

- **Hurricane Andrew: The Church Without Walls**, a 15-minute video, tells the story of the Homestead (Fla.) Mennonite Church and its partnership with Mennonite Disaster Service in reaching out to the devastated community after Hurricane Andrew struck last August. For free loan or to purchase a copy ($7 U.S.) contact MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151.
- **Jewelry Making in Mexico**, a nine-minute video from Mennonite Central Committee, features artisans from Taxco el Viejo, Mexico, describing how their crafts cooperative helps them support their families and improve their community. To borrow, contact MCC in Akron or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.
- **African Tales**, a 23-minute Mennonite Central Committee video for primary grades, uses paintings and sound effects to tell African fables. South African Lulama Kunene talks with a group of children about life in Africa. To borrow or purchase ($20 U.S., $25 in Canada), contact MCC or MCC Canada.
- **A Discussion Guide on Somalia** is available from Mennonite Central Committee. The guide contains background information, a discussion facilitator's guide and an outline of MCC's program response in Somalia.
- **Ideas for Families** by Phyllis Pellman Good and Merle Good (Good Books, 1992, $9.95) suggests activities for family building, addressing routine days, moments of celebration and troublesome matters like managing television and allowances. Contact Good Books, Box 419, Intercourse, PA 17534-0419, (717) 768-7171.
- **Readings from Mennonite Writings, New and Old** by J. Craig Haas (Good Books, 1992, $14.95) collects short, meditative literature from Menno Simons to Sara Wenger Shenk, from Anna Baerg to Yorifumi Yaguchi. Amish, Hutterite, River Brethren and Brethren in Christ writings are included.
- **HungerFest** from Mennonite Central Committee includes worship aids, Bible study exercises and stories from around the world focusing on hunger themes. It includes activities for families and instructions for holding hunger awareness meals. A youth-group supplement is available from MCC Ontario, 50 Kent Ave., Kitchener, ON N2G 3R1, (519) 745-8458. To obtain HungerFest, contact any MCC office.
- **A Speakers Bureau** booklet from Bluffton College lists Bluffton faculty available to speak on a variety of topics. Contact Development and Public Information Office, Marbeck Center, Box 968, 280 W. College, Bluffton, OH 45817, (419) 358-3239.
- **Daily Fellowship with God** by Larry W. Wilson (Herald Press, 1992, $7.95, $9.95 in Canada) is a devotional designed for daily spiritual reflection. Contact Herald Press, 616 Walnut Ave., Scottdale, PA 15683, (412) 887-8500.

—compiled by Larry Penner

Editorial

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Pay attention

How is your prayer life? Ask almost any Christian this question, and you're likely to get a pained, guilty look. We all know that prayer is important, don't we? But do we then pray?

Paul says to "pray without ceasing" (1Thessalonians 5:17). We may want to reply, C'mon, get real.

But that's the point. That's what prayer is about: getting real, getting in touch with reality. We believe God is present. We believe God is love. But do we experience this reality?

Borrowing Robert Fulghum's idea, all we really need to know about prayer is something we learned in kindergarten: Pay attention.

We grow up learning to say prayers, learning to ask God for things, for help. We learn to sing praise and give thanks. These are all important kinds of praying. But, as Marlene Kropf reminds us (page 8), another aspect of praying is listening to God.

Listening, of course, takes time. It also takes concentration. Perhaps you have had the experience I often have: sitting down and being quiet to listen for God's still, small voice, then having my mind race across a thousand thoughts. Soon I give up, feeling defeated, frustrated, guilty. But if you read Christian literature on prayer you find a common theme: We learn to pray. It does not happen overnight. It takes effort.

> When we are not alert to God, we grow despondent, fearful, full of ourselves instead of God's Spirit.

Farmers: There's the first problem. Few of us like to expend effort unless we get immediate results. Here we have much to learn from farmers or gardeners or any of a dozen other practitioners. Often we must work faithfully day after day and wait for some time before we see results. Or we may never see results, at least not the results we hope for.

The other problem with learning to listen is that it takes time. Who of us has time to pray? Who of us has time *not* to pray? The story goes that Martin Luther King Jr., who usually spent an hour in prayer each day, said that on busy days he'd spend two hours. We needn't think in terms of hours, but how about *five minutes* each day?

My congregation includes small groups that meet regularly to talk, pray, study Scripture or do projects. Recently my group began its weekly meeting with about 10 minutes of silence in order to listen to God. The exercise was so refreshing that we decided to do it regularly. We all need the practice.

Another part of paying attention is looking. "Keep awake and pray," Jesus said (Mark 14:38). We must look carefully in order to see. This also takes effort. "Seeing is the most arduous thing that a human can undertake, for it calls for a disciplined, alert mind," writes Anthony de Mello in his book *Awareness*.

So much of the culture around us makes it difficult to pay attention to God's presence. Noise, activities, distractions keep us asleep to the reality of God's life in our world. Our attention spans dwindle daily. And when we are not alert to God, we grow despondent, fearful, full of ourselves instead of God's Spirit. Praise, thanksgiving, kindness become burdens, or we do them mechanically—out of obligation rather than out of freedom.

Paying attention needs to apply to all of life. And prayer is not some compartment, some activity that is separate from the rest of our life. We need to see our work, our play, our eating or sleeping, our very breath as prayer. By paying attention we may offer every aspect of our daily living to our Creator. Thus we pray without ceasing.

The discipline of taking time and learning to pay attention to God's presence in our lives and our world helps us be prayerful people. And when others ask us how our prayer life is, we can say, My life is my prayer. *Gordon Houser*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

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- Families and hospitality
- What to do about cohabitation
- Family rituals

Prologue

Each of us is part of some kind of family. It may not be a traditional two-parent, two-child nuclear family, which is becoming more and more a rarity in our society. Our readers include single parents, divorced, widowed or remarried individuals. Some of us may feel completely alone, abandoned by any semblance of family. Yet we have been shaped—perhaps more than anything else—by our experience of family, good or bad as that is.

The Bible, especially the New Testament, uses family as a metaphor of our relationship as believers. We are children of God and therefore brothers and sisters. Since so much of our experience comes through family, we need to explore how our relationships with God and with our brothers and sisters intersect.

This issue offers merely a peek at ways of being faithful in our family relationships. Anne Neufeld Rupp stresses the importance of hospitality. Jean Guarino addresses a dilemma that more and more parents face: how to respond to their children who want to live with another yet not be married. Betty Kampen uses the image of an afghan to show the day-by-dayness of our lives.

Sara Wenger Shenk begins a new column, "A way home," to help us be family. Her column will appear every other month.

May we all be strengthened in our search to be faithful families. *gh*

Next issue: The struggle for hope in Haiti

Cover: Photo is by Robert Maust.

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

***The Mennonite* (ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Hospitality is a Christian calling and a way of life.

Sharing ourselves as a family

by Anne Neufeld Rupp

I just finished reading the diary my mother wrote during her year in South America with my father. Father was a pastor/farmer who spent much of his time preaching in our denominational churches in Canada, Mexico and South America. With the children grown, on this particular trip it was possible for my mother to accompany him.

As I read the daily accounts, I was struck by her comments about the friendliness and hospitality of the people they were visiting. They were not only invited for meals and coffee times between meals, but people showered them with gifts from their gardens and kitchens.

The reference to hospitality didn't surprise me. It is something my parents would notice, because the home I grew up in was a home that was open to friends and strangers alike. The German word for hospitality is "gastfreundlichkeit," which translates, "friendliness toward guests." That's what I experienced during my growing-up years.

On Saturdays mother prepared food for Sunday in case there were guests in church who could be invited to eat with us. If none were there, my parents would invite someone else. During the week, plumbers, electricians and salespeople alike were invited in for coffee and sandwiches or a meal. Several elderly bachelors in the community knew that when they wanted home cooking they could come to our door and be invited in just as hospitably as if they were the visiting ministers or missionaries who spoke at our church.

I remember the day a young couple planning to get married drove into the yard. Dad stopped the combine, washed up, and mother prepared a meal. We all ate together. At another time they befriended a young girl who had become pregnant. Instead of the judgment many placed on her, my parents opened their home and practically adopted her during the months and years ahead. I recall foreign students spending Christmas in our home, or voluntary service units serving nearby coming over for dinner, or other guests staying overnight at our place. All this left an indelible impression on me.

Hospitality is the act of accepting others for who they are, regardless of age and status, and allowing them to be a part of our life.

In Romans 12 Paul presents the practical lifestyle of the Christian and says, among other things, "Practice hospitality." In many cultures hospitality continues to be at the center of the family's lifestyle, but in our society the idea that what one has is to be shared

Breaking bread together: *Opening our homes to each other in fellowship is central to Christian living. Here a Sunday school class from Bethel College Mennonite Church in North Newton, Kan., gathers for a potluck.*

joyfully with others, or that our homes are to be a haven for strangers, is rapidly being lost. Families, including families in the church, are so caught up in the stresses of contemporary living that there seems to be little time for genuine, spontaneous hospitality.

When parents and families rely primarily on professional dinner parties, groups of relatives or a small circle of friends, they narrow the world in which their children move and lose opportunities to model openness, friendliness and "gastfreundlichkeit" toward those they don't know as well. I'm aware that the sense of hospitality in our home not only shaped my life but also shaped my ability to accept others regardless of their social status or age.

To rekindle the idea of hospitality in our Christian families we need to do two things:

1. Prioritize hospitality.

For hospitality to be a priority we need to be convinced that sharing and reaching out is central to the Christian life. How important is hospitality to you? Have you thought about how your family could benefit by getting to know and conversing with visiting ministers, missionaries or denominational representatives sharing a meal in your home? Or staying overnight? We easily underestimate the value of the various adult role models available for our young children and teens. When we practice hospitality they come to our doorstep.

In most families both parents are working, and there may be less time for inviting others in, but if it's high on our priority list we will give up something else and do what will enrich the life of our whole family. Our family's horizons have broadened by having the church's guest speakers or denominational leaders over for a meal. Our family benefited when we "adopted" a single person in the community who could feel free to drop by any time and join us in some of our Friday evening family nights.

When we include others we extend our family beyond the nuclear unit and create an outward-looking family rather than an inward-looking one. This sense of the extended family not only enriches family life through fun, laughter and sharing but cuts down on tensions created by ingrownness in our small family units.

2. Simplify our approach to hospitality.

To talk about hospitality is one thing, but to do it with our busy lifestyles is another. Here are pointers that may help us:

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When parents and families rely primarily on professional dinner parties, they narrow the world in which their children move.

- People are coming to visit *you*, not your house. Some families won't entertain unless the house is spic and span. If you can develop a quick vacuum-in-the-middle-and-pick-up approach, that's all you need. Clean the bathroom sink, pull the shower curtains, light a candle or put flowers in the bathroom and on the table, and you have an immediate hospitable environment.
- Keep your meals simple. Collect easy-to-make recipes so you don't spend all your time in the kitchen. Spaghetti, tossed salad, hot rolls and fresh fruit make a sumptuous meal, particularly if served attractively. A basket for bread, a wicker casserole dish and pretty napkins make all the difference.
- Remember that the fellowship is central. Several years ago a family with six or more children invited us to eat with them. I remember the friend-

Dave Linscheid

Ways to include others at our table

Weekly we invite other families, couples or singles to our home for a meal or dessert. *Kelli Burkholder and John King, Goshen, Ind.*

Entertaining has become a regular family event. Each member of the family has jobs to do to prepare for "company." We try to do it with an attitude that makes entertaining an important and special part of our family life. We often mix generations and have an older "grandparent" type with a younger family or singles. *Chuck and Robyn Nordell, Fullerton, Calif.*

As a pastor and wife we had to do a lot of visiting, and often we took our children with us. That built good relationships that, after all these years, still exist. *Helen and Jack Wiebe, Selkirk, Man.*

[Everyone in] our extended family lives at least 3,000 miles away from us. Holidays are times when we include singles, internationals and other families "in orbit." It's a different group every time. *Joan and Larry Litman, Hoboken, N.J.*

Excerpted from Ideas for Families, *edited by Phyllis Pellman Good and Merle Good (Good Books, 1993)*

liness and gracious hosting. To this day I can't remember what we ate.

- Be spontaneous. This is one of my lifelines. I can say, "I don't know what the house looks like or what we'll eat, but come and join us." Families, couples and individuals readily accept these invitations. Usually these have been some of our best times because I have felt no pressure to clean up or have a complete meal ready.

Someone after a football game or a church meeting may only get coffee and frosted graham crackers, but a candle on the table and warm, friendly hosting is what counts.

Someone stops in and you're having hot dogs for your Sunday lunch. Invite them in. You'll be surprised how good hot dogs can be when eaten in pleasant company.

A young divorced couple's children are leaving to stay with their father for several weeks. You meet the mother after church, notice her depression and invite her to eat with your family. By adding another vegetable and some bread, you find that your meal for three is easily stretched into a meal for four.

Most children enjoy spontaneity. If they can feel equally as free to invite friends over, you create not only an atmosphere but a witness in the community. If your teen can feel free to bring friends over, doesn't that say something about your home to these young people? (A side benefit is that you also know where your teen is.) If your college student feels free to bring friends for the weekend, doesn't their talk and thinking enrich the whole family?

Hospitality is not only something that communicates openness and acceptance to our children, it is also enjoyable and adds something to our lives. When Paul calls us to practice hospitality, he is not making a rule but giving guidelines for enjoyable, meaningful Christian living. That's what God wants for us. Hospitality is the act of accepting others for who they are, regardless of age and status, and allowing them to be a part of our life. The breaking of bread together, just as it was important in the life and ministry of Jesus, is the act whereby community is created, and we acknowledge that the family of God is much larger than only our small nuclear unit.

Anne Neufeld Rupp is program director and chaplain at Meadowlark Homestead in Newton, Kan.

‘We’re moving in together’

Faced with an increasing number of couples who live together without being married, how should Christian parents respond?

Jean Guarino

Ed and Mary Fleming were distraught when their 24-year-old daughter Kate moved out of their suburban home into an apartment with a man she had been dating for six months.

“We don’t want a major confrontation that will alienate them from us in case they eventually decide to marry. But we do want to send a message loud and clear that we don’t approve of their lifestyle,” says Ed. “I feel like we’re caught between a large rock and an immovable hard spot.”

They’re not alone. According to U.S. census figures, the number of couples cohabiting has skyrocketed in the last 30 years. In 1960 there were 439,000 unmarried couples living together. By 1986 the number had jumped to more than two million. For years parents and church leaders have resolved the Flemings’ dilemma with an elaborate game of “We’ll pretend we don’t know if you pretend you don’t know we know.”

But faced with the increasing number of young people who live together before marriage (or without any intention if ever marrying) many now favor the direct approach, believing that if nothing is said, nothing will ever change.

But while you may be willing to confront the issue, you must be prepared to defend your reasons. Young adults aren’t looking for a theological treatise on why their parents object to their cohabitation, but they do expect more than just banal generalities like, “What will the neighbors say?” Some arguments that parents might use are discussions of commitment, of giving

yourself as a gift after marriage and of the hurt from a breakup that can be just as intense as any divorce.

This approach stands a good chance of being successful if the young adults are practicing their faith or still harbor some doubts, however small, about the rightness of their decision. But if they are alienated from their church and believe it has no relevance in their lives, then the seeds you plant will fall on rocky ground.

Parents with adult children who are cohabiting are walking a tightrope. They don't want to cut themselves off from their sons and daughters but think an open-door policy will give the false impression that they are condoning the lifestyle.

The trick is to do both—stay in loving contact but let the couple know in no uncertain terms that you disagree with their choice. For example, they should be welcome guests in your home but also be expected to adhere to your rules and not share a room when they visit overnight.

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"Our wedding night was really anticlimactic. We were so bored we almost crashed the party my parents were having for relatives."

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Later, if the relationship ends, it's important to resist the temptation to say, "I told you so." It is at this time, when an adult child is most vulnerable, that he or she needs unconditional love and support, not recriminations.

Housekeeping: What can parents do to prevent their children from choosing cohabitation as a lifestyle? You surely can't do it the day they announce they're setting up housekeeping. Parents have to start when their children are young by telling them over and over that the seemingly attractive option of cohabiting is not the way God intended a man and woman to live together.

Point out that cohabitation is not the same as the commit-ment of marriage. Peer pressure on kids today is terrific, and convincing them will be an uphill battle. But if we don't teach kids when they're young, it isn't going to be any easier when they're older.

Cohabiting adults are learning some of the lessons firsthand. John and Nancy Newcomb lived together for a year before their wedding, despite the disapproval of both sets of parents. "We realize now that living together was a mistake," says Nancy, who has been married five years.

"Our wedding night was really anticlimactic. We were so bored we almost crashed the party my parents were having for relatives."

"When we were living together we knew that either one of us could leave at a moment's notice," says John. "There was no commitment, and that created a lot of tension. It was like walking on eggs, wondering if the next argument would be the one that would send her packing."

Still, the unpalatable facts are that there are few things parents can do if their unmarried adult child decides to cohabit. If the child is willing to listen, you may be able to point out some of the unromantic facts of cohabitation such as physical violence, lack of emotional commitment and the devastation that follows a breakup.

When your child was small, a bandage and a hug were usually all that was needed to heal a hurt. But the pain that accompanies the breakup of a live-in relationship is a bitter pill the rejected partner feels he or she must swallow alone, knowing that his or her parents not only disapproved of the relationship but are undoubtedly relieved that it has come unraveled.

Guilt: Parents attempting to understand their adult child's lifestyle or trying to help him or her recover from a failed relationship are often racked with guilt. A parent may look at the results and ask, "What did I do wrong?" But parents should not assume they are responsible for the actions of their grown child.

Instead of expressing humility, asking "What did I do wrong?" implies a foolish pride that says you can control everything. What you're actually saying is that the product is faulty and because the product is your child, the fault must be yours, too.

Young adults aren't looking for a theological treatise on why their parents object to their cohabitation.

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This attitude of omnipotence fails to recognize that there are many other and often stronger outside influences involved in your adult child's decisions.

Some parents prefer to wear blinders and "see no evil, hear no evil, speak no evil" of their child. They find it comforting to think that their poor innocent was "seduced" by the "evil" partner. But the fact is that in most circumstances both partners enter into their live-in relationship freely and usually with great enthusiasm. Their son or daughter willingly let it happen. If you have faithfully taught moral values to your son or daughter, and he or she has chosen to ignore them, why should you feel guilty?

It is never easy to let an adult child go into the world to forge his or her destiny and make decisions that may lead to conflict and pain.

Most parents were raised at a time when the colors shading moral behavior were either black or white, with no variations in between. But today, children are trying to find their way in a complex culture where moral tones often seem to come in shades of gray.

When the parents' black-and-white values collide with their child's murky gray beliefs, there is bound to be tension. Experience has shown that parents who are best able to survive this impact with a minimum of anger and alienation are those who have the ability to cope with the change, the ability to understand and communicate with the couple, and the ability to trust in the power of God as we pray for healing of our children's relationships and emotions.

Jean Guarino is a free-lance writer in Oak Park, Ill.

An afghan for my daughter

Betty Kampen

I dreamed of knitting an afghan for my daughter.
The gift, I hoped, would symbolize my love for her.
The dream, I knew, would require much more than love.
It would demand of me varying degrees of
Learning,
Frustration,
Perseverance.

And so I began,
Hesitatingly,
Uncertainly,
Painstakingly,
To create stitch after wearisome stitch.
Beginnings were slow,
Concentration intense,
Unraveling frequent.
Then slowly,
Uncertainty became certainty,
Concentration became relaxation,
Frustration became jubilation.
One stitch followed another
Until a row of 22 stitches was complete.
Six such rows created a pattern,
60 patterns formed a panel,
And nine such panels completed the afghan.

One stitch on its own
Was not a thing of beauty,
Nor was one pattern of 132 stitches,
But when 60 such patterns were put together
Forming a panel of 9,980 stitches,
And nine such panels of varying colors,
Totaling 71,820 stitches,
Were joined,
A striking piece of art was produced.

We live,
One seemingly insignificant day following another
Until seven such days complete a week.
Then 52 weeks complete a year,
And an undetermined number of years complete a lifetime.
But character is not produced in a day;
Nor are personality,
Fortitude,
A good name.
They take months, years, a lifetime.

Life, too, requires varying degrees of
Learning,
Frustration,
Perseverance.
In life, too, it is often necessary
To go back,
To unravel,
To correct,
To make new;
For an uncorrected error
Is a blemish forever.

Dave Linscheid

My daughter,
I give this gift of my handiwork to you,
Even as I, together with your father
In the wisdom of Almighty God,
Gave you the gift of life many years ago.
I trust you will treasure your afghan.
But even more,
I pray it will remind you to honor life as a gift of beauty.
Never be too proud
Or too careless
Or too much in a hurry
To go back to correct what needs correcting.
It will matter in the end.
And as this afghan will lend you warmth
On chilly, comfortless winter evenings,
I pray that life will also bless you with its warmth.

I love you.

Betty Kampen lives in Clearbrook, B.C.

A way home

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The holy in the everyday

We can weave sacred rhymes into the tapestry of our mundane rhythms.

Sara Wenger Shenk

The life of an ordinary day receives much less attention than do holidays, birthdays and feast days. We dress up for special days, deck the halls with bright colors, fill the table with mouth-watering delectables. Such exalted days provide cheery bursts of celebration amid our normal, mundane existence.

Yet it is ordinary days and everyday routines that fill *most* of our waking hours. It is the daily rhythms that define the reality we experience during *most* of our lives. Why is it that "everyday" gets such a bum rap? I think it's time we recover a sense of the holy in the everyday. With grace and a new resolve, we can weave sacred rhymes into the tapestry of our mundane rhythms.

What am I suggesting? If you're like me, the prospect of bringing all the fanfare and labor of holiday preparations into every day is out of the question. I haven't the time or the energy to make every day feel like a holiday. At our home we're lucky to get one hot meal on the table a day, and that one is often cooked at the last minute, without much creative input. Elaborate decor or time-consuming preparations aren't required to give special luster to the everyday. Rather, a commitment to a few simple yet profound rituals will make space for grace.

At our house, particularly on these cold, gray days of winter, morning isn't greeted with much joy. I always need some quiet moments to fortify myself before I can even sit up. To face an ordinary day takes courage, particularly if you're determined to hold at bay all the objective reasons for anxiety and despair. And for our school-going children, the enormous challenges of a normal school day are daunting. A bowl of cold cereal and a "see you later" just do not suffice to brace them for what they will encounter. With the demise of family breakfasts we miss an invaluable opportunity to be with our children in a focused way at the beginning of the day. But even if breakfast together seems out of the question, simply reading a verse of Scripture or sharing a good-bye prayer and hug before heading out makes the world of school and work seem less foreboding.

Robert Maust

Children long for patterns: *An Egyptian father and his daughters*

Children long for patterns, like comforting words of blessing at the door or a cozy bedtime routine. Like a warm blanket, repeated rituals securely wrap a child with rhyme and reason. Each child can rest in its rhythm, knowing he or she is not forgotten but reliably rocked morning to evening, day after day, in a cradle of security.

Electronic buzz: When I spoke to several public school elementary classes about patterns in their families and asked them to think of things they do regularly, every day, it took a little pumping. Morning and bedtime rituals other than teeth brushing seemed nonexistent. How about dinner together? About a third raised their hands. When I mentioned family vacations and Christmas traditions, hands sprouted all over the place. If teeth brushing is the only activity most families do in a predictable way each day, we're in serious trouble. The ritual the children didn't think to mention is a myriad of television programs that simply must be consumed on a regular basis. Energy that might be invested in other regular activities together—such as a morning song, bedtime stories and prayer, for a bare minimum—all take second place to the electronic buzz of prime time.

Simplicity is the saving grace that allows us to mark time and cherish the everyday with each other. Gathering for a short devotional reading, and a family blessing and hug at the door do not require elaborate preparations. Holding hands for supper table grace and making sure we hear everyone's stories from the day requires little effort. An evening bedside chat about unfinished business and a prayer time are sacred moments of companionship. They simply involve the committed desire to create a rhythm of meaning, a reassuring embrace of acted-out, tender loving care for each other, *everyday* at home.

For more ideas of everyday family rituals, see Sarah's *Why Not Celebrate!* (Good Books, 1987).

Sara Wenger Shenk is the author of And Then There Were Three *(Herald Press, 1985),* Why Not Celebrate! *(Good Books, 1987) and* Coming Home: A Thoughtful Resource for Fathers, Mothers, & the Rebirth of the Family. *She and Gerald, her husband, are in Austria through June on a Mennonite Central Committee assignment to work with faith communities in the former Yugoslavia. In July they will return to their home in Harrisonburg, Va.*

Speaking out

Mennonites and 'family values'

Churches and families, not politicians, create and sustain family values

Mike Klassen

Contrary to the ideas and wishes of the religious right in the United States and Canada, the likelihood that family values will be injected into our public institutions through legislative policy is slim to none. While politicians, church leaders and educators debate these issues, the success of family values will depend on family life and congregational faithfulness, not political lobbying and legislative action. Two things lead me to this conclusion: political realities and personal experiences.

The political realities could not be clearer. Both the United States and Canada have experienced more than a decade of conservative leadership in government, yet little by way of family values legislation has been achieved. Why? Simply put, there has been little popular support or consensus on these issues.

Personal experiences: The fact that family values are conveyed primarily through religious communities and not secular institutions finds support in the personal experiences of these communities.

I would guess that most sermons from Mennonite pulpits have not focused on family values because for most Mennonites, family values issues are irrelevant. Most of our Mennonite members have not and will not be promiscuous. Some will become single parents, but their families and churches will probably support and sustain them. Because of this support, few will need to apply for welfare or become homeless. Some will divorce, but by national standards the proportion will be low. Few will abuse their spouses or children. Fewer still will use or promulgate smut. A small proportion will fall victim to an alcohol or drug addiction.

Why? Is it because local politicians have enacted family values legislation? Is it because national organizations and political institutions are led by Christians who support family values? No. Mennonites have, by their faithfulness and God's grace, absorbed family values from their families and church members.

Family values is primarily a religious, not secular, issue. No amount of legislation is going to change that fact. The best way Mennonites can advance the cause of family values is by being faithful to raise their children according to biblical standards and to spread the Good News.

If they are so inclined, Mennonites should continue to write their legislators and attend public protest meetings in support of family values. But they should not expect much.

> The success of family values will depend on family life and congregational faithfulness, not political lobbying and legislative action.

What can Mennonites expect? They can rely on the prospect that family values will continue, as always, to be conveyed primarily across generations of faithful family and church life, not through legislative mandate.

Mike Klassen, former pastor at Manhattan (Kan.) Mennonite Fellowship, teaches in the marketing department of the University of Northern Iowa, Cedar Falls, Iowa.

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite.*

Public ambivalence about abortion

The abortion issue provides a good example of society's failure to achieve some level of resolution about family values. Although polls indicate that many North Americans feel uncomfortable with current laws regulating abortion, most haven't a clue as to what regulations should be enforced. For example, many are disturbed that third-trimester abortions take place, but most are not willing to enforce a different policy if it threatens pregnant women's ability to have an abortion.

Further, most are not willing to let secular authorities enforce theologically defined policy, such as "right to life" beliefs. Numerous polls support the idea that North Americans are generally not ready to enforce a prohibitionist or near-prohibitionist policy on abortion. But perhaps most damning to the right-to-life position are those "pro-life" advocates who speak up only when it is politically advantageous to do so. This is not limited to politicians. The suspicion that many say one thing about abortion but believe another is evidenced by research that shows that even among groups that lean most strongly to banning or limiting abortions, like Republicans and Catholics, the abortion rate is no lower than the national average.

Policies that seek to limit or ban abortion may soon be unenforceable, due to the availability of abortifacients (abortion-inducing drugs). In the future the instruments of abortion may be bottles of pills obtainable at a neighborhood pharmacy. *Mike Klassen*

Bible

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A living illustration of love

Hosea teaches us to take the first step, as Jesus did.

Christopher Lars Arney

We're in love with "love." Romance readers can find this love story in the Hebrew Scriptures, in the book of Hosea.

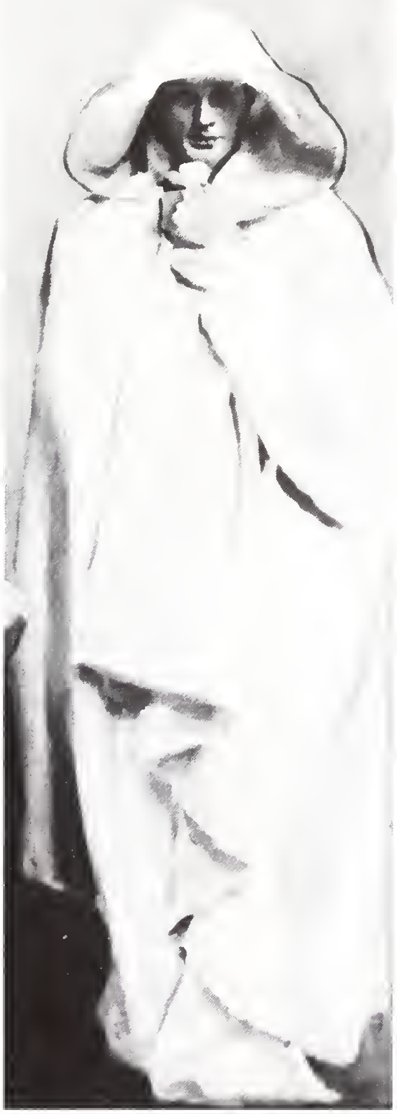
Hosea lived in the last days of the northern kingdom of Israel. Despite his warnings, the people did not believe that their pagan but so-called "golden age" was coming to an abrupt end. In that setting God gave Hosea a living illustration of love. God tells Hosea to marry Gomer, a prostitute. Gomer is called the daughter of Diablaim (or "raisin cakes"). It's a play on words; raisin cakes were the little dainties offered to idols.

At first glance, all goes well. But the children of their marriage have names like "Lo-Ammi" ("not mine"). The sad insinuation is that these children are not Hosea's. Gomer has brought her previous "profession" into their marriage. In time Gomer tires of Hosea and leaves. However, her life moves from bad to worse, as each new lover uses her, abuses her, then moves on. In the end she's just so much merchandise on the slave auction block.

Gomer has left Hosea, just as Israel has left God, and the results are equally devastating. From a human point of view, when relationships break down, the injured party often will fantasize about how the other person one day will come crawling back, begging and pleading, hat in hand. But not so with Hosea or with God. Hosea is told to go and redeem Gomer—love his wife and buy her back. He's to take her to himself and love her, just as God loves the Israelites.

God tells Hosea not to wait until Gomer gets her act together or until she makes the first move, because Gomer may never get her act together or be able to make the first move. *You* go, and *you* love her, and *you* do what you can do to redeem her.

It's the gospel story, told all over again. It's God saying, "Because you can't act, because you won't act, I'll act first." That's what I call a love story.



The gospel story: *The prophet Hosea by Sargent*

Boston Public Library

I met a teenager once who thought his parents needed to get their act together. (From what he said, he might have been right.) "When they change, I might show them a little respect." I also know a person who's waiting for her spouse to change (and we're not talking about clothes.) When they stop doing what they're doing, then and only then, the other will respond.

Or again, two friends are on the "outs" with each other. They've said some things and done some things that have damaged their relationship. And you know, once again, if only the other person would come and apologize, they say, each will forgive the other and start again.

In monetary negotiations groups stare each other down as fiscal adversaries, waiting to see who will "blink" first. Nations wait for nations to "back down," and if only the other side would "give in," the problems of the world could be resolved.

We live in a world where taking the first step is often seen as weakness. Making an effort to approach another first or making changes first or seeking to resolve a difference are considered a victory by the other side. Because of that attitude there's often a standoff, as each side waits for the other to act first. It's a matter of principle, they say. (One writer has said that principles always become a matter of vehement discussion when the practice of them is at a low ebb.) But what if it's not principle. What if it's that other attitude of the heart that so often masquerades as principle? What if it's pride?

God showed Hosea a different model. Jesus taught a similar one in Matthew 18. He did not say, "If your brother trespasses against you ... go and wait for him to act." He said, "Act. Go and see him." God's model is an active one, one that gives us the freedom to step out and respond first, just as Hosea did with Gomer, just as Jesus did with us. Aren't you glad God dealt with us that way, giving his son first, as a ransom for many? God did not wait for us to cave in to his demands. Jesus Christ came into our world and died for us even while humanity continued to move away from God. How different from the model encouraged in the world.

This love story in Hosea is a not-so-gentle reminder that to make the first change, to take the first step, may not be a sign of weakness at all—but a sign of godliness.

Christopher Lars Arney, Clearbrook, B.C., is conference minister for the Conference of Mennonites in British Columbia.

Stories go to Russia with love

Cornelia Lehn's life of storytelling comes full circle.

Amy Dueckman

Cornelia Lehn has always loved to tell stories. With the translation of her book *I Heard Good News Today* into Russian for distribution in the former Soviet Union, her storytelling has come full circle.

Lehn was born in Russia and immigrated to Canada with her family in 1926. The fact that one of her books has been selected for Russian distribution has been "a thrill."

I Heard Good News Today, a children's book of real-life mission and service stories, was commissioned by the General Conference Mennonite Church Women in Mission and published by Faith and Life Press in 1983. Lehn had earlier written *Peace Be With You* to give children peace hero models in contrast to the many war heroes presented in school and secular literature. She sees the two books as companion pieces. "Actually I forget just which stories are in *Peace Be With You* and which are in *I Heard Good News Today*," she says. "Peace stories are mission stories, and mission stories are peace stories."

The GCMC Commission on Education, where Lehn was employed for many years, came up with the Russian translation project in 1989. Dick and Mary Rempel of Faith and Life Press had been part of a New Call to Peacemaking delegation to Moscow and learned of the need for children's biblical literature at the Moscow Book Fair, where they had taken several books for display.

It was first thought that *God Keeps His Promise*, Lehn's 1970 book of children's Bible stories, would be the logical choice to translate for Russian use, but when COE discovered that four other denominations were translating similar books, they felt that the mission story book would be a better choice.

I Heard Good News Today was subsequently translated into Russian by Anna Portnov in Chicago, printed in Newton, Kan., at Faith and Life Press, and sent to Russia. Lehn, who lives in Chilliwack, B.C., received a copy and says that according to a local woman who knows Russian and has looked over the book, the translation is "really accurate." But Lehn doesn't know the Russian language or read the Cyrillic alphabet—she was only 5 when she left that country. She laughs, "I can't even read my own name [on it]."

Ballads: Cornelia Lehn's love for stories and storytelling began in Russia, although she says, "I remember some things but not very much." It continued through her growing-up years in Canada. "My family told me stories when I was a child on the prairies. I would sit on my father's lap, on my grandfather's old rocker, and sooner or later I would say, 'Tell me about when you were a little boy,' and he would tell stories." Her older sisters would recite stories and ballads while doing daily chores.

"I was the youngest in the family, so everybody told me stories. I wanted stories, and I thought all adults told stories."

Lehn says she wishes more people would learn to be storytellers. "I have tried all these years, when I was giving workshops, to convince Sunday school teachers especially that if they tell something themselves and don't read it, it becomes their own experience. If you tell it, you share your faith. But the story has to have a certain form in order to tell it effectively. It has to have a progression and climax or else it won't be interesting. People have to be encouraged to tell stories."

Storytelling for Lehn led to an interest in writing, and eventually she earned a master's degree in journalism. During her years as director of children's work and editor of junior papers for the Commission on Education, she had further opportunity to work with children and stories.

Lehn's philosophy of storytelling, her own background of storytelling and her love for children have all played a part in the way she's written her story books. Although the stories in *Peace Be With You* and *I Heard Good News Today* are written for children, "they're not just children's story books," she says. "They're stories for anyone who wants to tell stories."

She has heard that *I Heard Good News Today* is selling well in Russia and is appreciated by adults as well as children. "The reason the stories are wanted there is they say adults have never heard these things either, and you can so much more easily tell things through stories, which are easier to understand."

Lehn has not returned to Russia since leaving more than 65 years ago. "In a way I would like to go," she says, "but I've never really thought it possible. I think in years gone by it was because we still have cousins there, and it wouldn't have been safe for them to get visitors from America. Also they tell me the area where we were born is all gone." She did send a copy of her book *The Sun and the Wind* with German translation to relatives in Russia for their young grandson, and the cousin wrote back to say they in turn had to translate it into Russian because the boy doesn't know German. And now Lehn says *Peace Be With You* is also slated for Russian distribution.

'I wanted stories': *Lehn at home*

"I never dreamed when I wrote these stories that they would go to Russia," says Cornelia Lehn. "I've never been back, but I'm happy my books are there."

Amy Dueckman is a free-lance writer from Abbotsford, B.C.

MCC worker killed in auto accident

Akron, Pa. (MCC)—A Mennonite Central Committee worker was killed and two other MCC workers injured in a Jan. 4 vehicle accident in Bolivia. Five Bolivians were killed and 22 injured in the accident.

Rita Wall, 33, Eric Buller, 25, and Zaida Alvarez, 27, were among some 30 people traveling in the open back of a truck when it flipped over while negotiating a traffic circle. Wall died from injuries sustained in the accident at 7:20 p.m. on Jan. 6; she had never regained consciousness.

The accident occurred at the entrance to the town of Warnes, about 20 minutes outside of Santa Cruz, at about 12:30 p.m. on Jan. 4. The three were traveling to their work site. Trucks are a usual and sometimes only means of transportation in that area.

Wall had been facilitating an adult education program in the Berlin area since August 1991. She was committed to developing local leadership so that the work could continue independent of outside institutions, said Abe Janzen, MCC country representative for Bolivia.

"Rita was a pleasant, warm and wise person," Janzen said. "She had seen and experienced a lot in her life and had acquired wisdom about what is important and what is not."

Wall

Buller

Alvarez

Losing her husband, Arnold Wall, to cancer a few years after their marriage had deepened Rita's faith. "My husband's lingering illness and death was an experience filled with both pain and joy," Wall wrote when applying for MCC service. "I got to know the suffering human and the loving Christ. I experienced a love that was deep and beautiful. God supplied me with an abundance of grace."

Wall was a member of Westpark Baptist Church and attended West London Alliance Church. Her parents are Jakob and Tina Eckert of St. Catharines, Ont. They are members of Grantham Avenue Mennonite Brethren Church.

Amazement: Buller suffered several crushed vertebrae and a broken wrist in the accident. Doctors at the Japanese Hospital in Santa Cruz immobilized Buller; he was flown to Sioux Falls, S.D., Jan. 7 for further treatment at the Sioux Valley Hospital. The doctors in Bolivia expressed amazement that he experienced no paralysis.

Buller, an agricultural development worker, had been working in the area since August 1991. His parents are Esther and Harvey Buller of Mountain Lake, Minn. Buller is a member of Bethel Mennonite Church in Mountain Lake.

Alvarez, who is from Cochabamba, Bolivia, suffered several broken ribs but no severe internal injuries. She is an agricultural development worker with MCC Bolivia's farm systems program and works with groups of women who raise sheep.

MCC canning project caught in factory fire

Goshen, Ind. (*Goshen News*)—A morning fire caused by an electrical short in a meat-processing room swept through Yoder's Butchering and Processing Plant in Goshen, Ind., destroying the 30-year-old business and nearly all its contents.

The blaze, which began about 4 a.m. on Jan. 14, also affected a meat-

The 191 members of the Lin Shen Road Mennonite Church, Taichung, Taiwan, dedicated a new 14-story church building Jan. 1. Funds for the $5 million building came from church members and other Taiwanese Mennonites and from a $400,000 loan from Church Extension Services. The building includes a sanctuary, a fellowship hall, parsonages, senior citizens' residences, an English center, classrooms, an activities center and a swimming pool.

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The New York City Council of Mennonite Churches and Mennonite Central Committee U.S. are sponsoring an assembly March 4-7. Entitled "Lament and Hope: Following Jesus in a Violent World," the assembly will address peace and justice issues. For more information contact Diane Gehman, MCC U.S., Box 500, Akron, PA 17501-0500, (717) 859-3889.

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1992 set a record for the world's refugee population. The figure rose to 18.5 million last year, according to the United Nations High Commissioner for Refugees. "The year 1992 was the most difficult in the 40-year history of the UNHCR," mainly because of conflicts unleashed by the end of the Cold War, he said. (*The Wichita Eagle*)

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Churches reporting success with the Passing On the Promise program of the Church of the Brethren have in the past two years doubled the denominational average in percent increases in average worship attendance, percent increases in new participants and per capita giving increases. Over an eight-year period, the same churches reported half the average loss rate of church members. Passing On the Promise is the Brethren counterpart to the Mennonite program Living in Faithful Evangelism.

A reunion for men from CPS Camp 18, Denison, Iowa, will be held Sept. 29 - Oct. 1 in Lancaster, Pa. Contact Henry B. Leaman, 92 Strasburg Pike, Lancaster, PA 17602.

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Newspapers in 13 cities have refused to publish an advertisement by the American Family Association calling for K-Mart to stop selling pornography in its Waldenbooks subsidiary. AFA President Donald E. Wildmon said the newspapers banned the ad to avoid offending K-Mart, a major advertiser. "Their ethics were based on economics," he charged. (*The Wesleyan Advocate*)

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"Called to Make Justice: Religious Communities Working Against Sexual and Domestic Violence," a binational conference, will be held May 2-5 in Chicago. It is co-sponsored by the Center for the Prevention of Sexual and Domestic Violence, B'nai B'rith Women and the Commission on Family Ministries and Human Sexuality of the National Council of Churches of Christ. To register contact Joe Leonard, 243 Lenoir Ave., Wayne, PA 19087-3908.

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The Elderhostel program at Conrad Grebel College, Waterloo, Ont., is a short-term educational experience for older adults. Participants age 60 or older, or spouses of participants age 50 or older, may register to stay and eat at the college ($330) or register only for the class ($182). The college-level, non-credit classes offered June 13-19 are "Critical Issues in Third World Development," "Heroes and Villains in Russia's Past" and "The Frontier Sings: Traditional Work Songs of Early America." Classes for Aug. 8-14 are "War and Peace in the New World Order," "Native Culture and Spirituality in the 1990s" and "Reflections on Ontario Mennonite History." Contact Paul Penner, Business Manager, Conrad Grebel College, Waterloo, ON N2L 3G6, (519) 885-0220, ext. 231.

packing project, sponsored by Mennonite Central Committee, which was under way at the facility.

The smokehouse of the plant was leased for two weeks to MCC for the organization's annual meat-packing project for disaster relief. A trailer that contained a cannery was saved, but 44 quarters of meat were burned, Clinton Township fire officials said.

None of the 100 MCC volunteers from the community was at the site when the fire broke out. The two weeks scheduled for the volunteer relief effort were nearly finished, and the business was slated to reopen Jan. 16.

"We get together once a year for two weeks to provide disaster relief to places like Somalia," said Bob Yoder, vice president of Yoder's Butcher Shop. "But then we have a disaster right here."

Insurance will cover the lost MCC meat, but no effort will be made to replace the food. Yoder said the money will probably be used for next year's canning.

More than 200 cattle had already been processed out of about 220 head, according to Yoder. Timing was on MCC's side; the volunteers had only a half day's work left during their two-week lease of the plant.

Clinton Township Fire Department Chief Jeff Taylor said the fire originated at the east end of the building in the meat-processing room.

"At first we thought it had been a propane ceiling heater that had started the fire," he said, "but that just fueled the fire, which actually started with the wiring."

Tom Joint, a neighbor who reported the fire, told Taylor he had just come home from work when he saw smoke and a glow coming from behind the building.

A total of nine trucks, six tankers and about 75 firefighters battled the blaze for more than three hours. Highway 4, which runs by the plant, was closed during most of that time.

"This was like a worst-case scenario," Taylor said. "The fire was very difficult to fight because of all the additions, partitions, false ceilings and walls."

Yoder said he and his family will rebuild as soon as possible, which is good news for his four employees. "Thankfully," he said, "our main slaughterhouse is in Shipshewana now, so it's not a total loss."

The plant has hosted the MCC canner each year for nearly three decades. "It's probably been 28 years or so," Yoder said. "As long as we've owned the place they've been there."

He added that the tradition is likely to continue next year. "We hope to come up with some kind of a building or something—at this point in time we haven't gotten that far yet."

Mennonite Central Committee

The Mennonite Central Committee meat packer narrowly escaped the blaze that burned through Yoder's Butchering and Processing Plant in Goshen, Ind. The plant caught fire at the end of the annual two weeks of meat packing for MCC.

Poor hurt worst by Persian Gulf standoff

Akron, Pa. (MCC)—While Iraq, the United States and the United Nations continue to wrangle over political issues, Iraq's children, the elderly and the poor suffer from lack of medical care and affordable food.

The Persian Gulf War and the ensuing international sanctions interrupted Iraq's national child vaccination program. Children are now dying of preventable diseases like measles and mumps as well as from diseases caused by poor sanitation.

"I can't endorse the Iraqi government's actions, but Iraqi people should not continue to suffer because of them," says Ed Martin, MCC Central and Southern Asia secretary.

Martin reports that people also have difficulty obtaining food. Government rations supply a third of people's needs. Food prices have risen as much as 5,000 percent in the past two years, making it almost impossible for the poor to purchase additional food.

MCC has offered 45 metric tons (MT) of milk powder and 26 MT of MCC canned beef and cheese to CARE International and the Iraqi Ministry of Education for a school feeding program this spring. The goal is to provide each child with a 660-calorie lunch, about 40 percent of primary school children's daily requirements.

In February 1992 a United Nations team found that 68 percent of children in low-income areas of southern Iraq were eating only one small evening meal a day.

Last year MCC-donated food fed more than 30,000 children for 24 days in a school feeding program. School officials said the absentee rate dropped dramatically when the program was instituted.

Sanctions imposed by the international community continue to punish ordinary Iraqis who are struggling to survive under difficult circumstances, says Martin. "Iraqi officials who make government policy are not the ones who suffer."

MCC workers in Jordan and other Middle Eastern countries say the latest bombing of Iraq has not affected their programs at this point, according to Ray Brubacher, MCC overseas services director. *Pearl Sensenig*

Eastern Canada minister resigns over sexual abuse

Newton, Kan.—The Mennonite Conference of Eastern Canada's executive board accepted a statement Jan. 6 responding to Urie Bender's resignation from ministerial status. Bender's ministerial status was suspended January 1992 for crossing sexual boundaries following investigation of allegations from four women complainants.

The statement quoted Bender's resignation letter as saying, "Given the stress levels caused by the continuing disagreements regarding procedure and the devastating aftermath of publicity as well as the need for emotional space to pursue both education and therapy in an aggressive manner, I can see no other option." MCEC reported that Bender specifically objected to the request that his therapist report to board members on his progress.

The MCEC statement said that because of Bender's resignation his credentials will not be renewed, and MCEC will not conduct a two-year evaluation as planned. "MCEC believes it is unfortunate that Urie has withdrawn his credentials without completing the process for rehabilitation and healing set out by the conference. ...With regard to clergy sexual misconduct, MCEC will continue to work to prevent such abuse and work to address its consequences. MCEC affirms its concern for victims of abuse and for their healing. MCEC will continue to educate its pastoral leaders in matters of sexual abuse."

Churches seek role in South Africa's future

Akron, Pa. (MCC)—"This Christmas, hideous violence is tearing our land apart. More deaths occur now than during the repressive 1980s," said Frank Chikane in his 1992 Christmas message. Chikane is general secretary of the South African Council of Churches.

South Africa's murder rate is now six times higher than that of the United States; AK-47 assault rifles are

The Mennonite Health Association will hold its annual meeting Feb. 12-17 in Anaheim, Calif. The meetings will be part of the Protestant Health and Human Services Assembly and will address the theme "Creating the New Community: From Dialogue to Action." For more information contact MHA at (219) 533-9069.

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Concord College in Winnipeg will host an inter-Mennonite symposium, "Canadian Mennonites and the Challenge of Nationalism," May 6-8. Speakers from Canada and the United States will address theological, historical and contemporary issues of Mennonites and nationalism. Contact the Manitoba Mennonite Historical Society, 1-169 Riverton Ave., Winnipeg, MB R2L 2E5.

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In its December issue, *Money* magazine ranked Mennonite Central Committee 12th on a list of best-managed U.S. relief and development charities, based on efficiency. "We do not need to spend 25 percent of our income on fund raising, as some agencies do, because of our constituency's strong support and generosity," says MCC executive secretary John A. Lapp.

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The Catholic Church will consider membership requests from former Anglican priests or bishops disgruntled with their church's November decision to ordain women. "We're not in the business of dividing churches; we're trying to unite them," said Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity. Cassidy also said that although the church was being cautious, "it would be wrong to give the impression that we are not interested." (*National Catholic Reporter*)

Feb 9, 1993

Berlin's Constitutional Court released former East German leader Erich Honecker from jail on Jan. 13. Honecker, who was to be tried for the murders of East Germans attempting to flee the country, is dying of liver cancer. "It violates respect for human rights to keep in jail an accused person who is suffering from an incurable illness," the court said. (*The Wichita Eagle*)

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United Nations Secretary General Boutros Boutros-Ghali criticized German officials for their reluctance to supply troops for U.N. military missions. "We need the full participation of Germany in peacekeeping, peacemaking, peace-enforcing and peace-building operations if we want a strong United Nations," he said. (*The Wichita Eagle*)

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Forty-five percent of Mennonite Voluntary Service workers come from Canada, which has about 40 percent of General Conference Mennonite Church membership. Non-Mennonites make up 26 percent of MVS volunteers, and less than half are affiliated with General Conference churches. The average volunteer's age is 32, with an increasing number of seniors as volunteers. (*Mennonite Reporter*)

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Youth interested in immigration and refugee issues at the U.S.-Mexican border may volunteer for a June 13-20 Youth Venture in Arizona this summer. The camp and nine others across the country are designed to challenge youth ages 16-20. The cost of each venture is $100-$185. Youth Venture also offers two international projects in 1993, in Colombia and Northern Ireland. International trips will cost about $1,800. For more information contact Nora Miller, Youth Venture, Box 347, Newton, KS 67114, (316) 283-5100.

sold on the street for less than $100 U.S. ($127 Canadian), Mennonite Central Committee workers report.

In the past some South African church leaders like Chikane and Archbishop Desmond Tutu were leaders in the anti-apartheid movement and were perceived by some to be partisan to liberation groups.

South Africa's future: *South African children at play*

However, with many political parties now vying for power, many churches are choosing to be non-partisan. Chikane said the only valid role for the church is in "nonpartisan conciliation" during this time of political transition.

"We are called by God to be on the side of justice, not on the side of a political party," said Chikane. "Our job is to create the climate that would make it possible for the leaders to negotiate."

The synod of Anglican bishops agreed that ordained clergy should not engage in political activities because they need to be pastors to all people.

Local churches are playing an active, central role in South Africa's reconciliation process, said Jim Shenk, MCC Africa co-secretary. MCC assists their efforts.

MCC supports the South African Council of Churches' Peace and Reconciliation Department financially, has provided informal seminars, materials and books on peace, and has helped fund conflict resolution curriculum for children.

Ontario couple to work in Siberia

Akron, Pa. (MCC)—The word "Siberia" does not kindle cheerful images within most Mennonites of Russian heritage. Under Stalin's regime thousands of Mennonites were exiled to Siberia in the 1930s and '40s, dumped off in the northern Russian wilderness sometimes without shelter or provisions.

Now a Mennonite couple from Virgil, Ont., is moving to Siberia by choice, excited and happy about the venture. Retired fruit farmers Ben and Erna Falk are beginning a two-year Mennonite Central Committee assignment in the town of Neudachino.

Neudachino was not founded by exiled Mennonites but by Mennonites who moved to southwestern Siberia in the early 1900s, when it became possible to buy land formerly held by the state.

Although "Neudachino" means "unsuccessful" in Russian, the 600-inhabitant village not only managed to retain its Mennonite identity, it has prospered economically. So much so that a Soviet sociologist, Natalia Baranova, studied the town to determine why.

With the changes in the Soviet Union, Neudachino has arrived at a crossroads, however. Some families, especially younger ones, have started to emigrate to Germany; older people want help developing village-level businesses so that young people will want to stay. The Falks will assist them in this task.

Because Neudachino was part of a state farm, villagers did not develop marketing skills—they simply sold their raw agricultural products to the state. About a year ago Neudachino residents formed a cooperative. Through it they hope to establish some food processing enterprises.

The Falks acquired marketing skills while managing their 200-acre family farm in Niagara-on-the-Lake for 31 years. In addition to raising apples, peaches, cherries and plums, they were part owners of a fruit shipping company and ran a smaller business producing apple cider and peach nectar. But Ben is not expecting to arrive with all the answers. "We hope the people of Neudachino are not expecting us to come in with a crate-load of a ready-to-assemble factory," he says.

The couple knows operating a business in Russia will not be as easy as it is in Canada, where communications and business infrastructure are efficient. "Patience will be a key word in our vocabulary," Erna says.

The Falks wish they spoke Russian. Because schooling in Neudachino is in Russian, many younger people feel more comfortable speaking it than the Low German they hear at home.

Another challenge facing Neudachino is how to relate to neighboring Russian villages now that they

Afghanistan struggles to overcome war and medical setbacks

Kabul, Afghanistan (MCC)—Largely unnoticed by the world, people in Afghanistan suffered greatly in 1992. In April, after 14 years of war, a multiparty Islamic government overthrew the Soviet-backed communist government. Since then rival ethnic or regional groups have been fighting each other.

Several thousand people died in August as warring factions bombarded the capital city of Kabul with rockets. At the beginning of December street fighting again broke out.

Sporadic electricity has forced some Kabul residents to endure the harsh winter without heat; hospitals have to delay nonemergency surgeries. Hospital staff have difficulty sterilizing equipment and even washing their hands properly, increasing the risk of spreading infection.

Mennonite Central Committee is shipping medicines, intravenous fluids, surgical instruments and other medical supplies valued at $16,660 U.S. ($20,825 Canadian) for use in this and other Kabul hospitals. The supplies are scheduled to arrive next month.

A third of Kabul's half-million population fled the city in the past year. The International Human Suffering Scale ranks Afghanistan third, just behind Mozambique and Somalia. Babies born in Afghanistan have a life expectancy of 41 years, the lowest in the world, editors of the scale note.

Pearl Sensenig (MCC)

Struggling to get by: *Nurses bandage a hospital patient's arm in Kabul, Afghanistan's capital.*

Rev. Jean-Bertrand Aristide, deposed president of Haiti, decided to leave the Roman Catholic Church in December 1992 to become an Anglican priest, saying the Catholic Church does not permit the exercise of political power but that it is possible with the Anglican Church to combine pastoral mission with political activity. He plans to join the Episcopal Diocese of Long Island, New York. (*Latin American Ecumenical News*)

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Residents of rural Steinbach, Man., are the most charitable people in Canada, according to Statistics Canada. Their median annual donation is $980. Kola, Rosenort and Blumenort, all strong Mennonite communities, reported median donations of $1,829, $1,645 and $1,635, respectively. "I was not impressed by the numbers," says Arden Thiessen, chair of the Steinbach Ministerial Association and pastor of the Evangelical Mennonite Church. "I don't think it's anything to be proud of." Al Hamm, office manager of the Steinbach Credit Union, agreed. "Steinbach is a fairly prosperous area," he said. "Most of us have jobs." (*Christian Week*)

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Mennonite Central Committee worker John F. Lapp was part of a convoy recently turned back by Israeli authorities while attempting to deliver relief supplies to 415 Palestinians expelled from Israel late last month. The deportees have been living in a makeshift tent village in mountainous southern Lebanon since mid-December, when the Islamic organization many of them belong to was implicated in the murder of an Israeli police officer. MCC has joined 1,300 international organizations calling for the immediate, safe return of all 415 deportees and an end to the Israeli policy of expulsion.

Since the Anglican Church opened its doors to women priests, Australian women are flooding the priesthood, with 80 ordained during two weeks in January. The pre-Christmas rush cleared a backlog of women theologically trained but barred from the priesthood previously. (*Gospel Herald*)

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Palestinians held a general strike Dec. 9, 1992, to mark the anniversary of their revolt against Israeli occupation. In the first three months of Prime Minister Yitzhak Rabin's government, 29 people were killed by Israeli Defense Forces, nearly 1,000 acres of Palestinian land confiscated, 1,600 Palestinian trees and grapevines were uprooted and 64 Palestinian homes were sealed shut or destroyed.

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Despite voting against the Charlottetown accord, more than 60 percent of Canadians agree with the constitutional changes it proposed for Aboriginals, a Native Council of Canada poll suggests. But when asked whether the government should give a high priority to Aboriginal self-government or set the issue aside for the time being, only half of those questioned favored moving ahead. (*Canadian Press*)

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In a Jan. 14 letter the American Friends Service Committee warned President Clinton against a resort to arms in Bosnia. "We ask you to remember that the Vietnam War was justified at its inception by moral outrage expressed against the unjust suffering of many people in North Vietnam...," the letter says. "Military solutions betray us even when engaged in for the best of reasons.... Only by resisting short-term military 'solutions' will you be able to make the long-term commitment necessary for real peace in the world."

no longer work together on the same collective farm. The Falks will look for ways in which Neudachino residents and MCC can relate to the larger Russian population.

The Falks are upbeat about their assignment, despite the difficulties of living in an isolated village. The trip from Moscow to Neudachino is a 25- to 30-hour train ride. Winter lasts seven months of the year.

The Falks' five grown children and their extended family are "pleased and excited about our plans," Erna says. Their three sons took over the farm in 1991.

"Our church family is supportive. Russia is dear to many members' hearts because of family connections," Ben says. Some of Erna's relatives, a grandfather and some uncles, were among those banished to Siberia because they were ministers in the church. *Emily Will*

Church worker learns from her students in Japan

Fukuoka, Japan (GCMC)—Even teachers have a lot to learn. At least that's what Greta Wiens has discovered in her work here as a conversational English teacher.

Several of her classes involve Bible study. "It's eye opening for me to read the Bible with people who have never read it before," wrote Wiens in a letter to the Commission on Overseas Mission (COM) of the General Conference Mennonite Church. She serves as an overseas mission volunteer with COM.

"They don't take anything for granted, the way I suspect most of us do when we have heard the same teachings over and over again since childhood," said Wiens, who is a member of Niagara United Mennonite Church, Niagara-on-the-Lake, Ont.

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> "It's eye opening to read the Bible with people who have never read it before."

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"For example, one day we were discussing eternal life and where our souls go after death.... One woman spoke up with, 'I don't know. But if anyone does, I'd like to know.' Goodness! To answer that just with 'heaven' suddenly seemed too simplistic to me," she said.

Most of the students are adults with at least six years of English instruction.

"The purpose of my English teaching is primarily to attract people to the church, but even if they never come to church I want them to have learned something about God and the Christian faith from me," said Wiens. *Carla Reimer*

Learning together: *Greta Wiens (right) with two of her students, Yoshimi Ezaki (left) and Michiko Takahas*

Record

COM—Commission on Overseas Mission
MCC—Mennonite Central Committee

WORKERS

Danny and **Lillian Begaye**, Hesston, Kan., began Jan. 6 as quarter-time staff for the Mennonite Indian Leaders Council.

Glen and **Phyllis Boese**, Friedensberg Bible Church, Avon, S.D., started a two-year Mennonite Voluntary Service assignment in Kykotsmovi, Ariz., Dec. 6, 1992. Glen is working in grounds maintenance and Phyllis as librarian and administrative assistant at the Hopi Mission School.

Lynell Bergen and **Brian Dyck** are beginning in February as co-pastors at Arnaud (Man.) Church.

Rennie Burris is serving as associate pastor at St. John Church, Pandora, Ohio.

Kelly Clemens began August 1992 as pastor at Eden Church, Schwenksville, Pa.

Jim Egli ended Nov. 15, 1992, as pastor at Flanagan (Ill.) Church.

Rosie Epp is interim pastor at West Swamp Church, Quakertown, Pa., until June 30.

Rick Fast, Bethel Church, Winnipeg, will replace John Longhurst at MCC Canada Information Services from January to March 1993 while Longhurst takes a three-month paternity leave.

Ron Flaming, Shalom Church, Newton, Kan., began in December 1992 as principal of Woodstock International School in Mussoorie, India. Flaming and Patrice, his wife, have been serving at the school since summer 1990 with COM.

Elmer Friesen began Jan. 1 as part-time interim pastor at Sunrise Church, Clackamas, Ore.

Katherine G. Grusy, Silverwood Church, Goshen, Ind., will become central region representative for Mennonite Foundation.

Zoann Harrer began last fall as director of Christian education at Silverwood Church, Goshen, Ind.

Marcia and **Merle Holsopple** ended November 1992 as pastors at Warden (Wash.) Church.

Helen Hopson is serving as a part-time member of the pastoral team at Evanston (Ill.) Church.

Ulli Klemm began last fall as chaplain at Allegheny County Jail, Pittsburgh.

Donna and **Fred Klitzke** were commissioned Nov. 22, 1992, to serve on the ministerial team of Intertribal Mennonite Fellowship in Phoenix and on surrounding reservations.

Dorothy and **James Kratz** began Jan. 10 as co-pastors at North Suburban Church, Chicago.

Arlene and **Paul Kroeker** have resigned as associate pastors at Emmanuel Church, Winkler, Man., effective Jan. 31.

Mel Liedig began last fall as transition pastor at First Church, Sugarcreek, Ohio.

Elsie Miller is serving as transition associate pastor at Oak Grove Church, Smithville, Ohio. **Shar Spiegel** ended as associate pastor last summer.

Alan Moore-Beitler is ending as pastor at Hyattsville (Md.) Church.

Roger Richer was installed Jan. 17 as pastor at Mountain Community Church, Palmer Lake, Colo.

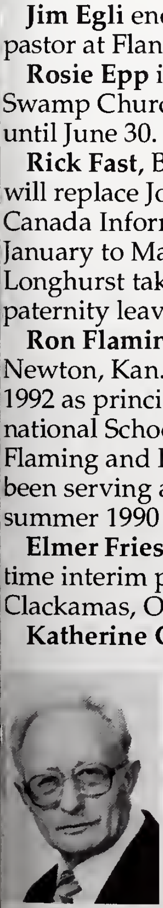
Paul Rupp is serving as transition pastor at United Church, Peoria, Ill.

Rudy Schellenberg will begin July 1 as assistant professor of music at Canadian Mennonite Bible College, Winnipeg.

Ingrid Schultz began as pastor at Comunidad de Fe Church, Chicago, last fall.

Leo Siemens is interim pastor at Flatrock Church, Cecil Lake, B.C.

Chester Slagell is serving as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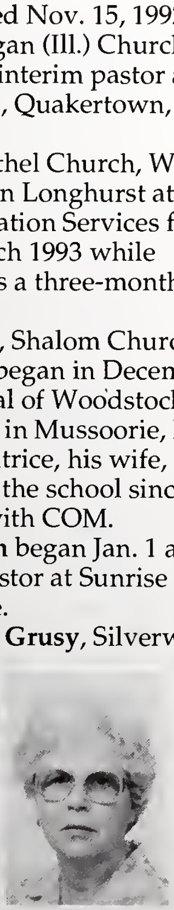
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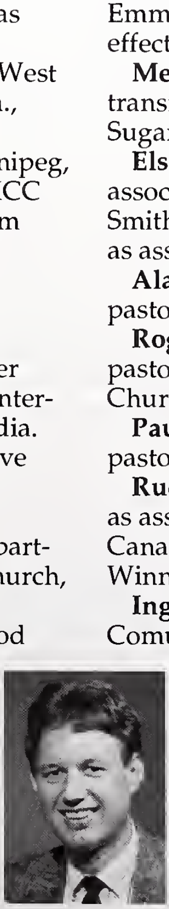
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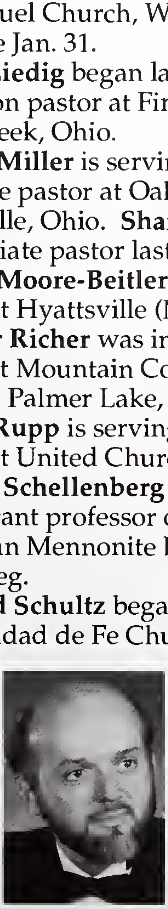
Schellenberg

The 11th MCC Central States annual meeting is scheduled for Feb. 27 at Eden Mennonite Church, Moundridge, Kan. Keynote speaker Peter Dyck will address "How to Measure Success in MCC." The meeting begins at 8:30 a.m.

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Laurelville Mennonite Church Center, Mt. Pleasant, Pa., will offer several retreats in March, April and May. Topics include narrative and theology, youth, families, retirement, mentoring, marriage, singleness, dyslexia and long-term caregiving. Contact the center, Route 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

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Protestant and Jewish leaders have written President Clinton, urging him to keep his promise to end the ban on homosexual people in the military. "Such government-sanctioned action by military leaders has only served to legitimate and encourage other actions of discrimination against gay and lesbian persons in our society, which, at times, have led to harassment, violence, even death," the letter said. (*Mennonite Weekly Review*)

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Dartmouth College in New Hampshire jolted Hydro-Quebec by announcing that it will sell all $6.8 million of its hydro bonds because of Aboriginal and environmental opposition to the Great Whale power project. "The investment in Hydro-Quebec bonds and the projects they support is a matter of deep and growing concern to a large segment of the Dartmouth community," said the college's Council on Investor Responsibility. Last fall a petition was presented to college administrators demanding the sale of the bonds. (Canadian Press)

Mennonite Central Committee has joined 30 church and nongovernmental organizations in congratulating President Bush's efforts to advance the START II treaty before leaving office. If ratified by the U.S. Senate and former Soviet states, the treaty will eliminate almost 75 percent of the two nuclear giants' 20,000 nuclear warheads by the year 2003.

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The U.S. Congress has appropriated $1.8 billion for economic conversion projects in 1993, the largest amount for that purpose since World War II. Economic conversion facilitates shifting military production to civilian goods. The Mennonite Central Committee Washington office reports 300,000 military-related jobs lost in the past two years, and predicts another 1.7 million will likely disappear in the next five years.

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An earthquake registering 6.8 on the Richter scale hit Flores, an island in the Indonesian archipelago, on Dec. 12, 1992. Reports indicate about 2,500 people have died. Mennonite Central Committee gave $500 ($645 Canadian) for immediate relief efforts and plans additional long-term work. MCC has no workers on the island but has historical ties; MCC founded a school in the provincial capital in the late 1950s.

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Households in the United States gave less money to charity in 1991 but volunteered more time, according to a Gallup survey. The survey found that 72 percent of households contributed to charity in 1991 (down from 75 percent in 1989) with an average contribution of $899 (down from $978). Average hours volunteered per week were 4.2, up slightly from 4.0 the preceding year. The study found that people who identify themselves as religious and who regularly attend religious services are more generous with time and money. People with moderate or low incomes also give proportionately more than their wealthy neighbors, it found. (*Gospel Herald*)

interim pastor at Bethel Church, Hydro, Okla. He was formerly serving as pastor at the Pleasant View Church in Hydro.

Rebecca Slough began Dec. 1, 1992, as part-time member of the pastoral team of First Church, San Francisco.

Gregory Stenson was ordained Nov. 1. Stenson is pastor at Springfield Church, Quakertown, Pa.

David Tam resigned as pastor at Winnipeg Chinese Mennonite Church, effective in January.

Jake Tilitzky began Nov. 24, 1992, as interim part-time pastor at First United Mennonite Church, Vancouver.

Verney Unruh began last fall as transition pastor at First Church, Newton, Kan.

Richard Woodcock began last fall as transition pastor at Indian Valley Church, Harleysville, Pa.

Yoder

Vernelle Yoder, First Church, Berne, Ind., began a three-month North America Assignment Dec. 15, 1992, with COM. Yoder served in Colombia 40 years as an educator and church worker.

Daniel Zehr has resigned effective June 30 as executive director of MCC Canada. Zehr has served 29 years with MCC and began his current assignment in 1985.

—compiled by Larry Penner

Suburban Denver Prince of Peace Church of the Brethren seeks an **experienced pastor** with a proven record of church growth and renewal, with strengths in worship and spiritual leadership and capable of providing pastoral care for the congregation. A supportive congregation and strong financial capability make this a great challenge. Beginning two-year contract $45,000 per year, plus package.

Send inquiries and profile to **Mr. Lynn Clannin, 2222 S. Holland St., Lakewood, CO 80227, (303) 985-5737.**

Niagara United Mennonite Church is looking for a person to fill the position of **youth and Christian education minister.**

Applications and further inquiries are to be sent prior to Feb. 28, 1993, to **Niagara United Mennonite Church, c/o Arno Bartel, 1239 Niagara Stone Road, Niagara-on-the-Lake, ON L0S 1J0.**

The **General Conference Mennonite Church** seeks an experienced **development officer** to work with a comprehensive program in identification, cultivation and solicitation of major prospects. Candidates preferred to have proven experience in fund raising and ability to motivate volunteers. Candidates should be prepared to travel extensively in United States and Canada and be able to communicate effectively. Salary commensurate with experience.

Please submit a letter of interest or resumé to **Planned Giving Office, General Conference Mennonite Church, Box 347, Newton, KS 67114,** or call **Gary Franz at (316) 283-5100.**

Goshen College announces a part-time, one-year or possible long-term appointment in the foreign language department teaching **elementary Spanish.** Position will be open fall 1993. Ph.D. and native or near-native ability preferred. Women and minorities especially encouraged to apply. Goshen College is an affirmative action equal opportunity employer.

Send letter of application and resumé to **John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

Singles: Introduction services are not just for "losers" anymore. Just join—make new friends, maybe in an area you'd like to visit, meet a mate, whatever. Twenty couples have found mates through Crossroads, and they were ministers, nurses, teachers, many professions, senior citizens and kids in their 20s—not a loser in the lot. Try this modern method which is approved by our church leaders.

For information write to **Crossroads, Box 32, North Tonawanda, NY 14120.**

Goshen College announces a full- or part-time, one-year appointment in the **English department** beginning fall 1993. Course load will consist mostly of writing courses, with one or more literature courses in the applicant's specialty. Background in women's studies helpful. Ph.D. preferred. Women and minorities especially encouraged to apply. Goshen College is an affirmative action equal opportunity employer.

Send letter of application and resumé to **John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

Goshen College has a tenure-track faculty position open in **adult health nursing.** Doctoral preparation preferred. Master's degree in nursing required. Goshen College is an affirmative action equal opportunity employer committed to Christian beliefs and values as interpreted by the Mennonite Church. Men and minorities encouraged to apply.

Send curriculum vita by March 30, 1993, to **John Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

Full-time faculty positions in new **M.A. in Counseling** program at **Eastern Mennonite College and Seminary**, fall 1993. Responsibilities include instruction and supervision of master's level counseling students. Some work within church settings will be expected. Expertise in marriage/family, child, or geriatric counseling will be viewed positively. Applicants must have a doctorate in clinical psychology, counseling psychology, counseling or clinical social work and have the potential for psychology licensure or counselor certification in the state of Virginia.

Send vita, scholarly papers and three letters of recommendation to **Dr. P. David Glanzer, Director, M.A. in Counseling Program, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801-2462.**

Director of student programs and new student orientation (10 months, full-time) at **Eastern Mennonite College.** Responsible for new student orientation programs, campus activities supervision, leadership education programs and commuter and married student services. Will also assist in procedures for discipline for commuter and married students. Master's degree preferred; bachelor's degree and experience in youth and young adult ministries accepted. Minorities encouraged to apply.

If interested, contact **Personnel Office, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801, (703) 432-4108.**

Mennonite Central Committee U.S. is accepting applications for the **domestic issues monitor** (2/3 time)/**office manager** (1/3 time) position in the Washington Peace Office. Qualifications include legislative research skills, writing skills, an interest in peace and justice issues and public policy, management skills and willingness to learn word processing and bookkeeping. This two-year voluntary service position becomes available June 1993. People of different ethnic backgrounds are encouraged to apply.

Interested persons may contact **Sherri Ober, 21 S. 12th St., Box 500, Akron, PA 17501-0500, (717) 859-1151.**

Provider contracting manager. Mennonite Mutual Aid needs a person with experience in contracting with/for provider networks for quality health care at reduced costs. Manager responsible for developing, implementing and maintaining arrangements with providers in Mennonite communities (physicians, hospitals, HMOs and PPOs). Looking for a person with a minimum of five years' experience, knowledge of health insurance, leadership and organizational skills, degree in business or related field and willing to travel.

Send resumé to **Mennonite Mutual Aid, Box 483, Goshen, IN 46526 or call Human Resources at (800) 348-7468.**

Goshen College announces a full-time, tenure-track position in **religion and ethics** beginning September 1993. Ph.D. in religion or Bible preferred. Responsibilities include teaching courses in theology, Christian ethics, Bible and related courses. Owned and operated by the Mennonite Church, Goshen College is an affirmative action equal opportunity employer. Women and minority persons are encouraged to apply. Processing of applications began Feb. 1 and will continue until the position is filled.

Send letter of application and resumé to **John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

Bluffton College seeks appointees in **recreation management:** Ph.D. (master's considered) and therapeutic recreation certification to teach courses in recreation management and coach; **director of media resources:** Master's degree and library media certification to teach courses in media methods and assume significant administrative responsibilities; **business administration/management:** Ph.D./D.B.A. (M.B.A. considered) to teach courses in organizational management, organizational development/behavior and possibly accounting; **research librarian** (possible): M.L.S. Evidence or promise of teaching excellence is essential. Positions are full time beginning fall 1993. Screening begins Feb. 15, 1993. Women and minority applicants are especially welcome.

Reply to **William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196, (419) 358-3317.**

Mennonite Central Committee U.S. is accepting applications for the **domestic issues staff position** in the Washington Peace Office. Qualifications include writing and analytical skills, theological and biblical training, experience living and working in U.S. poverty areas, and knowledge of Mennonite institutions and churches. This salaried position becomes available June 1993. People of different ethnic backgrounds are encouraged to apply.

Interested persons can contact **Sherri Ober, 21 S. 12th St., P.O. Box 500, Akron, PA 17501-0500, (717) 859-1151.**

Faculty position in nursing: doctorate preferred, master's degree in medical-surgical nursing required. Responsibilities include clinical teaching and student advisement. Full-time beginning fall 1993.

Faculty position in business: Teaching in business administration and management. Ph.D. in business or related field and experience in business preferred. One-year, temporary position beginning fall 1993.

Minorities are encouraged to apply. Send resumé to **Orval J. Gingerich, Acting Dean, Eastern Mennonite College, Harrisonburg, VA 22801, (703) 432-4000.**

Peace worker needed. Many other North American assignments available as well. Must be committed to Christian faith, peace and justice, and community living. Room and board and other personal benefits provided.

Contact: **Mennonite Voluntary Service, Box 347, Newton, KS 67114, (316) 283-5100.**

Goshen College seeks applicants for **director of counseling** beginning Aug. 1, 1993. Responsibilities include counseling students individually and in groups, the administration of the college's institutional testing program and supervision of the director of the learning resources center. Qualifications include a master's degree (clinical psychology, social work or psychiatric nursing), doctorate preferred and five years of counseling experience. Women and minorities encouraged to apply. Goshen College, an affirmative action, equal opportunity employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

Send letter of application, resumé and three letters of reference to **Norman Kauffmann, Dean of Students, Goshen College, Goshen, IN 46526.** Applications will be received until April 15, 1993, or until the position is filled.

Mennonite Central Committee Canada
invites applications for the position of

Executive Director

Starting Date: July 1, 1993
For more information, including
job description and qualifications required
write to:

Search Committee,
134 Plaza Dr., Winnipeg, MB R3T 5K9

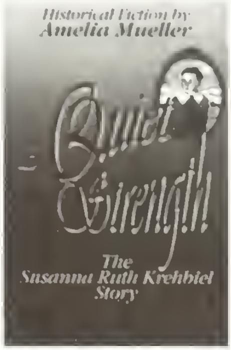
Application deadline: February 28, 1993

BOOKS

Mother of GC Mennonites

A Quiet Strength *by Amelia Mueller (Faith and Life Press, 1992, 146 pages)*

Reviewed by Muriel Thiessen Stackley, Newton, Kan.



What a woman she was, this Susanna Ruth Krehbiel! Amelia Mueller's historical fiction, an inviting story, reminds me of Jesus' description of the good sheep at the Lord's right hand in the parable of the final judgment: They were completely unaware that they had done anything remarkable.

I consider Susanna Krehbiel a mother of the General Conference Mennonite Church. Let me tell you why. Among her 12 surviving (of 15) children were three pastors and an editor of *Christlicher Bundesbote* (a forerunner of *The Mennonite*). Among her grandchildren was an editor of the *Mennonite Weekly Review* and a president of the conference (Olin Krehbiel). Among her great-grandchildren is Ronald Krehbiel, pastor near Freeman, S.D., and just-past vice moderator of our conference.

Behind the scenes (after Susanna married Christian Krehbiel in 1858 at age 18) were moves from Lee County, Iowa, to Summerfield, Ill., to Halstead, Kan.; ague and typhoid and smallpox; milking 13 cows and selling eggs and milk (five cents a quart) for income; managing the household and farm while her husband was repeatedly on the road for the church. All this and more with baby after baby after baby.

You'll enjoy the conversations and detail, like that surrounding a train ride and, in her childhood, the three-month journey from Prussia to North America. You'll learn some background to the Wadsworth (Ohio) School, the agreements with the railroad on behalf of the 1870s immigration of Mennonites from Russia, and "the Oklahoma story."

My two major criticisms are of things forgivable: (1) longer than necessary sentences in conversations, seemingly for the purpose of getting in necessary information, and (2) a whole load of family names at the beginning, which may put off a newcomer to the Mennonite world.

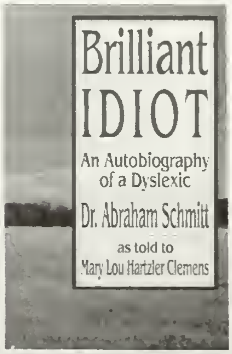
I would have welcomed a table of contents, chapter titles and tighter editing (take out "fun time," "sort of," "almost," exclamation marks). I would have liked to see the women's names on page 92 in addition to "the John Ruths, Dan Haurys, Valentine Krehbiels," etc. And always, writers and editors need to avoid the passive voice.

We should add *A Quiet Strength* to the reading lists of Mennonite history courses and to the bookshelves in our homes, to take its place at last beside *Prairie Pioneer, the Christian Krehbiel Story* (Faith and Life Press, 1961). Amelia Mueller's story is more than historical fiction; it is a record for our conference. And it's a timely reinforcement of the truth that the General Conference Mennonite Church began with a coming together in West Point, Iowa, and not with a coming apart in eastern Pennsylvania.

Reading flight patterns

Brilliant Idiot: An Autobiography of a Dyslexic *by Dr. Abraham Schmitt as told to Mary Lou Hartzler Clemens (Good Books, 1992, 181 pages)*

Reviewed by Betty Kennedy de Puricelli, Toronto



In metaphorical language we could say that some people learn how to walk and run but never learn to fly. Others learn to fly but not to walk. The task of interpreting the "flyers" to the "walkers" is a hard one and is usually the only interpretation that happens because the great majority of us are "walkers." "Flyers" are on their own in trying to figure out how the "walkers" want them to perform. If they manage to figure things out, or an interpreter who understands the predicament dedicates herself or himself to interpret, then the "walkers" benefit from the far-reaching vision of the "flyers."

Mary Lou Hartzler Clemens has performed the task of interpreter for us all so that we may glimpse the struggles of a "flyer," Dr. Abraham Schmitt, who has tried to fit into the world of "walkers." However, on a day-to-day basis it is Mrs. Schmitt who has dedicated her life to making the "brilliant flyer" known.

This is a story of hope: hope for us all, whether handicapped or not, but especially hope for individuals and families with dyslexia or other learning disabilities. The struggle for life in a shattered world is brought out in a context of deep faith.

Here there is hope for parents who struggle with the guilt of the limitations their children inherit from them. Hope for the spouses who are continually challenged by the paradox of the beauty of the life of their partner and the frustration and despair of dealing with their "differentness" on a day-to-day basis.

The appendices are useful tools for discovering truths that spread light on darkness. I recommend this book to teachers of every level of education, parents, and all those interested in the mysteries of life.

Suicide pros and cons

A Noble Death: Suicide and Martyrdom Among Christians and Jews in Antiquity *by Arthur J. Droge and James D. Tabor (HarperCollins, 1992, 203 pages)*

Reviewed by Arthur P. Boers, Waterloo, Ont.

Suicide gets a lot of press these days. The notoriety of *Final Exit* and the zealotry of Dr. Jack Kevorkian are only the most recent wrinkles in ongoing controversies involving suicide, the "right to die" and euthanasia.

Arthur J. Droge, a professor of Bible and the history of Christianity, and James D. Tabor, a professor of New Testament, take a dispassionate look at this inflammatory subject. They contend that many commonplaces about suicide reflect "a lamentable ignorance of the history of the question," insisting that there was no Christian consensus on suicide until Augustine. The Bible does not directly prohibit suicide: Biblical characters who terminated their own lives (Samson, for example) were never condemned specifically for that final act.

Besides looking at the Bible, the authors examine Jewish thought and Christian attitudes until 400 C.E. Jewish leaders discussed suicide for 500 years before it was forbidden. Some Christians opposed voluntary death, but this was not universal. During persecutions, some Christians gave themselves up to be martyred, and others even killed themselves. Often "the choice of death was seen not only as noble, heroic or necessary to avoid shame or suffering but also as a *way to acquire life* in the world to come."

Droge and Tabor note the importance of vocabulary. "Suicide," itself a pejorative term, suggests self-centeredness, irrationality and disordered psychological symptoms. We speak negatively of Muslim terrorist "suicide squads," and during World War II Japanese kamikaze pilots were called "suicide fighters." But during the same periods Americans soldiers were credited with "'sacrificial' acts of heroism."

The authors question the euphemisms of the right-to-die movement, too, and show how biased language also troubled the early church. When mainstream Christians gave themselves up for execution or even took their own lives, they were regarded as "martyrs" re-enacting Jesus' death. But when heretics did the same, they were disdained.

The total number of Christians who died for their faith was small. But the impression they made was not always favorable: "Educated pagans in particular were shocked and horrified by the blind fanaticism of the Christians. Galen, who admired the high moral standards of the Christians, was nevertheless disgusted by their irrational zeal for martyrdom. So, too, the Roman authorities were repulsed by the Christians' love of death and exasperated by the intransigence of the martyrs. ..."

My pacifism makes me immediately suspicious of anything that counters the high value that our tradition puts on life. Yet Droge and Tabor are convincing. They do *not* advocate a position and do not make a case for voluntary death. Rather they simply want our discussion and analyses to be accurately informed by history.

Augustine's arguments against suicide were based mostly on Plato and secondarily on the Bible. One need not be deterred that his thought was the watershed in the church's disapproval of suicide. If the Bible never directly prohibits suicide, we can learn new things. For example, we came to new insights about slavery (accepted in the Bible but now prohibited by the church), and the same holds true for suicide.

While we continue opposing voluntary death, the church needs to acknowledge that it has often been too judgmental here. Suicide became the unforgivable sin. Ironically, the punishment for attempted suicide was often execution. Prohibiting church burials for suicides only added an inappropriate weight of shame to suffering families. Suicide, the tragic fruit of a desperate life, calls for compassion rather than rejection.

The authors help us discuss these issues in a more informed way by giving us an awareness of our classical heritage. In clarifying our thinking, they shed much light on some fascinating chapters of church history.

FILMS

Bombs for children

Toys, *written by Valerie Curtin and Barry Levinson, produced and directed by Barry Levinson*

Reviewed by Mark D. Stucky, Elkhart, Ind.

Your son wants a G.I. Joe, and you're displeased? Take him to *Toys*, a modern-day fable about play and innocence triumphing over violence and paranoia. You'll both love the movie, and he may lose his desire for military playthings.

The surreal setting of director Barry Levinson's film is the Zevo toy factory. There the unusual is commonplace and employees "play" at their jobs rather than "work."

Paradise is threatened, however, when the founder dies and leaves the factory to his brother (Michael Gambon), a general in a mid-life crisis because of defense cuts and the loss of the Soviet threat. The paranoid general soon plans Nintendo-generation, high-tech, low-budget weapons to fit the new economics. His new weapons have the shapes of toys but the souls of killers. He secretly begins transforming the Disneyland-like factory into an armory.

Robin Williams shines as the holy-fool son of the late founder. His comic childlike purity finally sees through the dangerous folly and saves the toy factory from his uncle's militarism.

The obligatory happy ending, however, even for a fantasy, lacks believability. Also the final prolonged battle among the toys jars the film's playful atmosphere and may be disturbing to young viewers.

Wheat fields: In spite of its flaws the film is a wondrous visual feast. An expanse of rippling green wheat fields surrounding the whimsical factory, rooms painted like the sky and constant visual surprises give the movie a subtle cinematographic spirituality to underscore its moral statement.

A brilliant satire of military thinking, the film includes ludicrous security measures culminating with army officers meeting together in their underwear to avoid being bugged. The general's son (rapper LL Cool J) praises compartmentalized military food trays and camouflages himself as, among other things, a wall and a sofa.

Toys is a marvelous morality play for the post-Cold War era.

Newsweek

Paradise threatened: *Joan Cusack*

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Editorial

Jesus and family values

These days we often hear of attacks on the family—whether from the government, the media or the schools. Numerous voices call us to protect "family values" and stand against the forces that would tear the family apart. But what do we do with Jesus' challenge to our notions of family?

At a certain point in Jesus' ministry—when things were getting hot, according to Mark's account—"his mother and brothers came ... and called him" (Mark 3:31). Jesus' response to his family is shocking. In essence he turns his back on them and says of those who sat around him, "Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother" (Mark 3:34-35).

This scene, these words, deemed important enough to appear in three Gospels, are hard to swallow. This is a passage we prefer to skip over or read as some kind of exception that does not apply to us mortals. Or we agree with our tongue—"Sure, the family of believers is the true family"—yet go on putting family loyalty above our connection with the church.

Like most of us, I cherish my family, feel tied to it in more ways than I can measure. I can more easily imagine giving my life for my family than I can for people in the church. Like others, I want what is best for my family.

Yet when Jesus' own mother and brothers came to him, he turned his back. Why? Since he was in a heated debate with the scribes from Jerusalem, according to Mark, his life was in danger, and likely as not his family wanted to protect him. But perhaps more was going on.

In his book *Binding the Strong Man*, Ched Myers writes that "kinship was the axis of the social world in antiquity. The extended family structure determined personality and identity, controlled vocational prospects, and most importantly facilitated socialization. For Mark, then, kinship is the backbone of the very social order Jesus is struggling to overturn."

Family structure, like the religious and political institutions of Jesus' day, was part of a system that Jesus sought to change. Part of repenting and believing the good news (Mark 1:14) was living under God's reign instead of under a system dominated by kinship.

What about today? What system does Jesus call us to resist? How do Jesus' family values fit with our current situation?

No one can deny that family life today is hurting. Look at the incidence of divorce, abandonment, abuse, neglect—not only in society at large but within our own churches. And each of us feels the many pressures that try to separate us as families, that pull us in different directions. It now seems a major victory to have one meal a day together.

Cocoon: Given these forces, these tendencies to look out only for oneself, it's easy to understand the temptation to draw back into a cocoon and try to protect ourselves from the world. But that may be the kind of self-centered action that entangles us further in the web of a self-centered system.

How then do we live as God's family? How do we become Jesus' brother, sister and mother and do the will of God?

For one, we cannot face it alone. As a single in my 20s, I joined a church that took seriously the call for the church to be a family. I lived in an extended household with other singles and nuclear families. In the daily give-and-take of household life I learned much about myself and others and grew in my relationship with God. I also learned that living that way in a society that frowns on such an arrangement is not easy. Nevertheless, I was part of a family based not on bloodlines but on our loyalty to Jesus.

Second, we cannot be God's family and withdraw completely from others. We may need to withdraw from some of our activities and be more selective in our commitments. But the healthy families and healthy churches I've seen all seem to open themselves to others. They tend to be inclusive. They tend to be like Jesus.

Finally, becoming family is a day-by-day struggle. I know of no easy formulas. The effort may not seem heroic, but taking the time to talk with our spouse or to read a book to our children or to invite someone to supper may be our most effective means of resisting the system that drives us apart. Perhaps our most holy act today will be to eat a meal together. Such an act was blessed by Jesus and became a central focus of the early church. *Gordon Houser*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

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The struggle for hope in Haiti

Wisley Jeudy, 14, away from home, living in Florida. See his story on page 7.

Prologue

Headlines take on new importance when we meet the people behind the news up close. This happened to former editor Bernie Wiebe when he traveled to Haiti in December with a Christian Peacemaker Teams delegation. He ends his account, which begins on page 3, with the challenging questions, What would you do? What should I do?

While other nations decide what to do about Haiti, which remains the poorest nation in the Western Hemisphere, the killing and brutality there continue. I hope this issue helps us realize more fully that real people are being terrorized, tortured, killed, displaced. Read about them, gaze into the haunting yet noble faces in Dorothy Littell Greco's photographs on pages 6-7. Above all pray for God's justice to come.

One of our pastors, Mitchell Brown, who comes from a Jewish background, challenges Mennonites to not pass by people in need in order to keep themselves pure. Read his "parable of the good soldier" on page 10.

This issue's "profile" (page 12) is about a Chinese student who found faith in Christ after coming to Associated Mennonite Biblical Seminary in Elkhart, Ind.

In the news section are two articles about a recent study of female pastors in Mennonite churches (see pages 15-17).

May this entire issue help us discern the question, What should we do? *gh*

Next issue: Life after 50

Cover: Photo is by Dorothy Littell Greco.

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

***The Mennonite* (ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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HAITI

Nightmares
from Haiti's 'hell'

After a trip to Haiti comes the gnawing question, What should we do?

Bernie Wiebe

We were mobbed at the airport. Dozens of hungry, poverty-stricken people wanted to be our "porters," hoping to get some "hope" (i.e. money) from us. Our hosts urged us not to give them any; it would make movement impossible. This disturbed me.

I was one of 16 emissaries for peace—a Christian Peacemaker Team (CPT)—to Haiti Dec. 10-17, 1992. We went to be "observers" of the Haiti reality. We went to express "solidarity" with Christians in Haiti, both the local believers and the mission-related workers. We went to engage in constructive "dialogue" that might help us and help those who are trying to live and work in this brutalized society. We wanted to demonstrate a micro version of "incarnation" (Advent) in the midst of Haiti's increasingly unbridled violence.

We went for a drive to the top of Port-au-Prince, the capital city of more than a million people. I looked over the beautiful natural setting of mountains, sea and endless buildings yet realized that tortures and murders happened there daily. I thought of Jesus weeping as he viewed the beloved Jerusalem.

We stayed in two places, men at one, women at the other. The men stayed at a conservative mission's guesthouse for one night. When the hosts learned of our goals, they feared we might be considered "political" and asked us to leave as soon as possible. There was "no room" at that inn for us.

Jane Miller

A long-suffering people: *This Haitian woman at a protest in Florida wears a shirt and carries signs in support of the ousted Aristide government.*

Rats: Jacques (not his real name), a Haitian teacher released from prison and hiding in a "safe house," told us about his time in prison. "No air, no light, no fresh water, no clean food; you could lie down only upon your neighbors," he said. "The only latrine facility was a bucket occasionally passed around among the prisoners." Rats ran across their bare feet. Men and women were crowded together so tightly in the cell that there was no

"Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you will be filled. Blessed are you who weep now, for you will laugh" (Luke 6:20b-21).

"**Hell** is not another place. …

It's a Cape Haitian prison."

space to sit down or lie down. The guards jeered and insulted them. When dirty water was made even dirtier from people washing themselves, there was still always somebody ready to drink it. A doctor looked in but turned away without offering treatment to bruised, broken and bleeding bodies. Yet Jacques spoke of faith and hope in God and in us. Was this the "road to Calvary"? How can you and I ever know the mind and the spirit of Christ until we have been imprisoned at least once for our faith?

A civil servant walked into his office after the coup in September 1991 and was beaten and put in prison. Authorities accused him of treason, but they found no evidence. His meager salary was cut in half, his colleagues jeered at him, his work was reduced largely to nonsense; now he hoped his October pay would come in January.

A model teacher was beaten viciously in front of her class. One of her students fainted at the sight. They hauled the teacher away, made her remove her shoes and her belt, and shoved her into a prison cell. The stench was so strong that she had to struggle not to pass out.

One young man was beaten and shot in the streets and left for dead. Taken to a hospital, he survived and it appeared he would recover. The army, or Tonton Macoutes ("secret police"), shot him to death right in the hospital.

Meetings that include more than three Haitians at one time are illegal. Atrocities exceed the worst days of the Duvaliers, say local citizens. The army, the de facto government and the Macoutes repeatedly exercise random violence to intimidate the citizenry. The embargo against Haiti is a mockery; ships were docked by the score in the harbor. In the meantime the Haitian refugee exit by boat largely had been stopped. If there was a will, the embargo could be enforced. People wonder aloud about the intentions of the United Nations, the United States and the Organization of American States. Is Haiti simply being abandoned for plunder to those who benefit from such illicit dealings?

One Haitian told us, "Hell is not another place. I know where it is. I have been there. It's a Cape Haitian prison." Most of the Bible's descriptions of hell fit some of the stories told us by the people who try to live there.

Haiti is a mountainous country with magnificent scenery, yet it is scarred beyond belief. It is the poorest country in our hemisphere: 75 percent illiterate, 50 percent unemployed, more than 50 percent undernourished; post-coup per capita income is estimated by some at $150 U.S. per year; some suburbs of the capital look like inhabited garbage dumps.

National elation: Jean-Bertrand Aristide, a Catholic priest with liberation theology leanings, was democratically elected on Dec. 16, 1990, by a 67 percent majority in the first free elections ever held. Former U.S. president Jimmy Carter, among 1,000 who observed and approved this creative step in Haiti, said he witnessed joyous national elation like he had rarely seen. Optimism and hope blossomed across the land upon Aristide's inauguration in January 1991. Initiatives in education, in humanizing the army and the government and in peasant developments mushroomed across Haiti. Human dignity and pride led to amazing transformations of unkept towns and villages. Land began to burst forth with fresh crops. New building projects multiplied out of nowhere. Churches filled to over-flowing. Haitians, by nature a long-suffering people, readily respond to the smallest symbols of love and hope. They sang and rejoiced like never before.

On the night of Sept. 30, 1991, the army toppled Aristide. For seven months the sun had begun to shine. Then darkness descended overnight. The army, the Macoutes and the bourgeois elite once again took over. Saddest of sadnesses, the conservative Christian churches and the Catholic hierarchy seem to have acted in collusion with the coup d'etat. Many suspect that the United States also turned a blind eye to the coup for political gain, to maintain more control of the seas around Haiti. And many neighboring countries refused to help enforce an embargo because they benefited economically from the chaos in Haiti.

"On that day you stood aside, on the day that strangers carried off their wealth, and foreigners entered their gates and cast lots for Jerusalem, and you too were like one of them" (Obadiah 11).

"Woe to you who are laughing now, for you will mourn and weep" (Luke 6:25b).

We met a professional Haitian educator, a Haitian health-care worker, priests, nuns, numerous other believers from many backgrounds and parts of the country, including expatriate workers, all of whom still believe. They believe in God, they believe in their dream for Haiti, they believe in the goodness of the rest of the world, they believe in our CPT of 16 people. They believe in you and in me.

I came home with a slight "bug" from Haiti. I wake up occasionally to more than the fever, sweat and chills, fierce headaches and numbness in the joints that I had in Haiti my last day there. I wake up and wonder what it is that you and I must do besides pray for Haiti. Even besides going there with CPT.

These nightmares from Haiti's "hell" refuse to go away. I need help and counsel on what to do with them. What would you do? What should I do?

Bernie Wiebe, former editor of The Mennonite, *teaches conflict resolution studies at Menno Simons College in Winnipeg. He is vice moderator of the General Conference Mennonite Church.*

A brief history of the Haitian conflict

October 1957: François "Papa Doc" Duvalier takes office as president, assisted in part by the U.S. government. Duvalier later proclaims himself "dictator for life."

April 1971: Duvalier dies and is succeeded by his son, Jean-Claude, "Baby Doc," age 19.

February 1986: Civil unrest prompts Jean-Claude to flee to France. General Henry Namphy assumes power, followed by a succession of heads of state.

March 1987: A new constitution is endorsed by popular referendum.

November 1987: Planned elections are aborted after a military crackdown.

March 1990: A popular uprising ousts General Prosper Avril. A Provisional Electoral Council is formed to plan a national election with help from the United Nations.

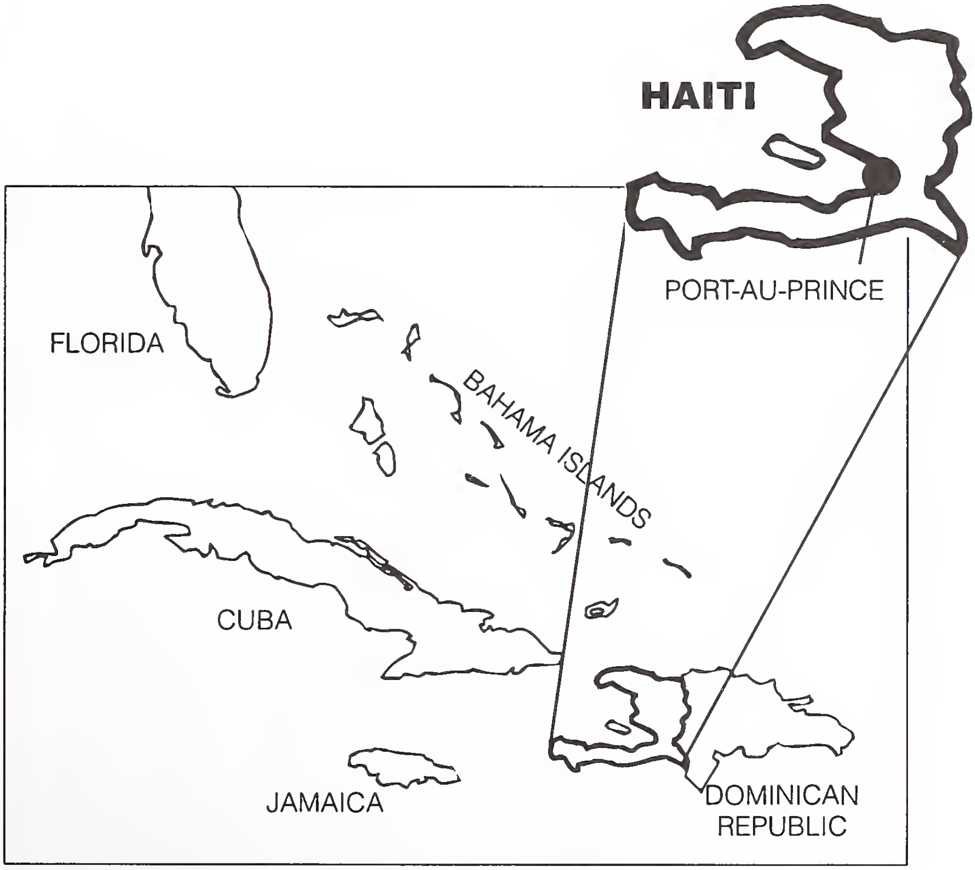
December 16, 1990: Catholic priest Jean-Bertrand Aristide wins the national election.

Sept. 30, 1991: Aristide is overthrown in a military coup. The Organization of American States initiates an economic embargo after the coup, but member nations, particularly the United States, have not fully cooperated.

May 24, 1992: President Bush issues Executive Order 24, summarily repatriating all Haitian refugees.*

Jan. 15, 1993: The United States orders an unprecedented naval barricade around Haiti to stop a feared exodus of refugees.

*The U.S. Supreme Court is to test the legality of Executive Order 24 on March 2.



A civilian invasion

Let the people of the world charter flights, rent boats, and create a civilian invasion. Let them come by the hundreds to stand beside the Haitian people and say, 'This situation is finished.' Let the people come from all over the world. Let the boats bring people to, not carry refugees from, Haiti. If two or three thousand come to stand with us and say, 'We're finished with this injustice,' then the United Nations or the Organization of American States would not need their weapons. This is the greatest philosophy on earth, to come and stand in solidarity with sisters and brothers."

Harry, an "animateur" in Haiti recently released from detention and now in hiding from the military government, spoke these words to Christian Peacemaker Teams in December 1992. Animateurs are educators who train people of the countryside for agriculture and community development.

HAITI

Lif

Dorothy Littell Greco took these photographs of Haitians living in Belle Glade, Fla., where Mennonite Central Committee works with Haitian refugees. The photos are part of a book project planned for release in 1995 to celebrate MCC's 75th anniversary.

Pastor Morales Hilaire, age 40, married, three children

Hilaire left Haiti in 1972 and has resided in Belle Glade since 1984. "I left Haiti looking for a better life and better opportunities. First I went to the Bahamas." As with many of the expatriates living in Belle Glade, Morales misses his family and his country. Though he would like to return, he understands the reality of island life. "I can't support myself if I go back. The need is so great, and I feel that I should go home. There is no way I could do it now. When I retire, I'll go back. I have nothing to lose then."

He has a full-time job working with the government, pastors a Haitian Baptist Church and is a member of Mennonite Central Committee's "Tet on Somme" ("Heads Together"). "It is very difficult here because I see needs that I cannot meet. Haitians come here and cannot speak any English. They cannot read or write. They are helpless. They don't have any trade. I don't see any future for their children.

"My biggest dream is to see the Haitian kids, especially the kids in Belle Glade, have a good education. This way they can help others. And I would like to have a church where people could really support this. Haitian kids must be educated before it will happen. We need this from our own people. We can't expect it from others. It will be possible in 10 or 20 years, but it will take a lot of sacrifice."

way from home

Faces and voices of Haitian refugees in Belle Glade, Fla.

Sonia Guillaume, age 31, married, three children

Guillaume was born in Kenscoff, Haiti. She came to the United States in September 1985. "I came to the United States because my father was sick. There are eight children in my family. I wrote to my uncle who is in the States, and then I came here with my sister, who now lives in Boston. Monthly I send money back to Haiti so that my brothers and sisters can attend school.

"Life is OK here, but one has to have a good education to really do well. "I originally found jobs because I was bilingual. But now everyone is asking for two years of college at least. I would love to return to Haiti if things get better there.

"My hopes for the Haitian community here in Belle Glade is for them to work together more and be a powerful community, like the Cubans. I hope that they will be able to declare their rights more and be more organized."

Wisley Jeudy, age 14, in ninth grade

Jeudy was born in Haiti and has been in Belle Glade for five years. Even though he did not speak any English when he arrived, he immediately entered fifth grade. "I had one friend who was always helping me. Now I do pretty well.

"I miss my grandmother. She was always helping me. She told me good things when I had a problem. I don't really have any good friends here. I think sometimes people don't accept me for who I am. They expect me to be like them. They expect me to go to parties with them and all that sort of stuff. I don't like to be like that.

"Right now I would like to go to school so I could be a musician. I know that I would need money to go to law school, so I could earn it being a musician. Then maybe later I could go to law school. I would like to come back to Belle Glade after I go to California."

RNS

Innocents in danger

Murray Schwartzentruber

Thousands and thousands of Haitians have been innocent victims of the military and other oppressive forces since the coup on Sept. 30, 1991. One of these victims is a good friend of mine.

The military sergeant in Rankit, the small town I live in, threatened to kill my friend, Ma Kèbou. He unjustly claimed that Ma Kèbou had poisoned and killed his wife a year earlier. The death threats continued until early October 1991, when, under the cover of darkness, I drove Ma Kèbou and her five children out of town to safety. She was six months pregnant. She and her family came back to Rankit in November but were forced to leave again. They were finally able to return safely to Rankit in late December.

Ma Kèbou gave birth to a baby girl shortly thereafter and called her *Inosyen*, from the word *inosan*, which means innocent. I thought it fitting that the child be named "Innocent." The unborn baby was innocent of everything, yet her life was unjustly in danger. I think about how many other Haitians have been innocent victims of the military and other oppressive forces. Unlike Ma Kèbou, many of these victims did not and will not have a positive outcome to their situation. My prayer for Inosyen and all Haitians is that they can someday live in a Haiti where innocent people do not have to fear for their safety.

Murray Schwartzentruber has served with Mennonite Central Committee for the past three years as an agriculturalist helping initiate the MCC program in Rankit.

HAITI

You can't make a snake sit at a desk

Karen Ebey

There is a Haitian proverb, "Mennen you koulèv lekòl se youn, mete I chita se yon lòt," which means, "Leading a snake to school is one thing; making it sit at a desk is another thing." I like it for several reasons.

The first is the humorous image of someone going to school with a snake on a leash. The second is that it speaks to the resiliency and endurance of the Haitian people. The army can silence the people for a while, but it cannot make them forget the hope they have for liberty. It cannot make them accept a military dictatorship. One day the guardian of the snake may be surprised when, in the midst of trying to make the snake sit ever so politely at a desk, the snake rears back its head and strikes the guardian.

Karen Ebey has worked with Mennonite Central Committee in Bwadlorens for five years as the coordinator of the social services sector of MCC's community development program.

Letters

Cannot have it both ways

The homosexual issue just won't go away. Why not? Because there are those who insist that such a lifestyle is due to a genetic homosexual orientation. One writer claimed that "God created him that way" (May 12, 1987, issue of *The Mennonite*, page 200).

As a General Conference pastor for more than 50 years, I am frustrated by the fact that our conference has clearly stated that homosexuality is a sin, but at the same time its leadership entertains the thought that people are born gay.

Christian friends, we cannot have it both ways. We must either accept the holy Scriptures or make God a liar. I realize that some scholars relegate the Bible to the age and cultural setting of its composition. In other words, the Bible is not relevant to our 20th-century culture. If I accepted that view, I would resign from the ministry and encourage the conference to close all college Bible departments, including the seminary. Why? Because without the infallible, inerrant Word of God, we have no message.

The June 22, 1992, issue of *Christianity Today* contained an article entitled "Born Gay?" by Joe Dallas, president of Exodus International, a network of ex-gay ministries. He examines the alleged evidence of genetic homosexual orientation, and finds all claims wanting.

The article states that "homosexual behavior is constantly condemned in the Old and New testaments and that God's standards are absolute and not subject to our latest discoveries."

I also appreciated a report issued by the House Ministry of Reno (Nev.) Mennonite Fellowship. One of their goals is to reach homosexuals for Jesus Christ. Listen to the testimony of several "born again" gays who attended that fellowship: "Once gay always gay is a lie, a myth of Satan designed to keep gays from the mercy of God and the love of Jesus Christ. There is hope for every gay willing to turn to Him for salvation, cleansing and healing. We know, we've been there." *Harold D. Burkholder, Elbing, Kan.*

Tired of homosexuality

Please cancel our subscription to *The Mennonite*. We are tired of reading about homosexuality. The Scripture is very clear on this issue. Enough time has been spent arguing with it. *Archie and Helga Schmidt, Newton, Kan.*

Germany opposes violence against foreigners

Before I came to Germany, I read the reports of violence against foreigners and Jews with the same captivated, astonished yet safely detached interest that I had for the riots in Los Angeles last year. Being here as an American and a "German" Mennonite, what have I seen and experienced that I couldn't have from afar?

One is that "attacks" against "victims" are transmuted into my foreign friends' real fear to stay here in Germany. Instructions on the subway in Berlin describe how witnesses should help in the event of some attack. It could happen in front of me. What would I do? Nothing could make the violence go away and never have happened. Ninety-nine good acts cannot make one evil one go away, and neither can all the reassurances remove a foreigner's fear.

These "neo-Nazi" attacks are reminders that history also cannot be obviated. But this picture would be incomplete without describing the response that I have seen since coming here: a multifaceted statement from many kinds of people describing their hopes for German society.

For the swastikas spray painted on cigarette machines there is counter-graffiti, "Nazis out." Almost every night some city has organized a candlelight vigil. I was one of 200,000 people at a free concert in Frankfurt against racism, where there was a sign that said Tolerance/Main (a takeoff of Frankfurt's name and position on the Main River). Munich had a candle chain with 400,000 people and disseminated images of a city lit up by "people power." A Turkish man interviewed in the paper afterward said he "felt like a Turkish tree that has been allowed to grow in a German forest." These are "common" Germans making an uncommon and clear statement against racism.

There is also a day-to-day campaign of various media and civic groups that probably doesn't make the news in North America. TV editorials decry how senseless the violence and anti-foreign sentiment are. The committee that hopes to lure the 2000 Olympics to Berlin reminds and admonishes people that Germany must be viewed as open to foreigners. To an outsider it feels like a mix of reminding Germans to be aware of how these events are viewed internationally and swaying those who did not commit the violence but may have silently felt that the influx of refugees is threatening.

How have Mennonites responded to this challenge? With Los Angeles I think many U.S. Mennonites were separated geographically from the problem. Here the attacks and incidents have been spread out and often close to Mennonite communities. The German Mennonite Peace Committee issued a call back in October 1991 for Mennonite congregations to discuss these attacks in the congregation and in the context of Matthew 25:38: "When have we seen you a stranger and taken you in, or naked and clothed you?" Both U.S. and German societies cry out with the need to see Jesus in our neighbors. *Randy Shank, Bammental, Germany*

Wrong address

Your policy of only printing the city and state but not the street address of your letter writers surprised me, and I'm not completely in agreement. What about situations where two people from the same area have the same name?

Perhaps it doesn't make too much difference. In the Oct. 27, 1992, issue, you printed my letter about the 100,000 faces. In the previous issue (Oct. 13, 1992) was the letter about the American Civil Liberties Union written by the other Dorothy Liechty from Berne, and you printed *her* letter with *my* address. We were both puzzled how this could happen. So on second thought maybe it doesn't matter all that much whether or not you print the complete address. The wrong address in our case caused some confusion. I am the Dorothy Liechty on Water Street. *Dorothy Liechty, Berne, Ind.*

Speaking out

The parable of the good soldier

Jesus preached nonviolence and violence

Mitchell Brown

RNS

There was once a war. Many innocent men, women and children were dying. A priestly nation was asked to intervene to protect the innocents by sending a small army. They refused. "We are priests, and our God has forbidden us to come into contact with blood." Thus the priestly nation went on about its business.

A Mennonite walked by. The people asked him to intervene, to take up arms in order to keep the peace. I cannot, said the Mennonite, for our Lord Jesus Christ says to turn the other cheek. And so the Mennonite went on about his business.

Finally a common soldier walked by. Again the people pled with him to help. And the soldier did.

Who was doing God's work?

This application of the parable of the Good Samaritan came to me as I watched the evening news and noticed that where peace is coming in this world, it is coming with the help of peacekeeping armies. Remember how offended many of us were when the U.S. government wanted to call a new missile the "Peacekeeper." Yet I fear the government has been proven right: Peace, when it comes, comes as a result of force. What are Mennonites to do in this troubling situation? Have we become as self-righteous as the religious folk who left the injured man in the pit in the original Samaritan parable?

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite*.

Luke 12:49-53 speaks to this point. Jesus comes not to bring peace but a sword. In its way this statement is as shocking as the parable above. Jesus is preaching violence, violence of the worst sort: the breaking up of families. What are we to say to this?

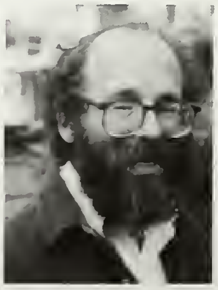
Verbal combat: First, we should not take this literally. After all, Jesus isn't talking about real violence, he is dealing in images, in descriptions of verbal combat. But remember that this is the same Jesus who said that to feel anger is as bad as actual murder (Matthew 5:21ff). How do we reconcile this violent side of Jesus with the peaceful Jesus that means so much to us?

The place to begin is with Paul, with Paul's realization that Jesus did not bring a new law. The law kills. The law kills when a Pharisee is blind to the pain of the suffering victim in the pit. The law kills when Mennonites are blind to the God-willed virtues of soldiers who bring peace at the end of a gun. Ours is a complex world, and some of us are called to bring peace by turning the other cheek, by never committing violence, however justified that violence may be. But others are called to bring peace by joining the army and making that army a peacekeeping force.

> Have Mennonites become as self-righteous as the religious folk who left the injured man in the pit in the original Samaritan parable?

Are these violent peacekeepers Christians? Yes. They point to other passages of Scripture than we Mennonites do. Should these violent peacekeepers be invited into our church? I think not. But having said this I would stress that we must accept fully these other churches that differ from us in this teaching.

Jesus said contradictory things. He preached nonviolence and he preached violence. He preached peaceful healing and he preached violent confrontation. Some people will be drawn to one aspect of his teaching and some people to opposite aspects. What is finally important is that we look within ourselves and try to discern where the Spirit leads us. Having found the word that lives in us we must remain in dialogue with those who have chosen other paths. We have much to learn. Pious Jews from Jesus' time had much to learn from the Good Samaritan, and we pious Mennonites have much to learn from the good soldier.



Mitchell Brown is pastor at Evanston (Ill.) Mennonite Church and an adjunct professor of Hebrew Bible at Bethany Theological Seminary.

The Exodus gospel

Miriam's song is the continental divide of the Bible.

Jacob J. Enz

The headline of the Exodus gospel is simple: Yahweh, the God of escaping slaves, has met head-on the superpower's advanced military hardware. Yahweh wins. The victory calls for joyful celebration and a new song.

This enthusiastic song, led by Miriam, is part of the victory itself. It is essentially creed: Yahweh is strength, salvation and God of the promise to the forebears. Yahweh and creation are joined against proud Egypt.

What Egypt wanted to forget, the Hebrews make sure we remember. The name of that Pharaoh who knew nothing of Joseph is forgotten, but the names of the midwives are part of the permanent record. No record of this defeat of the Pharaoh's charioteers is in any of the extensive secular writings and inscriptions, but the Scriptures supply the details.

Repetition is the way the Hebrews learned and remembered this song, as well as their history and theology. They rhymed thought rather than sound: songs and psalms are made up of two lines (sometimes three). The second line repeats what is found in the first, adding something to the first:

"I will sing to Yahweh,
for he is highly exalted" (Exodus 15:1).

Much rarer is a single line:

"Yahweh will reign forever and ever" (15:18).

When the pattern is broken, one must ask why. Being the last line, it becomes a strong statement of what the whole song is saying. Yahweh is the God of the Hebrew's beginnings as well as present and future.

This song of Miriam is the great continental divide of the Bible. The Hebrews, slaves of the most powerful nation in the Near East at that time, see that superpower mired in the sea. With their equivalent of the atomic bomb, the war chariot, the proud Egyptians dared to risk the Red Sea.

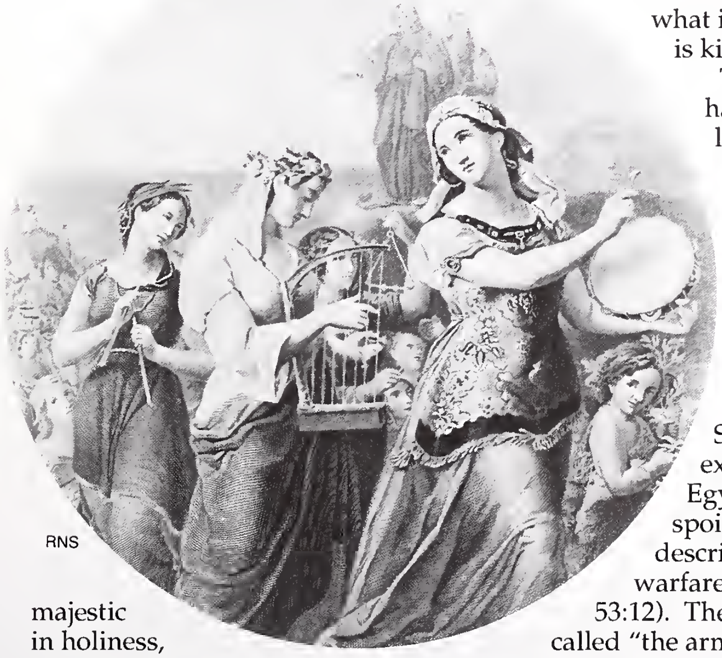
"The enemy boasted,
'I will pursue,
I will overtake them.
I will divide the spoils;
I will gorge myself on them.
I will draw my sword
and my hand will destroy them.'"

This five-fold boast is followed by a pregnant silence:

"But you blew with your breath,
and the sea covered them.
They sank like lead
in the mighty waters."

An explosion of conviction and witness follows hard upon the empty boasts of the world's then supreme military power:

"Who among the gods is like you, O Lord?
Who is like
you—
majestic
in holiness,
awesome in glory,
working wonders?
You stretched out your right hand
and the earth swallowed them"
(15:11-12).


RNS

A roll-call of the key words of the Bible is found in the song of Miriam: salvation, reign, right hand, holiness, unfailing or steadfast love, warrior, redeem, purchase. These words with a secular or non-Israelite use are connected with Yahweh. The kingdom of God and its foundations are all there at the beginnings of Israel, waiting to be caught up and forged into faith. All this was accomplished by prophetess, singer and dancer Miriam (15:20).

The song is a declaration of independence, a defiant rejection of their former overlord. The name of Yahweh occurs 10 times in the poem itself. This name can be translated as: "the one who brings into being all that exists." In contrast, an Egyptian hymn to "Amon-Re" (the sun god) has this: "Father of the father of all gods, who made what is and created what exists. Hail to thee who made all that is!" The former slaves were likely aware of these hymns. But now they insist that the true Yahweh is their Yahweh.

How is the work of Miriam and Moses received? With grumbling: "If only we had died in Egypt. We sat around pots of meat. But you have brought us out into this desert to starve this entire assembly to death." The perils of victory are sobering.

Warfare: But what about the violence in this song? The thoughtful nonviolent reader of these verses can hardly believe what is going on. Yahweh is killing the Egyptians. The Book of Isaiah had that problem long before we did. Isaiah, heavily quoted in the Christian testament, was the "New Testament" of the Bible for Jesus and Paul. Isaiah saw the need for showing the warfare of the Spirit. He uses an expression of the Egyptians, "divide the spoils" (Exodus 15:9), to describe the last age of the warfare of the Spirit (Isaiah 53:12). The Suffering Servant, called "the arm of the Lord" (also a military expression), gains victory through suffering and death rather than by inflicting suffering.

History leaps into life, stirs our emotions in ways that help us recall songs, line by line, that we never even memorized. Miriam's song does that for us.

Jacob J. Enz is professor emeritus of Old Testament and Hebrew at Mennonite Biblical Seminary in Elkhart, Ind.

'God gave me hope'

Chinese student finds faith in God at a Mennonite seminary.

John Bender

He came to the United States to study American Christianity, then stayed to study 16th-century Anabaptist history. He returned home to China "trusting God's leading" for the future based on a new foundation of faith in Jesus Christ.

Xiyi Yao came to the United States in 1989 to do a research project on American Christianity as part of his work at a religious studies institution in China. While here he wanted to find out more about Anabaptists-Mennonites, a group he had come across in his university studies.

Through some American friends in New York City he learned of Associated Mennonite Biblical Seminary in Elkhart, Ind. He applied, was accepted, and in May 1992 graduated with a Master of Arts in Theological Studies degree. After his first year at seminary he "felt a strong internal motivation to go to church and participate in worship." Through getting to know the pastor and the congregation he gained "significant help in terms of my understanding of Christian faith," he said. "They helped me understand what Christian faith means to my life."

Solid foundation: In the congregation and on campus Xiyi came to not only understand but accept a God of "love and peace" who brought "new meaning to my life." He elaborated: "Christian faith provided me the solid foundation of my life. God is a person who can hold my life together. I found hope in Christian faith. God gave me hope." In contrast to his former outlook on life, "God challenges me and gives me questions to answer rather than [just giving] solid answers. At the same time, God gives me hope and direction." Xiyi was baptized and received as a member of the Hively Avenue Mennonite Church on May 24, 1992. The sermon fittingly focused on God's presence in every country of the world.

Xiyi trained as a historian in China with a strong interest in church history, especially the Anabaptists, a group that intrigued him and his colleagues. In studying the Reformation era, "I had a strong curiosity about Anabaptists," he said.

At AMBS Xiyi got a new understanding of the character and life of the Anabaptist forebears of the Mennonites. He discovered the group's "strong pacifist approach to Christian faith," whereas before he had focused on the movement's revolutionary aberrations. "Now I know Anabaptism is an important part of the whole Reformation era." He was impressed with the movement's example of suffering and persecution in response to its faithfulness to the New Testament.

"Christian faith provided me the solid foundation of my life."
Xiyi Yao

"I was also impressed by the Anabaptist movement as a reaction to the Constantinian order."

Pacifism became "very significant for me," he said. "I'm still struggling (to decide) what pacifism means to my personal life and how it is applied, but I do not believe violence is the right solution to human suffering and problems." Depending on openings, Xiyi would like to do research and teach about church history in China. While his next steps are uncertain, he is "trusting God's leading to make the best choice for the future."

John Bender, communications director for the Mennonite Church General Board, lives in Elkhart, Ind.

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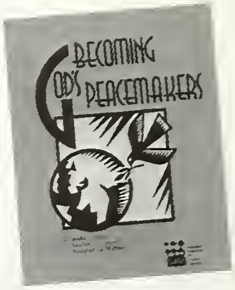

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MCC contact

- A Mennonite Central Committee publication
- February 1993
- vol 16
- no 1

"So others may have daily bread"

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MCC ANNUAL REPORT 1992

1992 in review

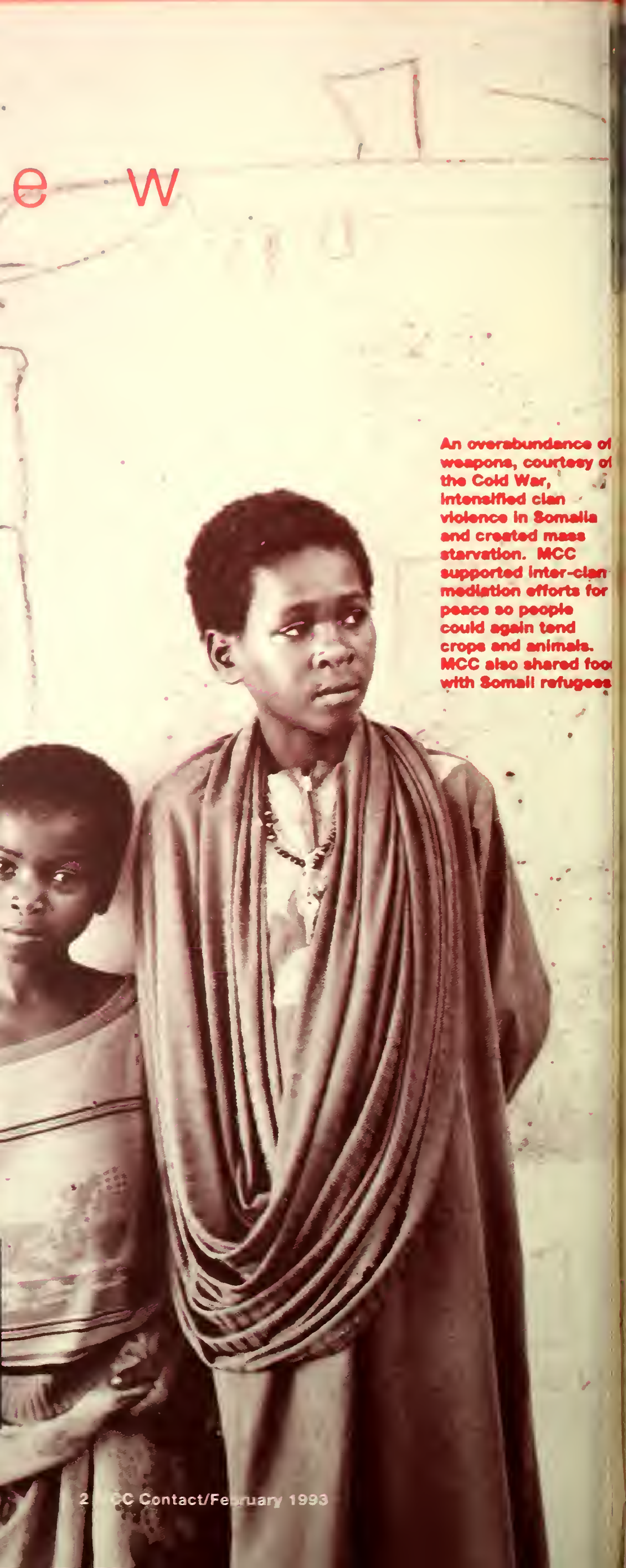
1992 was the year MCC gave visibility to the stories and strengths of indigenous peoples around the world, as part of a worldwide commemoration of the 500th anniversary of Columbus' arrival in North America.

MCC members approved a statement apologizing to aboriginal people for the times when Mennonites and Brethren in Christ had "sanctioned" the conquest of their lands and the domination of them and their ancestors.

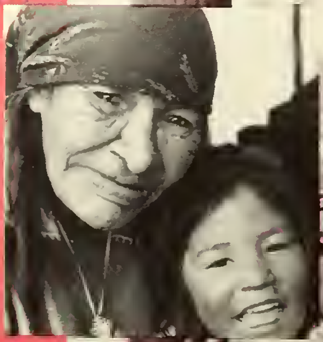
"For aboriginal people, October 12, 1492, does not mark the beginning of civilization in the Americas. Instead it denotes loss of land and life. It has meant slavery rather than freedom, war not peace," noted Menno Wiebe, MCC Canada Native Concerns Director. "Neither is the Columbus conquest over. Native land continues to be seized and sacred sites bulldozed."

MCC used the 1992 commemoration as a time to highlight its service with indigenous peoples and enhance communications among Native and non-Native peoples.

MCC Canada, with the Conference of Mennonites in Canada, launched the Jubilee Fund to provide scholarships for Canadian Native students and help urban Native people acquire garden plots.



An overabundance of weapons, courtesy of the Cold War, intensified clan violence in Somalia and created mass starvation. MCC supported inter-clan mediation efforts for peace so people could again tend crops and animals. MCC also shared foo with Somali refugees



Innu grandmother, child

Meat canning

1992 was a record year for Mennonite Central Committee (MCC).

Food and cash donations enabled MCC to provide a record 25,600 tons of food to people in 29 countries, matching the record set in 1984-85 when Ethiopia's famine hit the news. About 66 percent of the 1992 food aid, which was valued at more than $12.7 million U.S./ $16 million Cdn., went to 10 African countries: Angola, Ethiopia, Kenya, Mozambique, Somalia, Sudan, Tanzania, Zaire, Zambia and Zimbabwe.

Early in the year MCC supporters packed nearly 9,000 grocery boxes for people in the former Soviet Union. These boxes were more than charity for some church members; they saw it as a way to offer forgiveness to a country where relatives were imprisoned, tortured and killed between the 1920s and 1950s. "The Soviets were our persecutors," said one. "Now we have a chance to show Christian love and forgiveness, to demonstrate we bear them no malice."

1992's wars, droughts and government changes were not the only world events MCC responded to. MCC also shared God's love with victims of late April riots in Los Angeles, Calif.; Hurricane Andrew, which flattened parts of southern Florida and Louisiana in August; an October earthquake in Cairo, Egypt; and a September seaquake in Nicaragua.

A highlight of 1992 was the November celebration of MCC's 50 years of service in Calcutta, India. Mother Teresa, chief guest and longtime MCC India friend, urged the 300-plus people at the celebration to "resolve to love one another as God loves us. The fruit of love is service, and the fruit of service is peace."

1992 resources

People once again, proved to be MCC's best resource for meeting human need. More than 900 workers dedicated their time and talents to serving others "In the name of Christ" through MCC in 50 countries. Thousands more volunteered at thrift shops, relief sales, SELFHELP Crafts of the World stores and material resource centers, sharing hours of compassion for others via MCC.

Partners overseas and in North America — those traditionally seen as recipients — often led the way, with MCC support. They interpreted local cultures, languages, wisdom and customs to workers so they could serve appropriately.

It was also people who contributed the financial and material resources that enabled MCC to carry out its mission in 1992. Constituents in North America and Europe contributed about $15.9 million U.S./ $19.9 million Cdn. in cash. They shared food and material resources such as health kits that MCC distributed in 28 countries.

The constituency's vote of confidence in MCC was seconded by *Money* magazine, which in December rated MCC the 12th best-managed relief and development agency in the United States. The magazine cited MCC's low administrative and fund-raising costs as reasons why MCC can use a high percentage of its income for program. "MCC is committed to using money efficiently," noted John A. Lapp, MCC executive secretary. "At the same time we do not expect to be first on *Money* magazine's list. We cannot incarnate God's love if we share only money and material resources and do not have personnel serving on location." Those agencies with lower overhead usually have few people on location.

1992 program changes

MCC opened an MCC centre and inter-Mennonite office in Moscow. The International Visitor Exchange Program hosted its first participant from Syria.

In the United States, the Oglala Sioux Tribal Council approved plans for an MCC service project in Pine Ridge, S.D. Also in the United States, MCC placed its first workers in a new internship program; opened PLOW, a service and learning program in Portland, Ore.; opened a service program in Homestead, Fla.; and placed its first service worker in Los Angeles.

MCC U.S. members voted to dissolve the U.S. Peace Section, a board that had guided the work of peace section staff since 1975. Members decided since peace is an integral part of MCC ministry, peace section staff should report directly to the U.S. board.

New initiatives in Canada included an agreement with Tree Plant Canada to have MCC create programs to plant 30,000 trees annually for six years; a program in Alberta to recycle baler twine into construction materials; and SALT-E, an environment-oriented summer program for youth in Ontario.

••• **Charmayne Denlinger Brubaker of Lancaster, Pa.**
MCC Information Services

FOOD AND HUNGER

God sent manna to feed the Israelites as they trekked toward the Promised Land. Jesus multiplied loaves and fishes to feed 5,000 followers. These accounts as well as the Lord's Prayer — "Give us this day our daily bread" — remind us that it is not God's will that people are hungry.

Yet worldwide each night one in six people goes to bed hungry. About 2,500 people die silently from hunger-related diseases each hour. In 1992, in Africa alone, war and drought threatened the existence of 60 million people.

"Hunger is not only a lack of food," observes Hershey Leaman, who oversees MCC disaster responses. "Hunger is helplessness. Hunger is fear. Hunger is humiliation and too often, grief."

MCC history

In 1920 MCC was created to share food with people in the Ukraine. Three years later, MCC had spent $1 million U.S. for food, clothing, tractors and refugee resettlement in the Ukraine.

MCC still shares rice, beans, meat, milk, oil, rice and wheat. In 1992 MCC shared 48 metric tons of milk powder and 60 metric tons of canned beef with Iraqi children, for example, as part of MCC's commitment to binding up wounds of the Persian Gulf War.

But in its 72-year history, MCC has been quick to search for ways, other than shipments from North America, to put food on the plates of hungry people.

MCC's first food-for-work program was in 1962; MCC provided wheat to plant 1 million eucalyptus trees in Algeria, trees that in 1992 still stand as a barrier against blowing sand.

In the mid-1980s MCC began purchasing food regionally to eliminate prohibitive transport costs and support farmers in the region. Periodically MCC swaps food. In 1989, for example, MCC gave the government of India Canadian canola oil in exchange for Indian-grown wheat. MCC's partner, Churches Auxiliary for Social Action, used the wheat as wages in food-for-work projects. India had a deficit of oil and surplus of wheat.

The creation of Canadian Foodgrains Bank (CFGB) in 1983 was another boost to MCC's food programs. The bank enabled MCC to utilize — and maximize — grain donated by Canadian farmers and to ship larger quantities of food than before. Canadian International Development Agency provided CFGB with the cash equivalent of four tons of grain for each ton donated by a Canadian farmer.

Early on, MCC leaders saw the importance of helping others grow their own food, so they could become self-sufficient. In 1920, almost immediately after shipping its first food, MCC sent tractors and its first agricultural workers to the Ukraine.

Yet MCC's history of wrestling with food issues has led MCC staff to conclude that eliminating hunger is not only about giving more food or growing more food.

Now MCC also feeds hungry people by creating jobs so they can buy food, by encouraging those in power to create trade laws and economic policies that benefit everyone, not only the wealthy; and by working for peace so fields can be planted and available food transported and marketed.

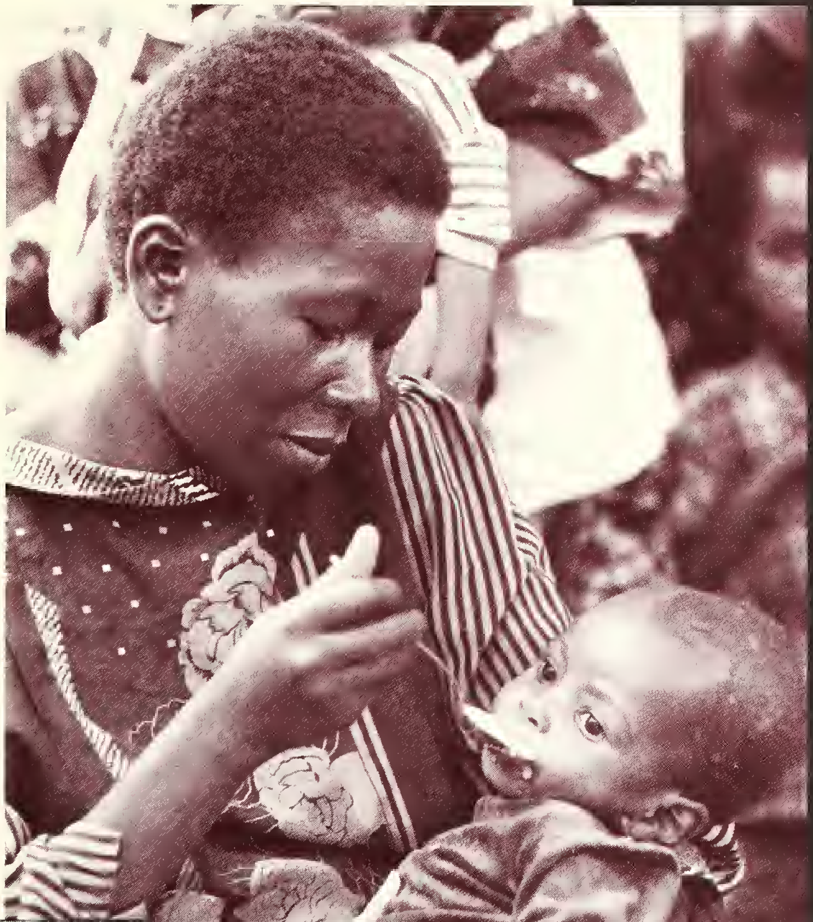
In 1992, for the first time, MCC asked contributors to give a peace tithe along with a donation of food. "Food aid may prolong war," Kabiru Kinyanjui, a Kenyan development specialist said at a food seminar, "particularly when governments buy guns with money that should be used to feed its citizens. International agencies cannot stop providing food, but they need to link their food aid with a peace agenda."

In the 1990s MCC also renewed its commitment to educating its staff, constituency and others about the causes of hunger and about practical solutions, such as adopting a simpler lifestyle, so more of God's people can obtain their daily bread in the 1990s.

MCC does not have all the answers. Neither can it feed most of the world's hungry people. Yet, as a Christian resource for meeting human need, MCC chooses to serve in various ways so others can eat. On the following pages read about a few of the ways MCC workers serve others, as part of their commitment to follow Christ and share the bread of life with others.

••• **Charmayne Denlinger Brubaker of Lancaster, Pa.**
MCC Information Services

MCC tractors, Ukraine, 1920s



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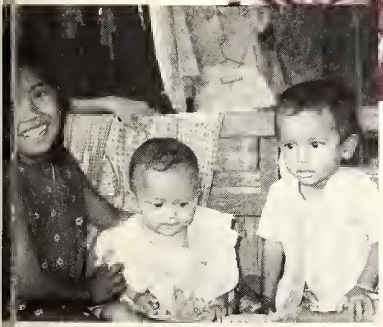

Cambodia

7 causes

of hunger

1. **Poverty.**
2. **War.**
3. **Misguided government policies.**
4. **Destroyed environment.**
5. **Disasters.**
6. **Apathy.**
7. **Greed and corruption.**

MCC Contact (ISSN 1060-3492) is published in February, May, August and November by Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500. Editors are Charmayne Denlinger Brubaker, Pearl Sensenig and John Longhurst. Design by Ronald Tinsley. Copies are sent in bulk to church addresses upon request. Address correspondence to MCC **Contact** Editor, 21 South 12th Street, PO Box 500, Akron, PA 17501-0500. In Canada, address correspondence to MCC **Contact** Editor, MCC Canada, 134 Plaza Dr., Winnipeg, MB, R3T 5K9. Second class postage paid at Akron, Pa., and additional mailing offices. POSTMASTER: Send address changes to PO Box 500, Akron, PA 17501-0500. Printed in U.S.A.

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Dave Wynne, soybeans, Zambia

AGRICULTURAL AND JOB CREATION **WORK**

MCC workers help other grow their own crops an raise animals so they need not depend on reli food or handouts. MCC sent its first agricultural workers overseas in 192 today some 50 agricultural workers ser in 18 countries, supporting local farmers who want to learn to gro rice, wheat, olives, fruit trees, tomatoes, vegetables and soybean to name a few.

- **Some 700 Haitian farmers doubled their harvests in 1992, thanks to farming techniques learned in MCC-shaped agricultural programs — deeper tillage and using organic matter in soils, f example.**

Bepin Mondal, welder, India

Shared farming, Manitoba

- In Zambia, with lively cooking demonstrations, MCC agriculturist Dave Wynne promoted soybean-fortified "power porridge" to Zambian families.

- A group in Jordan used an MCC grant to purchase a Syrian breed of goats preferred over local goats due to superior milk-producing ability, kid production and larger size.

- An innovative plan supported by MCC Manitoba brought together city dwellers and farmers. Through "Shared Farming," consumers bought shares in the local farm harvests. In return, the farmers supplied organically grown produce to shareholders.

Supporting villagers in their aim to irrigate fields also put more food on tables and in markets.

- A teacher in Central Sulawesi, Indonesia, said of dam-construction training offered in his town: "Because MCC came to Beteleme, people now see possibilities. Once-useless rivers now bring life to our fields."

- Improving water supplies continued as a focus in Burkina Faso. Workers showed villagers how to make small earthen dams and trained church-selected masons to construct wells. Since 1983 MCC has trained 27 well masons.

MCC also created new jobs or helped people obtain the skills necessary to get jobs so families could afford to buy food. In India, where more than 33 million are unemployed, MCC's Vocational Training Program enabled 350 young people to learn trades. In 1975 MCC helped Bepin Mondal pay for a one-year welding course. Today he supports his family on his wages as a welder for a large Calcutta company. "I'm so grateful to MCC," he says.

A worker with the Urban Community Development Summer Service program helped laid-off seamstresses in San Antonio, Texas, write funding proposals to start woodworking, pinata-making and doll-making co-ops.

SELFHELP Crafts of the World, a job creation program of MCC, provided the equivalent of 12,000 full-time jobs for craftspeople in 30 countries.

Ugandan "mad man"

inspires friends to improve their lives

Gardens line the valley bottom just outside town. Papayas, bananas, sugar cane and vegetables flourish. But it was not always this way. When Timone Langoya moved to Kitgum, local people called the valley bottom a wasteland.

"When I began digging," recalls Langoya, "they said, 'this man is mad.'" But when they saw Langoya harvesting vegetables and fruits, they began planting their own gardens.

Langoya belongs to an ethnic group that traditionally tended cattle, but recent civil unrest and raids by neighboring groups made that impossible. Now with inspiration from Langoya and help from MCC workers Kristi and Neil Rowe Miller, others in the town grow vegetables and fruit.

••• Pearl Sensenig of Lancaster, Pa.
MCC Information Services

HEALTH WORK

In 1992 MCC had 49 health workers in 22 countries. They treated people who were ill; they also worked to prevent illnesses by such methods as immunizing children. A few examples of 1992 health work follow.

- The first of 11 MCC-financed, MCC-equipped health clinics in Iran opened in 1992. Sick people and pregnant women near the clinic no longer needed to make the grueling trek to an urban center for health care. Before the clinic was built, several people died making that trek, villagers said.

- In Egypt, a doctor served at a Cairo clinic run by the Coptic Orthodox Church and at a clinic for low-income families in Cairo's outskirts.

- Fighting tooth decay was the goal of MCC's newest material resource project — sending dental health buckets to Vietnam where dental care often means simply pulling painful teeth.

- In 1991 students at a two-year technical school in Uganda had missed classes frequently due to illness. They drank from a muddy well. 1992 was a different story. With help from an MCC teacher, they built a brick cistern to catch run-off rain water. The students are sick less often, plus they have added a new skill to their already impressive list: woodworking, agriculture, brickmaking and building construction.

- An MCC worker in Atlanta, Ga., put the caring back into health care. In the clinic's warm atmosphere, she counselled pregnant women and others who had no health insurance or could not afford private care.

"Doctor!" Doctor!"

"Ina zuwa. I'm coming," I yell as I grab my watch and wait for my eyes to focus. It's four a.m.

As I stumble to the door, the guard greets me, then says, "Akwai damuwa. There is a problem."

I hoist on my backpack, and flashlight in hand, walk the 300 meters/960 feet to the inpatient ward.

I enter the only room with a light on. On the bed opposite the door sits a mother holding her 3-year-old son. The child is not moving. They have called me to certify a death. As I place my stethoscope on the boy's chest and listen for the heartbeat that isn't there, tears roll down the mother's face, slide off and splash my hand.

I confirm the child has died; the mother nods, accepts my broken-Hausa "I'm sorry" and thanks me for all we have done.

Then she ties the boy's body onto her back and starts home, tears still sliding down her face.

I have seen more death here in seven months than I saw in seven years of medical training. Most deaths are malnourished children who cannot withstand infections healthy children would survive. Critical times are after children are weaned and, ironically, during the rainy season when life bursts from the ground but when food supplies are meager.

They don't all die; we have seen some amazing recoveries. Grace was near death when she came to the hospital, her body swollen with infection and tuberculosis. But she survived. We call her, "Amazing Grace."

I check my watch again. It's only 4:30 a.m. As I walk home, I think of the mother also walking home, her son's body on her back.

It's still dark as I enter our home. I tiptoe into our children's room and watch closely for the reassuring rise and fall of their chests.

As I crawl into bed, I hear thunder rumbling and the first drops of rain on the roof. The dry season is over; the dying season has just begun.

••• Nathan Beachy of Cleveland, Ohio
MCC Nigeria

Uganda

1992 saw the end of El Salvador's 12-year civil war and October peace accords in Mozambique. The Christian Council of Mozambique, MCC's main partner there, was instrumental in bringing the two sides together.

PEACE AND CONCILIATION WORK

But 1992 had its share of armed conflict. War in former Yugoslavia and Somalia erupted onto the world's front pages. Economic sanctions crippled Iraq. Low-grade war, beatings, torture and unrest plagued Haiti, Honduras and Zaire, to name a few.

Much of MCC's peace work focused on Somalia, where inter-clan wars were ripping the country apart and causing starvation. MCC supported a group of Somalis in three continents who promoted dialogue and peace in their polarized communities at home and abroad. This group included Somalis from all main clans.

"How to show God's love in a society rent by violence?" was a question faced daily by MCC workers in Northern Ireland. MCC also supported individuals working in conciliation in Ethiopia, Kenya, the Philippines, Colombia, El Salvador, South Africa, Guatemala and Nicaragua.

In Croatia, participants at an MCC-supported conference on non-violence and peacemaking agreed to take concrete steps toward reconciliation, despite their doubts that non-violence could work. They pledged to learn to know people of other ethnic groups and to advocate for legal provisions for conscientious objectors to military assignments.

In the United States, John A. Lapp, MCC executive secretary, and other religious leaders testified before a congressional committee in support of the Peace Tax Fund Bill that would allow conscientious objectors to war to designate to a Peace Tax Fund the portion of their federal tax money used for military purposes.

MCC volunteers also shared Christ's peace with people caught in conflict-torn families, churches and communities. The MCC Manitoba-supported Mediation Services program mediated more than 450 criminal disputes and trained more than 100 people in conflict management.

MCC Canada joined 10 other Canadian church groups in speaking out against violence against women. The church groups said such violence "is profoundly wrong" and issued a statement called "And No One Shall Make Them Afraid" (Micah 4:4). MCC supported conferences on domestic violence and sexual abuse in British Columbia, Manitoba, Ontario, Pennsylvania and Ohio.

Iraq

"It's not my day"

Journal entry
May 29, 1992
This morning I read an International Herald Tribune headline charging the United States with leading a campaign to destabilize Iraq's economy by flooding it with counterfeit currencies.

I remembered sitting yesterday morning with an Orthodox priest from north Iraq who had come to Jordan to seek help for his people. His parishioners, most of whom live on fixed incomes, face difficult times due to inflation. This time each year they purchase their annual wheat supply. But, the price has increased 20 times, so a family of six must spend half their annual income to purchase just wheat.

As the priest and I talked, we were interrupted a few times by my 3-year-old daughter. Suddenly the priest said to me, "The other day a young girl not much older than Chloe came to the church school hungry. I asked her why she was hungry. She replied, "It's not my day. Today is my sister's day to eat."

Perhaps economic sanctions and destabilization will make Iraq a better place in the future. Iraqis I know do not think so. They say Iraq's elite survive economic sanctions quite well. In fact, some profit handsomely. Meanwhile most Iraqis suffer.

The war in Iraq continues. In some respects it may be worse than it was more than a year ago. The difference now is that no foreign soldiers are dying in the desert.

•••Jerry Martin of
Colorado Springs,
Colo.
MCC Jordan

SERVICE TO THOSE WHO WERE OPPRESSED

Refugees

Summer Service, Virginia

Racism, illiteracy, disabilities and handicaps keep some people from developing and sharing their talents, wisdom and strengths. MCC volunteers lifted up these people in new ways in 1992, particularly Native and Aboriginal peoples.

Native concerns

An MCC worker helped plan an entire town in Labrador. He spent two months in Davis Inlet, an Innu community of 500 residents who wanted to relocate to the mainland, where they had lived until 1968 when the provincial government required them to move. His proposed layout was well received because it was prepared in consultation with them.

- In Bolivia a sheep project empowered 33 Quechua Indian women who recently moved to the Eastern lowlands with their families. The breed of sheep they had traditionally raised fare poorly in the lowlands so, at their request, an MCC agriculturist helped them organize to raise tropical sheep.

- In Thailand, MCC workers edited a newsletter about the plight of ethnic groups in Burma. MCC workers in Kenya defended the pastoralist way of life there as the only sustainable lifestyle in ecologically sensitive areas of that east African country.

Racism

The agency also increased its work with victims of racism. In the United States, MCC started an internship program in which young adults of diverse ethnic backgrounds can spend a year working in low-income neighborhoods with guidance from experienced Christian mentors. In this way, MCC plans to encourage youth who want to develop leadership abilities as a continuation of their service in MCC's Summer Service Program. Since 1982, more than 600 youth served in summer service.

- Workers in Germany reassured newly arrived Ausseidler living in the camp where they served. These people, although of German descent, feared being victims of Germany's anti-foreigner violence.

- "Kids News," a newsletter edited by an MCC summer worker, allowed African-American children in Richmond, Va., to think about what is happening in society and about how they can make a difference when they grow up.

Victim/Offender

Two volunteers travelled across Canada with the MCC Canada-sponsored Justice Van, bringing a message that the present justice system does not work. During more than 200 presentations they spoke about the need for restorative justice, a process that finds ways to restore trust for victims and gives offenders insight into the effects of crime on others.

With others, MCC also initiated an experimental Victim Offender Reconciliation Program with Graterford (Pa.) Prison inmates.

Margaret Hicks, Zaida Alvarez Rodriguez, Bolivia

Guatemalan weaves story of tragedy and determination

Dressed in a hand-loomed skirt and hand — embroidered blouse, Gregoria Xinico Cumes de Culpatan, 31, jerks down hard on her backstrap loom, using a treasured weaving stick that once belonged to her grandmother.

It's a scene repeated thousands of times daily in Guatemala's mountains, but this year Cumes demonstrated the age-old craft for volunteers in SELFHELP Crafts shops.

As Cumes' fingers deftly wove, her soft voice wove a story of the violence and oppression Mayan Indian people in Guatemala endure.

"This stick is one of the few possessions I retrieved after soldiers burned our village and ransacked our homes in 1980," she said. The village was stormed by soldiers who accused the peasants of sympathizing with guerrillas seeking to overthrow the military government.

"It was a night of terror: people were tortured, women were raped and about 20 men were rounded up at random and forced into a burning building," Cumes related. Cumes, her husband and their two children were among several families who fled into the mountains where they lived on weeds and roots for three months.

"It was four years until it was safe to return to our home," she continued. Now Cumes and her husband, with a cooperative of 160 families, weave belts, bags and table cloths marketed to organizations like SELFHELP Crafts.

"Selling Gregoria's weavings won't bring dramatic reform in Guatemala," said Vera Isaak, SELFHELP Crafts Canada director. "But providing a fair-paying job is a way to help people hang on until peace and economic reforms do come."

•••Doris Daley of Calgary, Alta. SELFHELP Crafts Alberta

PARTNER

Dale Messyabit, Assistan
Director, Rossbrook Hou
for inner-city children,
Winnipeg, Manitoba

"It is right that we should thank God for you, because your faith increases mightily, and the love you have for all grows even greater" (2 Thess. 1:3).

MCC would not exist without its partners — North American supporters and those whom workers served.

Ninety Midwest seniors, with California church volunteers, cut, dried and packed some 35,000 tons of donated peaches, nectarines, apricots and plums; the resulting 4,000 pounds of dried fruit was sold at Mennonite relief sales. In 1992 36 relief sales in Canada and the United States raised some $4.3 million U.S./$5.4 million Cdn. for MCC work.

Partners in the United States built seven "houses-against-hunger," using donated materials and volunteer labor. Sale of these houses raised some $715,000 U.S./$893,750 Cdn. for MCC.

Volunteers at more than 100 MCC thrift shops worked locally to meet needs globally and raised about $2.2 million U.S./$2.75 million Cdn.

MCC's material resource centers were beehives of activity as volunteers quilted, assembled school kits, sorted and baled used clothing, wove rugs and did other tasks to prepare material resources for shipping overseas.

Workers were also inspired by the support and love of those with whom they served. Workers in India were inspired by Margaret Devadason who refuses to allow paper work to crowd out personal contact. Devadason, MCC India Business Manager, said in November: "It thrills me to know a little help, listening ear, pat on the back, a word of encouragement has helped someone. That's what I believe Christian service and MCC's mission is about."

Workers in Nigeria wrote that spending a week with Pastor Iliya will remain a highlight of their lives. Pastor Iliya, who grows crops and tends sheep to supplement a meager salary, is the spiritual leader of the Christians in Kunde. When health problems arise in Kunde and nearby villages, Pastor Iliya and his wife share advice, medicine and prayer with those who come to their door. "Pray for leaders like Pastor Iliya as they follow Jesus through the Gwoza Hills and as they lead others on that path," the workers wrote.

John Godhana, a Kenyan church worker who declined a job elsewhere, said "I'd rather die with my people than leave and come back to bury them." For 19 months no rain had fallen on his home area in northeast Kenya. Then an epidemic killed his pastoralist people's herds. Godhana chose to stay and minister to the people there who were depending on him.

"A good mother knows how to separate well!"

Learning from Haitian partners

The Haitian Creole language is rich with proverbs. One says, "God knows how to give but does not know how to separate." Haitians use this proverb to explain the unequal distribution of resources they see.

One important job of a Haitian mother is to separate the family food into individual portions. Most families do not have enough food for each member to eat his or her fill. Haitians say, "A good mother knows how to separate well."

The only time people serve themselves is during celebrations such as marriages or baptisms. Even then, this privilege is limited to honored guests. Children and other guests receive a prepared plate of food.

Haitian peasants say with resignation that God is not as careful as a mother in separating. Many, though, know that God alone is not responsible for the inequities they see. A family hymn goes like this: "God, you give us what we need to live. But we do not share with others.

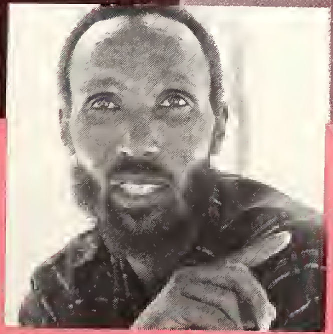
God, we know you know how to give. We are the ones who do not know how to separate."

••• Karen Ebey of Sewanee, Tenn. MCC Haiti

WHO SERVED MCC

Margaret Devadason, India

lindy Waltner, outh Dakota, elped pack a rocery box or people in ormer Soviet nion.



John Godhana, Kenya

MCC Financial

Income	
U.S. contributions	11,842,419
Canada contributions*	3,903,125
Other contributions	154,820
Non governmental grants	1,161,710
Governmental grants	2,821,956
SELFHELP Crafts	5,303,993
Investments earnings	693,663
Workers earnings, fees and miscellaneous	1,319,739
Material resources in kind — U.S.	2,954,518
Material resources in kind — Canada*	9,037,799
Total income	**39,193,742**

Expenses	
International Program	
Agriculture & integrated development	3,344,581
Emergency assistance	2,557,937
Economic & technical assistance	1,463,116
Education	2,329,922
Health	1,425,450
Social services	1,979,590
Religious & peace	1,873,511
SELFHELP Crafts	4,935,318
U.S. Domestic Program	2,712,368
Supporting activities	2,997,104
Fundraising	384,044
Material resources donated in kind	
International	11,929,544
Domestic	62,773
Total expenses	**37,995,258**

Net increase in fund balance	**1,198,484**
Funds recovered from long-term assets	**36,048**
Net increase in funds available for operations	**1,234,532**

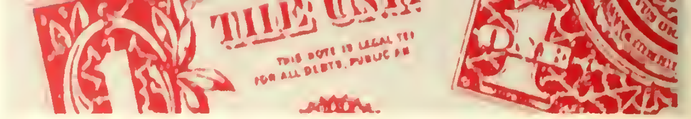
*MCC income includes $15,558,848 U.S. from MCC Canada.

MCC U.S. Financial

MCC U.S.'s statement of income and disbursements is fully consolidated into that of MCC.

Income	
Designated contributions	1,115,120
General contributions allocated	2,687,000
Grant income	40,025
U.S. Service Program stipends	664,827
U.S. Peace and Justice Ministries revenue	44,748
Mennonite Health Services revenue	347,494
SWAP/DOOR	128,199
Material resources donated in kind	62,773
Other income	73,958
Total income	**5,164,144**

Expenses	
U.S. Service Program	1,100,322
U.S. Peace and Justice Ministries	408,575
Mennonite Disaster Service	350,791
Mennonite Health Services	427,345
Urban Ministries	204,930
Material resources donated in kind	62,773
Other programs	68,972
Constituency Ministries	276,830
Regional activities	947,179
Executive office	124,947
Support services	598,364
Total expenses	**4,571,028**



Net increase in fund balance	**593,116**
Funds applied to long-term assets	**43,719**
Net increase in funds available for operations	**549,397**

MCC Canada Financial**

Revenue	
Contributions	
Constituency	6,126,766
Other	79,000
Grants	
CIDA	2,475,000
Other	465,615
Earned income	
SELFHELP Crafts	1,849,327
Voluntary Service	110,171
Interest	72,773
Other	218,596
Material resources/food aid	
Contribution	1,482,941
Grants	5,769,293
Interest and other	942,040
Total	**19,591,522**

Expenditures	
Program	
Coordination	239,355
Development education	66,953
Disability concerns	27,094
Eastern regions	389,125
Employment concerns	406,820
Kanadier concerns	329,134
Material resources/food aid	8,026,994
Mennonite Central Committee	6,523,689
Mental health concerns	66,723
Native concerns	135,773
Other	172,938
Peace and social concerns	65,713
Refugee assistance	64,470
SELFHELP Crafts	1,923,309
Victim offender ministries	90,700
Women's concerns	33,232
General administration	582,740
Total	**19,144,762**

Excess of revenue over expenditures	**446,760**
Equity at beginning of year	**6,601,382**
Equity at end of year	**7,048,142**

****in Canadian dollars**
****report for the 10 months ended August 31, 1992.**

Audited financial statements are available from MCC, PO Box 500, Akron, PA 17501-0500

Personnel charts

	Agriculture	Community Development	Economic & Technical	Health	Education	Religious /Social Services	Admin./Support Services	SALT Int'l/ SALT Canada/YDT	Study Assistance/ Storytelling/Other	Total
Africa	13	12	11	10	28	12	36	5	0	127
Angola	0	0	0	0	2	0	0	0	0	2
Botswana	0	0	0	0	4	2	3	0	0	9
Burkina Faso	1	3	3	1	0	0	3	0	0	11
Chad	0	0	2	1	1	0	2	3	0	9
Ethiopia	0	0	0	0	0	0	4	0	0	4
Kenya	0	0	2	0	3	3	2	0	0	10
Lesotho	0	2	0	0	2	3	1	0	0	8
Mozambique	1	0	0	1	0	1	1	0	0	4
Nigeria	3	0	1	2	2	0	3	0	0	11
South Africa	0	0	0	0	0	0	2	0	0	2
Sudan	0	0	1	0	6	1	2	0	0	10
Swaziland	0	1	0	0	1	2	2	0	0	6
Tanzania	0	2	1	0	0	0	3	1	0	7
Uganda	1	0	1	1	1	0	3	0	0	7
Zaire	6	3	0	0	1	0	3	0	0	13
Zambia	1	1	0	4	3	0	2	0	0	11
Zimbabwe	0	0	0	0	2	0	0	1	0	3
Asia	12	2	12	5	22	6	25	2	0	86
Bangladesh	7	0	9	0	2	1	5	0	0	24
Cambodia	1	2	1	2	0	0	3	0	0	9
China	0	0	0	0	14	0	0	0	0	14
India	0	0	0	0	0	0	2	0	0	2
Indonesia	3	0	0	0	0	0	5	0	0	8
Laos	0	0	0	1	0	0	1	0	0	2
Nepal	0	0	1	2	0	0	2	0	0	5
Philippines	1	0	1	0	2	3	2	1	0	10
Taiwan	0	0	0	0	0	0	0	1	0	1
Thailand	0	0	0	0	1	2	3	0	0	6
Vietnam	0	0	0	0	3	0	2	0	0	5
Europe	0	0	0	0	8	8	11	0	1	28
Croatia	0	0	0	0	1	1	0	0	0	2
Germany	0	0	0	0	2	4	2	0	1	9
Kazakhstan	0	0	0	0	2	0	0	0	0	2
Northern Ireland	0	0	0	0	0	1	0	0	0	1
Republic of Ireland	0	0	0	0	3	0	0	0	0	3
Russia	0	0	0	0	0	1	4	0	0	5
Switzerland	0	0	0	0	0	1	5	0	0	6
Latin America	22	15	13	27	14	17	26	14	1	149
Bolivia	7	4	3	4	6	5	5	1	0	35
Brazil	2	3	2	4	0	3	2	5	0	21
Costa Rica	0	0	0	0	0	0	2	0	0	2
El Salvador	1	2	0	5	0	3	1	0	0	12
Guatemala	0	2	2	1	0	1	2	0	1	9
Haiti	9	1	0	3	1	1	4	0	0	19
Honduras	1	0	1	2	1	2	2	0	0	9
Jamaica	1	1	1	4	4	1	3	0	0	15
Mexico	0	0	2	0	1	0	4	0	0	7
Nicaragua	1	2	2	2	1	1	1	0	0	10
Panama YDT	0	0	0	0	0	0	0	6	0	6
Paraguay	0	0	0	2	0	0	0	2	0	4
Middle East	0	0	0	1	14	0	10	0	0	25
Egypt	0	0	0	1	11	0	2	0	0	14
Jordan	0	0	0	0	1	0	3	0	0	4
Lebanon	0	0	0	0	0	0	2	0	0	2
Syria	0	0	0	0	0	0	1	0	0	1
West Bank	0	0	0	0	2	0	2	0	0	4
North America	3	6	157	6	20	99	256	9	4	560
Canada - volunteer	I	2	11	1	5	30	19	9	1	79
- local VS	1	0	38	0	1	19	25	0	0	84
- salaried	1	0	20	1	3	16	61	0	0	102
United States - volunteer	0	2	30	4	6	26	32	0	0	100
- local VS	0	2	7	0	3	2	3	0	0	17
- salaried	0	0	48	0	2	4	113	0	0	167
- other	0	0	3	0	0	2	3	0	3	11
TOTAL	**50**	**35**	**193**	**49**	**106**	**142**	**364**	**30**	**6**	**975**

U.S. service workers

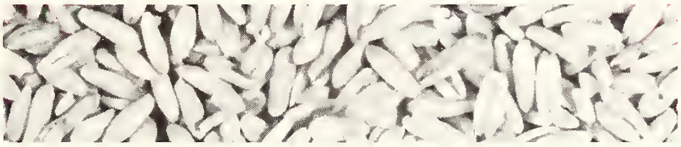
(Includes Voluntary Service and Local Voluntary Service workers)

California	2
Colorado	2
District of Columbia	6
Florida	13
Georgia	6
Kansas	1
Kentucky	18
Louisiana	8
Ohio	1
Oregon	3
Pennsylvania	54
South Dakota	3
Total	**117**

Canadian service workers

(Includes Voluntary Service, Local Voluntary Service and SALT workers)

British Columbia	29
Alberta	9
Saskatchewan	12
Manitoba	48
Ontario	47
Quebec	3
Maritimes	6
Nfld./Labrador	9
Total	**163**



Material resources in 1992

MCC shipped 56.8 million pounds (25.8 million kilograms) of material resources to 34 countries in 1992. Of that, 56.4 million pounds (25.6 million kilograms) were food resources, including beans, corn, flour, meat, milk, oil, rice and wheat. Other items shipped were:

30,188 blankets, comforters and quilts
5,977 layettes
2,409 sheets
2,665 towels
10,858 health kits
17,883 school kits
6,655 sewing kits
12,032 pounds (5,469 kilograms) fabrics
9,181 pounds (4,173 kilograms) bandages
65,586 pounds (29,812 kilograms) of medical supplies valued at $499,748
63,357 pounds (28,799 kilograms) of soap
164,176 pounds (74,625 kilograms) of clothing
304,962 pounds (138,619 kilograms) of canned meat

From left, John A. Lapp, MCC executive secretary; Lynette Y. Meck, MCC U.S. executive secretary; Daniel Zehr, MCC Canada executive director.

Message from the executive secretary

GIVE US THIS DAY OUR DAILY BREAD

Food was as important to Jesus as to us. Numerous times in the Gospels we are told Jesus had a meal at a home with friends, sometimes with publicans and sinners. Several of his miracles involved food because he was "moved with compassion." Bread and wine were the centerpiece of the eucharist meal. Jesus taught us to pray "Give us this day our daily bread."

As people who believe "no one can truly know Jesus except they follow him in life," it is no accident that food has been an important part of our mission. Mennonite overseas missions in India grew out of famine relief. Food distribution has often been essential in North American urban mission.

When MCC began in 1920, shipping food and increasing food production were part of our first response to world need. In 1923 Levi Mumaw, secretary-treasurer of MCC, reported that MCC had spent $1 million U.S. for food, clothing, tractors and refugee resettlement during the previous 30 months. At the height of that activity, MCC fed 35,000 people a day.

Since 1920 food distribution and production have been core dimensions of nearly every major MCC activity. 1992 was a record year when MCC provided more than 25,000 tons of food that supplied the critical part of the diet for more than 2,075,000 people for a month. The value of this food — wheat, corn, meat, beans, cooking oil, milk powder, seeds — was more than $12 million U.S./$15 million Cdn.

Give us this daily "our" daily bread is not only an individual prayer. When Jesus prayed, it was for all people. When we pray these words, we too pray that God will supply food for all people, especially the world's needy. MCC serves the Mennonite and Brethren in Christ churches of North America as a way of putting this prayer into action. God-talk must involve God-walk. Our prayers should be more than words; our actions are essential to our prayers.

••• **John A. Lapp**
MCC Executive Secretary

Material resource projects

•••

(April) Health kits: MCC will send 5,000 health kits to Nicaragua. To prepare a health kit, place these items in an 8- by 10-inch (18- by 25-centimeter) drawstring bag: 1 toothbrush (adult small size), 1 tube toothpaste (6-7 oz. or 168-196 g squeeze tube), 1 bar soap (4-5 oz. or 112-140 g), 1 nail clipper with file, and 1 hand towel (larger than fingertip, bright or dark color).

•••

(May) Sewing kits: This year MCC will send 900 sewing kits to Haiti. To prepare a sewing kit, place these items in an 8-by 10-inch (18-by 25-centimeter) cloth drawstring bag: 1 metric tape measure, 2 spools of black and 2 spools of white dual purpose thread, 1 thimble, 1 pair dressmaker scissors (7 or 8 inches), 1 package each of needles, hooks and eyes, and straight pins, several safety pins and snap fasteners.

•••

(June) School kits: MCC will send 2,800 school kits to Haiti this year. To prepare a school kit, place these items in a 10- by 16-inch (25- by 41-centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), 1 package of 12 to 16 crayons or colored pencils and 1 pencil eraser.

Cash projects

•••

(April) Health care in Jamaica: An MCC nurse conducts health clinics in three rural Jamaican communities where diabetes and high blood pressure are common. $1 U.S./$1.25 Cdn. buys a glucose stick for a blood sugar test. $66 U.S./$82.50 Cdn. helps buy medications and other supplies for a clinic for a month. Please include project number B920-40 with your contribution.

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(May) Household items for Mozambican refugees: Swaziland hosts about 30,000 Mozambican refugees who arrive often carrying only grim war stories. $40 U.S./$50 Cdn. buys household items for a refugee family. $60 U.S./ $75 Cdn. buys bedding for a family. Please include project number B639-20 with your contribution.

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(June) Mexican children with special needs: A Hispanic Mennonite church in Mexico City plans to tutor about 15 neighborhood children with special needs in reading, writing and mathematics. $10 U.S./$12.50 Cdn. buys school supplies for one child. $200 U.S./$250 Cdn. buys teaching aids. Please include project number B921-50 with your contribution.

Mennonite
Central
Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following information with all contributions for Contact cash projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.

News

Haitian soldiers beat MCC workers

Akron, Pa. (MCC)—On Jan. 16, Mennonite Central Committee worker Martin Gingerich and Haitian MCC employee Janel Pierre were stopped and beaten at a military checkpoint in Haiti's central plateau. Gingerich coordinates an agricultural extension program. He is a member of Lower Deer Creek Mennonite Church in Kalona, Iowa.

Soldiers searched their baggage, including mail to be carried to other MCC units. The soldiers objected to some of the newspapers in the workers' possession, even though these papers are sold on Port-au-Prince streets, said Gordon Zook, MCC Haiti country representative, in a Jan. 26 phone interview.

A senior officer told Gingerich the newspapers' contents could unnecessarily incite people. While the newspapers are currently allowed to be sold in Haiti's capital, the military does not necessarily want them available to rural residents, Zook said.

Soldiers also listened to a cassette tape that contained political songs. The officer in charge became infuriated by a song's lyrics; another officer struck Gingerich in the chest and yelled obscenities at him. This officer then struck Pierre. He bludgeoned Pierre's head several times; Pierre lost consciousness.

The commanding officer ordered Gingerich to drive to the local jail. There they were questioned but eventually allowed to go. They sought medical help for Pierre, and he appears to have recovered, Zook said.

He said such incidents are difficult to anticipate because they are unpredictable. Although this checkpoint is a sensitive one—it leads into an area where peasant organizations were formerly strong—Zook's family traveled through it five days earlier without trouble.

This incident comes at a time of some apparent growing openness in the country, Zook said.

The Organization of American States and the United Nations are trying to organize observer delegations to Haiti and hope to start talks to reinstate exiled president Jean-Bertrand Aristide.

The 20 MCC workers in Haiti have resumed much of their educational work with peasant groups in agriculture and health since October 1992, although "they have to watch their steps carefully," Zook said.

Mennonites join Haitians in fast

Miami (CPT)—"When I told them we were fasting, it was like a light came on in their tired faces," reports Joe Arbaugh, a member of the Anabaptist peacemaker team that came to Miami to work for the release of Haitian refugees.

The 10-person team—spanning an age range of 20 to 74—was recruited quickly when word of a hunger strike came to the attention of Christian Peacemaker Teams (CPT), sponsored by the General Conference Mennonite Church, Mennonite Church and Church of the Brethren.

"Within 48 hours we had a group of 10 from all over the United States ready to travel to Miami," says Jane

Jane Miller (CPT)

A Haitian protester and child march toward Krome Detention Center, Miami, Jan. 10 with members of the peacemaker delegation and hundreds of Haitian immigrants.

The Supreme Court of Zaire heard the case of former Conference of Mennonites in Zaire President Mbonza Kikunga against the current president, Cibulenu Sakayimbo, on Jan. 8 and 15. Mbonza is accusing Cibulenu of authorizing an illegal General Assembly of CMZ. The court did not come to a decision on the case, which may continue indefinitely.

* * *

Since taking office, U.S. President Clinton has backed off of campaign promises to open the possibility of political refugee status for Haitians. "I will end the practice (of repatriation) when I am fully confident I can do so in a way that does not contribute to a human tragedy," he said. "I still believe the policy should be changed, but I don't think we can do it immediately." Hundreds of thousands of Haitians have fled the island since President Aristide was overthrown in September 1991. In Leogane, a few miles south of Haiti's capital city, hustlers sell spaces on boats at $500-$600 per person down to as little as $30-$40 to fill capacity. (*National Catholic Reporter*)

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Portland (Ore.) Mennonite Church, in conjunction with West Coast Mennonite Central Committee, has begun a new program, Portland Learning, Outreach and Worship. The program will allow participants to work in and learn about life in an urban environment. Groups from churches or schools, junior and senior high groups, retired people, intergenerational and college groups are all invited to participate in PLOW. Week-long experiences will be offered in the summer, with shorter commitments available at other times of the year. For more information, contact Gwen and Les Gustafson-Zook, 1312 SE 35th Ave., Portland, OR 97214, (503) 235-3094.

John Lapp, executive secretary of Mennonite Central Committee, will address the Lancaster chapter of Mennonite Economic Development Associates March 4. Lapp will speak on "Selfless Ambition." The dinner meeting will begin at 6:45 p.m. in the Mellinger's Mennonite Church fellowship hall. Call MEDA at (717) 560-6546 by Feb. 26 for reservations.

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Mennonite Mutual Aid health plan members are far less affected by AIDS than the general insured population. In 1991, MMA paid health-care costs for eight members diagnosed with AIDS. Claims paid for these cases totaled $157,796, less than 0.5 percent of the total health claims paid by MMA that year. Other U.S. health insurers reported paying about 1.4 percent of their total 1991 claims for treatment of AIDS patients.

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Jacob Luitjens, a Mennonite sentenced for the war crime of helping Nazi forces capture Dutch resistance fighters during World War II, must serve his life sentence, ruled a court in Assen, Netherlands, Dec. 28, 1992. Luitjens had requested a retrial because he was not present at the original trial in 1948. His request came too late, said the court. Luitjens, 73, was deported from Canada last November and jailed on his return to the Netherlands. After leaving Europe following World War II, Luitjens was baptized into the Mennonite church in Paraguay. He said he had not realized until after the war how much murder and suffering the Nazi ideology had led to and that he was prepared to ask forgiveness of all victims or families of victims for his wrong deeds. (*Mennonite Reporter*)

Walter Sawatzky, pastor at Homestead (Fla.) Mennonite Church, participates in a worship service held on the driveway of the Krome Detention Center.

Miller, a CPT staff person.

The team spent Jan. 8-17 interviewing Haitians, talking with media, writing letters, and holding a daily worship service and vigil outside the Krome Detention Center, just outside Miami. Each member of the team also fasted through the week as a way of standing in solidarity with the 160 refugees in Krome.

The refugees began a hunger strike on New Year's Eve in response to the inhumane treatment of Haitian refugees in the United States.

A CPT member who interviewed the fasting refugees inside Krome found that they have been held in detention for four to 11 months. The ones who were fasting were put in solitary confinement and at one point were reportedly refused water for 24 hours.

Even Haitians with relatives or friends in Miami are not allowed to visit or live with them. Cuban refugees, by contrast, are given special status because of a policy developed during the Castro regime. They are allowed to live outside the detention centers while their requests for political status are processed.

"The United States is deporting Haitian refugees back to a country and a government we don't even recognize as legitimate," explains Elayne King, a CPT participant from Carlisle, Pa.

"The U.S. government must stop denying what it very well knows: The rule of law meted out in Haiti is with a gun followed by extortion. Haitians are political prisoners. The United States needs a positive policy to restore democracy to Haiti."

According to CPT members, the U.S Immigration and Naturalization Service has occasionally resorted to threats in order to make the fasting refugees eat.

Eight days after the fast began, the 160 refugees reportedly were told that they would be sent to a federal penitentiary if they did not eat in five minutes. Some 110 men gave up the fast at that time. The ones who continued were put in isolation, CPT reports.

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"When I told them we were fasting it was like a light came on in their tired faces."

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The delegation believes this was a strategy to make the other refugees think that they had been taken away and to insure that the refugees who maintained the fast could not encourage others to join them. The Krome Detention Center then told the press that the fast had ended, CPT members say, even though 39 women and six men continued to refuse food.

A CPT delegation was present in Haiti in December 1992, and a second, follow-up delegation is being planned for March 20-31 in conjunction with the human rights group Witness for Peace.

The Miami CPT members were Joe Arbaugh Jr., Stuarts Draft, Va.; Joanne Benner, Ambler, Pa.; Jonathan Martin, Harrisonburg, Va.; Jane Miller, St. Paul, Minn.; Laura Short, Archbold, Ohio; Conrad Snavely, Claypool, Ind.; Gene Stoltzfus, Chicago; Grant Verbeck, Manchester, Ind.; Melanie Yoder, Harrisonburg, Va.

Survey finds backlash toward women pastors

Newton, Kan. (GCMC)—Women pastors are having a positive impact on Mennonite congregations, though sometimes they are not treated as equal partners in ministry, according to a church worker who is studying their experiences.

"Women are changing the face of the pastorate," said Renee Sauder, coordinator of women in leadership ministries for the Mennonite Board of Congregational Ministries (MBCM) of the Mennonite Church.

"They are bringing a theology that expresses the experiences of women and allows women in the congregation to feel more included. Our children are seeing a more well-rounded use of people's gifts for the building up of the church," she said.

While serving a two-year assignment with MBCM, Sauder has conducted research in which 134 of the 186 Mennonite Church (MC) and General Conference Mennonite Church (GC) women who have served as pastors over the last 20 years filled out a 22-page survey.

Sauder was associate pastor at Bethel College Mennonite Church, North Newton, Kan., from 1983-1990. In August she will become lead pastor at Erb Street Mennonite Church, Waterloo, Ont.

Sauder found that after a decade of significant growth in the number of MC and GC female pastors from 1973 to 1983, the rate of increase slowed down, then stalled.

One reason for this, Sauder said, is that when a church is looking to replace a female pastor, it sometimes takes an attitude such as, "We've done our mission in hiring a female" or, "We're compromising by alternating male and female staff."

The result is that women looking for pastorates today are actually competing for fewer positions than were available to them 15 years ago, she said.

The majority of MC and GC women pastors today are serving as co-pastors with their husbands. "Co-pastoring has been the only way for them to function in pastoral ministry," said Sauder. Seventy percent of female co-pastors serving with their husbands said they would not have been hired without their spouses.

Other data also shows that female pastors have yet to achieve equality with their male colleagues. Sauder's study found

- Some female pastors have been hired with the understanding that they will not preach, officiate at weddings or perform baptisms.
- Twenty-four percent of women pastors reported being sexually harassed in their church settings. Excluding those who serve as co-pastors with their spouses, the percentage is 34. Harassment by congregational members tends to take place on Sunday mornings.
- Opportunities for career advancement for women pastors are limited. They are successful at finding entry-level positions, but subsequent pastoral positions reflect a horizontal move rather than a move to a position of more responsibility.

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"As long as sexism continues to be prevalent, women will continue to have a difficult time getting pastoral placements."

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"As long as sexism continues to be prevalent, women will continue to have a difficult time getting pastoral placements," said Sauder.

However, she noted that in spite of the challenges female pastors face, the great majority feel good about their experiences in ministry. Ninety percent of the respondents to her survey

Jean Isaac, Commission on Overseas Mission worker in Transkei, has joined several South African women to create a series of six studies dealing with sexuality issues, to be published in 1994. The group was featured as a case study in the new South African book *Women Hold Up Half the Sky: Women in the Church in Southern Africa*.

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Over 43,000 Guatemalan refugees living in United Nations refugee camps in Mexico have negotiated a safe, voluntary return to their homeland. Groups like the Christian Task Force on Central America, based in British Columbia, and Project Accompaniment, a Canadian organization formed in response to requests from the refugees, accompanied the refugees through the repatriation to help ensure their safety. (*Mennonite Reporter*)

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Legislation tightening refugee rules and revamping the Immigration Act in Canada took effect Jan. 31. The changes received strong criticism from civil libertarians and church groups, who said the new legislation fails to protect refugees. The new rules mean that Canada will start choosing immigrants more on the basis of job skills than family ties. The number of refugees allowed into the country in 1993 will drop from the original quota of 58,000 to 44,000. (*Christian Week*)

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Don and Kathleen Rempel Boschman, Commission on Overseas Mission workers in Botswana, report that rain is falling again and people are beginning to plow their fields there. Botswana needs approximately 300,000 tons of grain per year but is only able to produce about 44,000 tons, and in 1992 produced only 15,000 tons, they say. The Botswana government has been able to ensure that the majority of people have an adequate diet, however, by purchasing foreign grain.

The 37th annual Pennsylvania Relief Sale, quilt and country auction will begin with an open house on April 2 at the Harrisburg (Pa.) Farm Show building. For more information, contact J. Byron Shumaker, 2120 E. Mount Hope Road., Manheim, PA 17545.

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A general strike aimed at ousting Zairian President Mobutu Seko ended Jan. 20. Unrest in the country has caused severe unemployment and inflation. The struggle between Mobutu and reformist Prime Minister Etienne Tshisekedi is wearing the patience of the Zairian Christians, but they hope that U.S. President Clinton will take steps to remedy Zaire's problems, according to Africa Inter-Mennonite Mission.

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The United States is tightening pressure on Cuban President Fidel Castro. President Bush signed the "Cuban Democracy Act of 1992" last October, banning U.S. corporations from trading with Cuba and giving the president the power to sanction other countries that trade with Cuba. Critics note that these sanctions are most likely to be applied against economically weaker nations; it would be nearly impossible to impose such sanctions against European nations, they say.

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Liver cancer allowed Erich Honecker to trade his prison cell for freedom in January, but two weeks later prosecutors said they would resume the former East German leader's manslaughter trial because of a technicality. The trial must resume because it wasn't stopped at a normal trial session, they say. Honecker is accused of issuing orders to kill East Germans fleeing to the West. After his lawyers testified that he had less than six months to live, Honecker was allowed to leave Germany. (*The Wichita Eagle*)

said they felt accepted and liked by members of their congregations.

Sauder believes the Bible shuts no doors on women's roles in the church: "We find in the biblical text many places of affirmation for the role of women in building the body of Christ.

"The Bible is a patriarchal document that grew out of a patriarchal world, but we embrace the many examples in the biblical material that speak of the affirmation of women in the church's life."

Sauder's position with MBCM will conclude June 1. Her research was funded by a grant from the Schowalter Foundation. *Paul Schrag*

Consensus elusive on women pastors

Newton, Kan. (GCMC)—Twenty years after the first Mennonite woman pastor's ordination, acceptance of female pastors has grown, but the debate about women pastors is still going strong.

Consider the following:

- In 1972, 17 percent of Mennonites who responded to a survey favored the ordination of women. By 1989 the number had increased to 44 percent.
- The Mennonite Church (MC) and General Conference Mennonite Church (GC) remain the only North American Mennonite denominations that ordain women. In MC and GC congregations, 10 percent of the pastors—126 of them—are women.

The first Mennonite woman to be ordained since Ann Allebach in 1911 (she never served in a congregation) was Emma Richards, who was ordained by Lombard (Ill.) Mennonite Church in 1973.

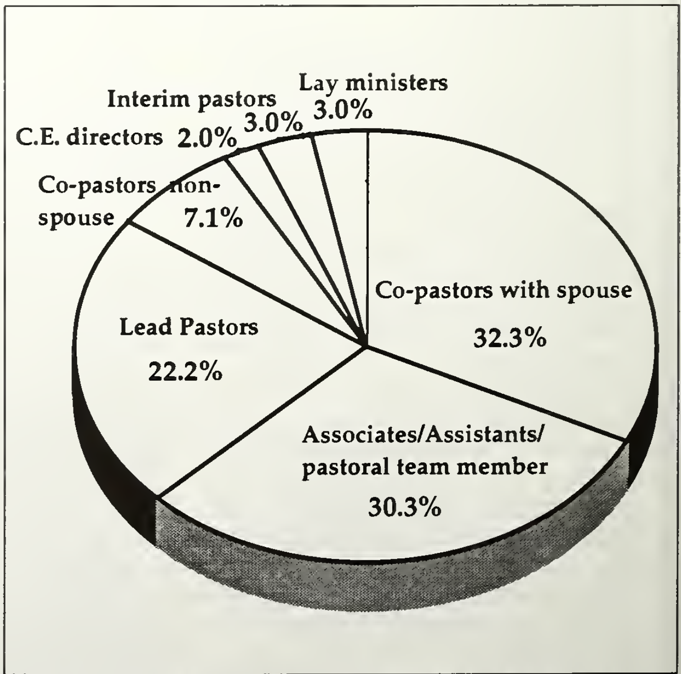
- The Mennonite Brethren gave renewed attention to the issue of women in ministry last year by publishing the book *Your Daughters Shall Prophesy*. The book drew criticism from some for its advocacy of expanded ministry roles for women.
- The Evangelical Mennonite Conference (EMC), a Canadian body of 48 congregations, wrote a new constitutional statement in 1991 that said only men can be ordained. Then in 1992 an EMC congregation for the first time named a woman to its pastoral staff, but she was not ordained.

The persistent diversity of views on whether women should be allowed to serve as pastors points to the likelihood that Mennonites will be debating the issue for a long time to come.

On the one hand are those who believe pastoral ministry by women is essential. "Only when men and women work together in partnership in the church's ministry do we really live up to our full potential and fulfill the calling of God in our lives," said Renee Sauder, Newton, Kan., coordinator of women in leadership ministries for the MC Mennonite Board of Congregational Ministries.

Others say that having women in the pulpit violates biblical teaching. "I think it is unscriptural for women to serve as the main, official leaders," said Monty Ledford, a GC pastor at First Mennonite Church, Aberdeen, Idaho.

He cited the Genesis account of creation, in which Adam was given authority, and the teachings in



While women pastors are finding more acceptance, a minority actually become lead pastors. Women are more often placed in a co-pastor or support role.

1 Timothy 2 about women not having authority over men.

But Ledford said the GC acceptance of women pastors "doesn't make or break my relationship to the conference. I recognize that there are certain things I have to put up with, as long as I don't have to endorse that kind of thing."

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Only when men and women work together do we really live up to our full potential.

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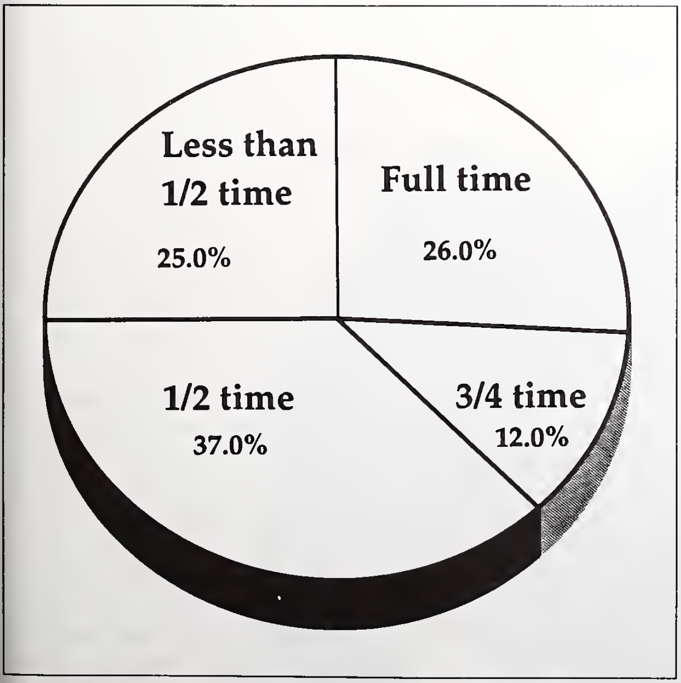
John Esau, GC director of ministerial leadership services, said it was hard to measure how many congregations would or would not be open to female pastors.

But he does know that for some GC congregations, the issue of women in leadership is a point of contention with the conference. "There are congregations that continue to identify [acceptance of women pastors] as an issue on which they feel distanced from the conference," said Esau.

When a congregation is looking for a pastor, he said, the conference assumes it is open to a female pastor unless the congregation indicates otherwise, which some do.

While the trend in MC and GC circles over the past two decades points to increased acceptance of women pastors, not all Mennonite groups are following this path.



Perhaps because of the small number of lead-pastor women, most women pastors are employed only part time.

Statistics taken from Sauder's *Women in Pastoral Ministry Survey*

Don Roth, president of the 3,800-member Evangelical Mennonite Church, sees his conference going the opposite direction from the two largest Mennonite groups. The Evangelical Mennonite Church has 26 congregations, all in the United States.

"I'm sensing that our mood is more conservative than 10 years ago," he said. "Part of that comes from our baby boomers thinking these issues through and having even stronger feelings than their parents did on the role of women.

"I think it's a reaction against the women's movement generally. They're saying, 'I don't like what's going on in the world. Let's dig in and be a little more conservative.'"

The Evangelical Mennonite Church does not ordain women, but it would allow a woman to hold a ministry license. This would allow a woman to serve on a pastoral staff but not as a lead pastor. However, Roth said, no Evangelical Mennonite Church women are currently serving this way.

The Mennonite Brethren (MB) are using the book *Your Daughters Shall Prophesy* as the catalyst for their discussion about the role of women in the church.

The book was commissioned by the Board of Faith and Life to advocate more acceptance of women in ministry. Some have criticized the book because only two of its 13 chapters favor placing any restriction on women in church leadership.

"The criticism is that [the book] is not balanced," said John E. Toews, one of the book's co-editors and president of the Mennonite Brethren Biblical Seminary, Fresno, Calif. "But

Commission on Overseas Mission workers Doug and Lynn Dyck were evacuated from Angola to Namibia last fall. "Angola has much unrest since their first-ever elections in September," they write. "So far more than 2,000 people have been killed. ... Life is very normal here in Namibia, actually one would never know there is a war just a few hundred miles away."

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The Russian government has returned the Kremlin cathedrals to the Russian Orthodox Church after 75 years, reports the Episcopal News Service. St. Basil's Cathedral in Red Square, just outside the gates of the Kremlin and near Lenin's tomb, has also been given back. Patriarch Alexy II, head of the Russian Orthodox Church, said, "It is with special feeling that we perform services in the Kremlin cathedrals, where our ancestors prayed. For believers these are holy places, but for all of us they are also historical monuments of the Motherland." (*Christian Week*)

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Rosthern (Sask.) Mennonite Fellowship will participate in an 18-month pilot project on family violence organized by the Church Council on Justice and Corrections, a national coalition of churches and church agencies. The project, called "Fire in the Rose," is designed to help congregations explore the dynamics of violence and abuse in family and trust relationships and to create effective ministries to address these problems. "We have so much to learn in how to mediate conflict and have people feel free to come to the church when problems arise," said Lorene Nickel, Rosthern Mennonite Fellowship support committee member. (*Mennonite Reporter*)

Mennonite Central Committee Ontario created a new position last October to deal with issues of family violence. Esther Epp-Tiessen is the new coordinator of family violence concerns. "I am amazed at the extent of sexual abuse in our [Mennonite] churches, and we'll have to deal with it increasingly. There are survivors in every congregation," Epp-Tiessen says. (*Mennonite Reporter*)

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A federal women's prison will likely be located about one kilometer from Pioneer Park Mennonite Church, Kitchener, Ont. The proposal has sparked controversy in the church. The church invited John and Ruth Hess, who have both worked in prison programs, as resource people to facilitate church discussion. While John predicted the controversy will be "all over" a year after the prison opens, some church members remained set against the prison. (*Mennonite Reporter*)

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One-third of baby boomers who left organized religion over the past two decades are back in church, according to a Lily Endowment-funded study by Wade Clark Roof. The study surveyed 1,579 people born between 1946 and 1962. About 58 percent of those with religious backgrounds dropped out of organized religion for at least two years, including 60 percent of mainline Protestants, 57 percent of Roman Catholics and 54 percent of conservative Protestants. Now about one-third have returned. Returnees overall exhibit little denominational loyalty and believe a person should explore many traditions, Roof said. Almost one-fourth believe in reincarnation. "Baby boomers are likely to say they are on a spiritual quest in search of faith. Their journeys often seem more important than the destination," he said. (*National Catholic Reporter*)

it was not intended to be."

The book's dominant theme is that "women are gifted just like men and ought to be free for ministry just like men," Toews said. But it does not deal directly with the question of whether or not women should be ordained.

The MB conference does not ordain women but has about 10 to 15 women serving congregations in associate pastoral roles, Toews said. One congregation, River East Mennonite Brethren Church in Winnipeg, has a female pastor who is the congregation's only minister.

"I think the Mennonite Brethren, like many denominations, are very conflicted on this issue," Toews said. "I hope we will affirm diversity and allow local congregations to go the way they feel comfortable with. I don't think consensus will be possible for a long time." *Paul Schrag*

Warfare heats up in Croatia

Akron, Pa. (MCC)—While European Mennonites and Mennonite Central Committee struggle to alleviate suffering in Croatia, the situation spirals ever downward.

"People here are saying we haven't seen anything yet in terms of warfare; they are expecting renewed fighting throughout the country," MCC worker Emmanuel Gitlin said in a Jan. 24 phone interview from Zagreb, Croatia.

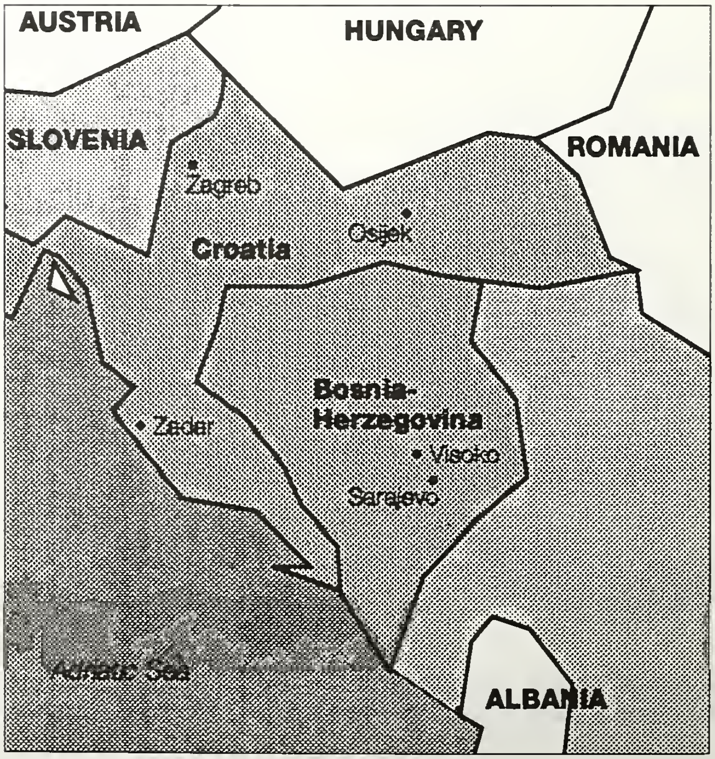
Croatian forces launched attacks on Serbian-controlled territory near the port city of Zadar on Jan. 22. The attack was the first serious breach of a United Nations cease-fire in force since spring 1992. The Croats' goal, Emmanuel said, was to regain control of a strategic bridge linking central Croatia to its coastal lands.

"We've had the first move to recapture land; it's just the beginning," said Emmanuel. He said that Croats have become impatient with U.N. negotiations and are eager to regain the one-third of their territory now in Serbian hands.

Many Croats believe the Serbs are not serious about negotiating, that they are stalling for time to solidify their territorial gains. Croats are worried that with the passage of time, territory taken will come to be regarded as a fait accompli, Emmanuel said. "I am not optimistic."

He is concerned for friends in Osijek, where the Evangelical Theological Seminary is headquartered. Osijek is located just a mile from Serbian-controlled zones.

From August 1991 to March 1992 Osijek was heavily bombarded; rockets were fired indiscriminately at civilian targets, including a modern regional hospital and many schools.



Ron Tinsley (MCC)

Mennonite Central Committee helped replace broken windows in the Osijek hospital. It is also helping rebuild the pediatrics ward and has provided an incubator.

During the bombardment and following its destruction, hospital staff worked out of the basement. Thirty to 40 women and their babies crowded into furnace rooms and other corners, Helen Gitlin said. Now two of the hospital's three floors are back in operation.

European Mennonites have been responding generously to needs in the former Yugoslav republics. Helen said that on Jan. 17 a truckload of 20 metric tons of food from Swiss Mennonites and MCC set out from Zagreb to the Bosnian town of Visoko, 15 miles (25 kilometers) northwest of Sarajevo. The food was destined for a soup kitchen operated jointly by Catholic, Muslim and Protestant relief agencies.

Since Swiss Mennonites have donated twice as much as originally budgeted for relief efforts, MCC's focus on recovery and reconciliation can be strengthened, said Hansulrich Gerber, MCC secretary for Europe.

MCC is sponsoring two Croats' participation in a nine-week "Working With Conflict" course offered by Woodbroke College in Britain. Several other possible involvements are being studied, including assistance to women who have been victims of systematic rape. *Emily Will*

B.C. couple helps Brazilians build a new church

Newton, Kan. (GCMC)—Katie and Peter Rempel of Eden Mennonite Church, Chilliwack, B.C., always planned to visit their friends Rudy and Elsie Frose in Picarras, Brazil, but it took the blueprints for a new church building to convince the Rempels to pack their bags.

The Froses work in evangelism and church planting with the General Conference's Commission on Overseas Mission. They brought the blueprints with them when they returned to Canada last summer for their son's wedding. Rudy asked Peter, who used to be a construction worker, to come help with the building. Peter said he wasn't sure if he could do the work since the building codes are so different in Brazil. Rudy replied, "I know you will come."

The Rempels left in mid-October for Brazil. While Peter worked 10-hour days to build the new church, Katie helped Elsie with church projects such as visitation.

She remembers their first house visit, where they prayed for a family in which the father had recently been diagnosed with cancer. She also was involved in a Ladies' Aid bazaar to raise money for the new church. The bazaar, which was held at the building site, raised $400.

Both Peter and Katie were shocked at the living conditions of the church members. "I didn't think there was such poverty," says Katie. "I thought of our homes in Canada, where we have such an abundance of things."

They were also overwhelmed by the friendliness of the people they met. "They are so warm and welcoming. They took me in like I was one of them," says Katie. She is now a prayer partner with one of the women in the Ladies' Club there.

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"They took me in like I was one of them."

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The Rempels returned to their chicken farm in mid-December. In addition to their time in Brazil, they spent one week in Paraguay. Katie lived in Paraguay until the age of 16. "We had originally planned to do more sightseeing," she says. "But we found it was much better to see how people live."

"It's good to do the Lord's work," agrees Peter. The Picarras congregation, which numbers about 35, held its first worship service in the new building over Christmas. The Rempels hope to return to Brazil again this year to help complete the building; the church needs more funds to complete the project. *Carla Reimer*

Zambians ward off famine

Akron, Pa. (MCC)—Hundreds of food-for-work projects throughout Zambia helped avert the widespread famine that experts predicted following drought and crop failure in 1992, says Mennonite Central Committee U.S. board member Harriet Sider Bicksler. Bicksler visited Sikalongo and Macha, two Brethren in Christ communities in southern Zambia, in December 1992.

Government and private agencies, including MCC, provided food; local committees chose community projects, organized work teams, took attendance and kept track of food distribution. For every five people in a house-

A Saudi-Arabian Christian was beheaded for blasphemy last fall. Saudi Interior Ministry officials and the government-controlled press reported that Sadik Abdul Kareem Mal-Allah was tried and found guilty by Islamic courts of "insulting Almighty God, the Holy Quran and the Prophet." Mal-Allah was quoted as calling Mohammed a "liar, slanderer and a swindler." (*Christian Week*)

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Victim-offender programs in Canada and the United States are testing interest in a retreat for Mennonite and Brethren in Christ families of homicide victims. "After a series of homicides within the Mennonite community, we believe there is a need to bring people of like experiences together," says Wilma Derksen, who wrote *Have You Seen Candace?* after her daughter's murder. Interested people should respond by May 31 to Howard Zehr, MCC U.S., Box 500, Akron, PA 17501, (717) 859-3889, or Wayne Northey, MCC British Columbia, Box 2038, 31872 S. Fraser Way, Clearbrook, BC V2T 1V3, (604) 850-6639.

• • •

Television preachers dedicate 22 percent of their air time to fund raising and promotions. Stephen Winzenburg, communications professor at Grand View College, Des Moines, Iowa., studied 19 ministries. According to the study, TV ministers spend 13 percent of their time in fund raising and another 9 percent in promotions. Most ministries spend less than 10 percent of their time raising money, and even less for promotion, he said. Two ministries skewed the results: 97 percent for Larry Jones' "Feed the Children," and 84 percent for Robert Tilton's "Success-N-Life." Others, like Billy Graham, Mother Angelica and Charles Stanley, have almost no televised fund raising or promotion. (*Christian Week*)

The first Hebrew-language Israeli Bible college has opened in Israel, according to Mennonite Board of Missions workers there. Garry and Ruth Denlinger report that King of Kings College in Jaffa opened Oct. 20, 1992. Garry is registrar, teaches two courses and assists the dean.

• • •

"Cessation of hostilities does not equal peace," Newberry Award for children's literature winner Katherine Paterson said at the fifth anniversary celebration of the Lion and the Lamb Peace Arts Center at Bluffton (Ohio) College last fall. "It was not George Bush who brought the Cold War to an end, but it was people starting to get to know each other ... and we quickly lost our taste for obliterating each other and committing global suicide."

• • •

Theologically conservative churches are often more active than liberal churches in helping social service ministries, according to a study by Chicago's Center for Church and Community Ministries. "Evangelical churches, when compared with moderate and liberal churches, indicated higher priorities on local social ministries, a greater concern for how systems cause poverty and more liberal social ideology," said Carl S. Dudley and Thomas Van Eck, authors of the study. (*Mennonite Weekly Review*)

• • •

Women are increasingly being recognized as excellent prospects for development assistance, reports Mennonite Economic Development Associates' magazine *The Marketplace*. It reports that the Grameen Bank of Bangladesh, which extends small loans to microentrepreneurs, makes most of its loans to women. "We find that giving loans to women brings greater benefits to the family, as women tend to be more farsighted and more concerned for the long-term security of the household," says Muhammad Yunus, the bank's founder.

hold, one person worked 15 days to earn 50 kilograms of corn to feed the family.

This combination of outside resources and local initiative proved highly successful, says Bicksler. MCC, in cooperation with Canadian Foodgrains Bank, shipped 1.7 million pounds (775,000 kilograms) of corn and beans to Zambia in 1992.

"We thought we would starve," people told Bicksler frequently during her visit. Food-for-work made all the difference, they said.

Most food-for-work took place the last six months of 1992. By mid-January 1,000 people had labored in food-for-work programs in Sikalongo, feeding about 20,000 people. In Macha 18,000 people worked, feeding about 100,000 people there.

In addition to getting food to the neediest families, food-for-work projects fostered community spirit.

The rains have started now, but people continue working together to finish jobs such as bridges and schools, says Bicksler. In some villages people cooperated in planting fields, a task usually done individually.

MCC workers in Zambia report rains are at normal levels. Planting is mostly complete, and crops are coming up.

In the spring and summer of 1992, MCC constituents contributed $294,135 U.S. ($367,669 Canadian) for seeds for drought-stricken southern African countries. Zambia received seeds valued at $29,000 U.S. ($36,250 Canadian); the rest went to Mozambique, Malawi and Zimbabwe.

"These seeds were a sign of hope, a symbol of a new beginning," says Bicksler, who visited several Zambian families as they prepared their fields for planting.

Zambian women hoe ditches and patch potholes to improve the road to Sikalongo. They received corn, a Zambian staple, for their labor.

By February 1992, Zambians had realized lack of rain would damage crops so government, church and community leaders immediately began planning drought-relief programs. This early planning was instrumental in warding off disaster.

Although Zambians did not starve during the drought, they endured many hardships—wells dried up, livestock died and food prices soared. Additionally the drought etched fear in people's minds, making them wonder if it could happen again. *Pearl Sensenig*

Goshen College announces a full-time position as **acting registrar** for 18 months beginning June 1993. Responsibilities include maintaining academic records, advising students and managing student registration. Master's degree preferred. Women and minorities are especially encouraged to apply. Goshen College is an affirmative action, equal opportunity employer.

Send letter of application and resumé to **John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

Niagara United Mennonite Church is looking for a person to fill the position of **youth and Christian education minister.**

Applications and further inquiries are to be sent prior to Feb. 28, 1993, to **Niagara United Mennonite Church, c/o Arno Bartel, 1239 Niagara Stone Road, Niagara on the Lake, ON L0S 1J0.**

Faculty position in nursing: Doctorate preferred, master's degree in medical-surgical nursing required. Responsibilities include clinical teaching and student advisement. Full-time beginning fall 1993.

Faculty position in business: Teaching in business administration and management. Ph.D. in business or related field and experience in business preferred. One-year, temporary position beginning fall 1993.

Minorities are encouraged to apply. Send resumé to **Orval J. Gingerich, Acting Dean, Eastern Mennonite College, Harrisonburg, VA 22801, (703) 432-4000.**

Flatrock Mennonite Church, B.C. Peace Region, seeks **mature pastor**. Small rural congregation, average attendance 35-plus. Family oriented, opportunity for children's ministry. Pastor's salary to be supplemented by other source of income.

Contact **Aaron Dirks, Box 179, Cecil Lake, BC V0C 1G0,** or **phone (604) 781-3346, fax (604) 781-3323**.

The **General Conference Mennonite Church** seeks an experienced **development officer** to work with a comprehensive program in identification, cultivation and solicitation of major prospects. Candidates preferred to have proven experience in fund raising and ability to motivate volunteers. Candidates should be prepared to travel extensively in United States and Canada and be able to communicate effectively. Salary commensurate with experience.

Please submit a letter of interest or resumé to **Planned Giving Office, General Conference Mennonite Church, Box 347, Newton, KS 67114,** or call **Gary Franz** at **(316) 283-5100.**

Goshen College has a tenure-track faculty position open in **adult health nursing**. Doctoral preparation preferred. Master's degree in nursing required. Goshen College is an affirmative action equal opportunity employer committed to Christian beliefs and values as interpreted by the Mennonite Church. Men and minorities are encouraged to apply.

Send curriculum vita by March 30, 1993, to **John Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

Suburban Denver Prince of Peace Church of the Brethren seeks an **experienced pastor** with a proven record of church growth and renewal, with strengths in worship and spiritual leadership and capable of providing pastoral care for the congregation. A supportive congregation and strong financial capability make this a great challenge. Beginning two-year contract $45,000 per year, plus package.

Send inquiries and profile to **Mr. Lynn Clannin, 2222 S. Holland St., Lakewood, CO 80227, (303) 985-5737.**

Canadian Mennonite Bible College invites applications for the position of **admissions counselor**. Responsibilities include recruitment, admission counseling and public relations. The applicants are expected to have skills in the areas of organizing, initiating, communicating and public relations. The position becomes available on July 1, 1993. Applications should be submitted by March 15, 1993.

Contact **John H. Neufeld, President, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781**.

Full-time faculty positions in new **M.A. in Counseling** program at **Eastern Mennonite College and Seminary**, fall 1993. Responsibilities include instruction and supervision of master's level counseling students. Some work within church settings will be expected. Expertise in marriage/family, child or geriatric counseling will be viewed positively. Applicants must have a doctorate in clinical psychology, counseling psychology, counseling or clinical social work, and have the potential for psychology licensure or counselor certification in the state of Virginia.

Send vita, scholarly papers and three letters of recommendation to **Dr. P. David Glanzer, Director, M.A. in Counseling Program, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801-2462.**

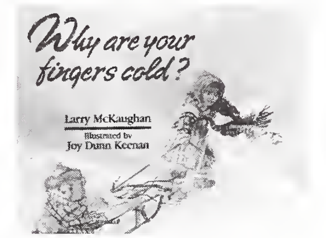
Goshen College seeks applicants for **director of counseling** beginning Aug. 1, 1993. Responsibilities include counseling students individually and in groups, the administration of the college's institutional testing program and supervision of the director of the learning resources center. Qualifications include a master's degree (clinical psychology, social work or psychiatric nursing), doctorate preferred and five years of counseling experience. Women and minorities encouraged to apply. Goshen College, an affirmative action, equal opportunity employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

Send letter of application, resumé and three letters of reference to **Norman Kauffmann, Dean of Students, Goshen College, Goshen, IN 46526.** Applications will be received until April 15, 1993, or until the position is filled.

New Books for Children

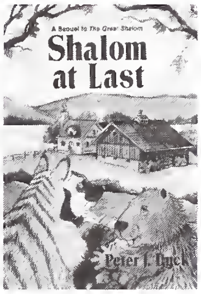
For Ages Two to Six

Why Are Your Fingers Cold?



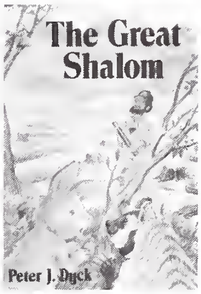
Child-like questions and reassuring answers by **Larry McKaughan** are complemented by exquisite illustrations by Joy Dunn Keenan. Several family groupings including African-American and Caucasian people appear as children and adults interact. This delightful picture book helps children become more sensitive to the feelings of others. It fosters a strong sense of extended family and community.
Hardcover, $14.95; in Canada $18.95.

For Ages Four to Eight



Shalom at Last

A sequel to *The Great Shalom* by **Peter J. Dyck**. The animals make peace with the farmer. Together they solve the mystery of who is polluting the lake.
Paper, $5.95; in Canada $7.50.



The Great Shalom

If you missed the first shalom book by **Peter J. Dyck**, you will want to know how the animals protected their lovely forest home from the farmer. This fable teaches about protecting the environment and living peacefully with others.
Paper, $5.95; in Canada $7.50.

For Ages Eight to Twelve

The Mystery of Sadler Marsh

Matthew Sadler spots strange tracks in the marsh near his home. He is sure they are made by a bear, but his family and friends are skeptical. The tracks do not turn out to be bear tracks, but they are the beginning of an exciting adventure by **Kim D. Pritts**.
Paper, $4.95; in Canada $5.95.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.00. Canadian customers, add 7% of total for GST.

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Reviews

FILMS

Fighting for their son

Lorenzo's Oil, *written by George Miller and Nick Enright, produced by Doug Mitchell and George Miller, directed by George Miller*

Reviewed by Gordon Houser, editor

Don't be fooled when you hear that this outstanding film is about a boy with a rare disease. *Lorenzo's Oil* is far removed from the garden-variety TV movie of the week that plays on your sentiment.

Director George Miller, who made the futuristic "Mad Max" action films, has been a doctor, and it shows. The movie serves as a carefully taught lesson in how researchers approach a disease with no known cure. The amount of information communicated is awesome, but Miller takes his time and explains the data slowly. We learn along with the parents.

Miller portrays doctors as sympathetic but fallible characters. They are often put in the position of knowing it all, when it is clear they don't. And a rare, deadly disease like adrenoleukodystrophy (ALD) shows their limitations with a tragic starkness.

Oil, however, is less about doctors than about parents who fight for the life of their son. Susan Sarandon and Nick Nolte turn in extraordinary performances as an extraordinary (real-life) couple named Michaela and Augusto Odone. Their 5-year-old son Lorenzo (Zack O'Malley Greenburg) is diagnosed with ALD, an extremely rare disease that causes the brain to degenerate until the boy dies, usually within two years of diagnosis. (Only boys get it, and only women carry the gene that causes it.) Frustrated by the slowness of research and the fatalism of other ALD parents, the Odones tackle the disease by studying it themselves. This may be one of the few action films in which the main action—and a life-and-death matter at that—is research.

Newsweek

Chasing a cure: *Sarandon and Greenburg*

The Odones' heroic pursuit of knowledge to try to save their son is tenacious but never sentimentalized. With close-in shots Miller shows us their anguish, their anger, their fighting spirit. And he never flinches from the ugliness of the disease as it slowly destroys a young boy's ability to function. We witness, day in and day out, Lorenzo's shaking, emaciated body as he struggles to breathe and chokes on his saliva because his brain cannot tell his muscles to swallow. We watch the relentless love of a mother and the dogged, rational quest of a father for answers.

While Sarandon and Nolte can't quite convince us that they are Italian, they more than convince us of the struggle of parents against incredible odds to save their child. Sarandon especially is able to communicate an array of emotions with her facial features.

A true story, *Lorenzo's Oil* is a painfully realistic yet inspiring drama. Don't miss it.

BOOKS

The tenderness of God

Life of the Beloved: Spiritual Living in a Secular World *by Henri J. M. Nouwen (Crossroad, 1992, 119 pages)*

The Return of the Prodigal Son: A Meditation on Fathers, Brothers and Sons *by Henry J. M. Nouwen (Doubleday, 1992, 142 pages)*

Reviewed by Arthur P. Boers, Waterloo, Ont.

Henry Nouwen has done it again. Not once but twice. Here are two books that deserve to be read and reread many times during one's life because they have so much rich spiritual nourishment to offer.

The Life of the Beloved was first written as a personal letter to a friend. Nouwen told me that his friend asked for the book this way: "I don't live much of a spiritual life. I'm a busy person and I would like to see how I

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Amish Mennonite Story in Europe	August 11-25	John & Beulah Hostetler

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could live a spiritual life in a very secular world." In this book Nouwen writes about a favorite theme: God loves each of us with an abiding, unconditional love as his beloved children.

Knowing that we are loved of God is the most important insight and motivator of our spirituality. I have long prayed and hoped that my children would grow up as believers and kingdom workers. Lately I have added a more important petition: that they know that they are loved by God.

Assured of God's love, we are called to live as God's beloved children. That enables us to live a life where we too are taken, blessed, broken and given, much as the elements of communion that Jesus shared with his disciples.

Ironically, the secular friend did not feel that Nouwen addressed his need. That hardly seems surprising, since Nouwen writes from a perspective so steeped in Christian faith and spirituality. Yet this offering will speak to the needs of many. I intend to lend this book widely, knowing several people whose hearts will be touched with healing from Nouwen's insights.

The Return of the Prodigal Son is closely related. In it Nouwen reflects on Rembrandt's famous painting of the same name. One day he happened to glimpse a poster reprint of this painting hanging on a friend's door. It so gripped his imagination that he could not forget it. Eventually Nouwen went to the Hermitage Museum in what was Leningrad and spent a few days with the original. These reflections are an outgrowth of that experience.

Nouwen gently weaves together themes from his own life, Jesus' parable, ideas about the painting and Rembrandt's life. This is done in a way that brings deeper insight into the gospel and how God works among us. Last year I preached a sermon series on the parable of the prodigal son. How I could have used this wonderful book then. But this gives me a good excuse to preach on the parable again.

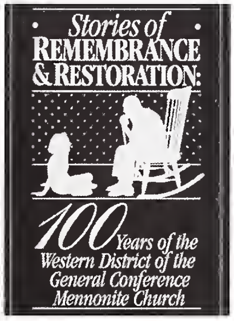
This book has many echoes of the other. For example, Nouwen speaks of staying in touch with the voice that calls us "beloved," i.e. learning how to dwell in God's love for us. When we remember to *whom* we belong, we can live abundantly in God's unconditional love. (The world's love, he notes, is always conditional.)

The book is lovely to look at as well as read. It includes color, fold-out prints of some of Rembrandt's paintings. Here as well as in the other book, Nouwen speaks frankly about his own life, faith and experience. In doing so honestly, he makes himself vulnerable. But his tenderness is a gift to the reader as it encourages us to see how God is at work in our own lives, too.

Storytelling renewal

Stories of Remembrance & Restoration: 100 Years of the Western District of the General Conference Mennonite Church *edited by Loris Habegger (Wordsworth, 1992, 184 pages)*

Reviewed by David A. Haury, Topeka, Kan.



In October the Western District Conference celebrated its centennial. Created in 1877, the Kansas Conference changed its name to the Western District in order to include congregations in Nebraska and soon thereafter Oklahoma. While the conference's purpose and structure remained largely unchanged, this transition was symbolic of the maturation of the immigrants of the 1870s and of their institutions and thus should be commemorated.

Having sponsored a comprehensive institutional history by this reviewer only a decade ago, the Western District chose to remember its centennial through storytelling. This book compiles 20 stories by 12 authors. Throughout the centennial year the storytellers visited congregations with these accounts.

Among the individuals portrayed are early conference leaders in education and missions, such as David Goerz, a founder of the Kansas Conference and Bethel College; C. H. Wedel, the first president of Bethel College; and S. S. Haury, the first General Conference missionary. A second generation of leaders included Lester Hostetler, who contributed to the 1940 and 1969 hymnals; H.A. Fast, the pioneer peacemaker and church statesman; P. P. Wedel, minister; and H. D. Penner, educator and minister.

Women are rather underrepresented by Sister Frieda Kaufman, deaconess leader; Martha Richert Penner, missionary; and Mary Thiessen Goering, educator. Not all witnesses are traditional church leaders, as is evidenced by the stories of Jacob G. Ewert, writer, counselor and distributor of relief aid; and John Schrag, who nearly became a martyr for nonresistance during World War I. A few key institutions and activities, such as home missions, Sunday schools, the Oklahoma Convention and Camp Mennoscah are also described.

These stories will excite your interest in the witness of the church and its servants during the past century. While the quality of the stories is uneven and the omission of some individuals is regrettable, the book serves its purposes of renewal and popularization well. Although based in the Western District, many of these stories will be meaningful to readers throughout the General Conference.

Resources

- **Life on the Road** by Athol Gill (Herald Press, 1992, $11.95, $14.95 in Canada) examines discipleship in Scripture and contemporary life.
- **Laughing with Abraham and Sarah: A Midwife's Manual** by Duane Ruth-Heffelbower, (Commission on Home Ministries, 1993, $1) is a manual for "birthing" and "adopting" new churches to help implement the Resolution to Laugh with Abraham and Sarah of the 1992 General Conference triennial sessions. Contact CHM, Box 347, Newton, KS 67114, (316) 283-5100.
- **Personally Involved: The Mission Partner Program of the Commission on Overseas Mission** is a 13-minute video describing how churches can become mission partners with overseas missionaries. Contact Jeannie Zehr, COM, Box 347, Newton, KS 67114, (316) 283-5100.

—*compiled by Larry Penner*

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Editorial

Strangers in a strange land

An old gospel refrain goes, "This world is not my home; I'm just a-passing through." We may believe this and claim we are *in* but not *of* the world, but I wonder. Most of us seem comfortably at home in this world of sin.

The biblical book of First Peter is addressed to Christians scattered through Asia Minor by persecution. The writer urges these "chosen ones" of God to live as "paroikos" and "parepidemos," which were common Greek words that described someone living in a foreign country. The words are translated in various ways: "exiles" (New Revised Standard Version), "strangers" (New International Version), "pilgrims" (King James Version), "nomads" (New Jerusalem Bible), "aliens" (Revised English Bible) and "refugees" (Today's English Version).

Many Mennonites have lived in a foreign country. Many others have had to flee their native lands. I've talked with Mennonites in Canada, for example, who barely escaped Russia with their lives. They have a keen sense of what it means to be exiles or refugees.

We live in a time of extreme dislocation. The United Nations called 1992 the worst year on record for the number of refugees (see the news clip in our Feb. 9 issue, page 13). Look into the eyes of the young man on the cover. Talk with someone who has had to flee from home. Being a refugee is not an experience one would wish on anyone.

We are often tempted to use words or actions that do violence to another for the purpose of bringing about some good.

Nevertheless, we are called to live as exiles, as refugees. While this world, this planet, is indeed our home, this world system is not. We are to live in a different manner, according to different rules.

One of the marks of this world system, according to Walter Wink in his book *Engaging the Powers*, is the belief in "the myth of redemptive violence." The way of the world, in other words, is to obtain order by force, by the use of violent means. This is such a subtle temptation. Whether in our parenting, our marriages, our relationships at work or school, our congregations or our church institutions, we are often tempted to use words or actions that do violence to another for the purpose of bringing about some good.

At-home-ness: This myth that good will come from violent means is deeply imbedded in our culture. It feels natural. I face my own shortcomings, my at-home-ness with the world system, every day, most often in the way I respond to my children. And when we see and read about such incredible brutality and injustice in our world, redemptive violence seems an attractive "solution."

While I believe Mitchell Brown too glibly buys into this myth (see page 10), he offers an important criticism of another kind of violence, a self-righteous passivity. This approach to the evils around us tries to avoid them, wants to keep itself pure and its hands clean. It's the kind of approach that Jesus chastised, one that refuses to pull a man out of a pit in order to keep a sabbath rule. Gandhi once said that if cowardice were the only alternative to violence, it would be better to fight.

We live in the world and must get our hands dirty. Yet we are not to be at home with the world's ways. How do we live as exiles, as strangers? Perhaps we can learn from those among us who have been refugees or involve ourselves with people in exile or in trouble, as Christian Peacemaker Teams has done. CPT offers one model for living as strangers in a world system that tears so many people from their homelands. Let's look for others as well. *Gordon Houser*

$2.00

Inside

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Get out of the boxes of life / p. 8

A modest proposal for global awareness / p. 10

THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

108: 05
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Life after 50

Turning losses into gains
Creating new models for growing older

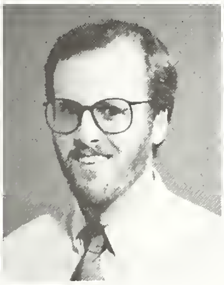
Prologue

Don't be misled. This issue is not only for people past 50. The concerns of "Life After 50" are ones we all share because each of us is growing older. Whether we are 70 or 17, we are facing change, entering new stages of life, new challenges and opportunities to mature in wisdom and in knowledge of God.

As I approach 40 I look more and more to older friends or relatives as mentors from whom I can learn. I seek their perspective; I want to hear how they moved through the years I now face, how they dealt with the changes I'm experiencing. At the same time I enjoy learning from younger colleagues and acquaintances. I gain a fresh perspective on the problems they face, and I gain energy from their enthusiasm and willingness to tackle issues I may want to ignore.

At whatever stage in life we find ourselves, we all have much to learn from each other.

Besides creative ideas and stories about growing older, this issue offers news about what is happening in the larger Mennonite church, from Canada to Zaire to Cambodia. Read and pray.



In our last issue we ran two articles on page 8 by Karen Ebey and Murray Schwartzentruber and failed to mention that these were reprinted from the Winter issue of Mennonite Central Committee's *Newsletter on the Americas*. We apologize for the omission. *gh*

Next issue: The meaning of Easter

Cover: Photo by Vada Snider

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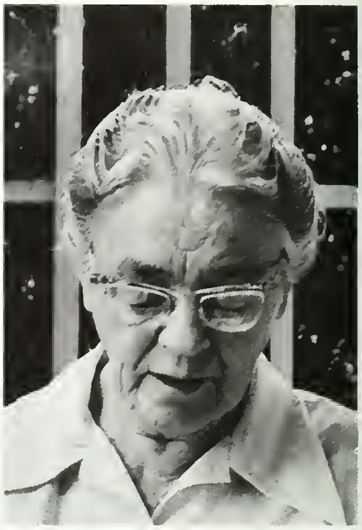
In this excerpt from the book she edited, Katie Funk Wiebe shows how to turn losses into gains as we face the changes and challenges of growing older.



7 Woman of spirit

Dorothea Janzen offers this tribute to Mary, her mother-in-law, who faces growing older with courage and elan.

8 Get out of the boxes of life

Marie Snider encourages us to develop new patterns of work, education and leisure.

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

***The Mennonite* (ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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As we grow older, it's possible to turn our losses into gains.

Life after 50

Katie Funk Wiebe

Although everyone starts aging soon after birth, the first apparent loss in midlife is usually a change in eyesight. You find yourself squinting, holding the book at arm's length. To your dismay the optometrist prescribes bifocals. Next, spouse or friend gently tweaks a gray hair from your head. You knew it was there but didn't want to admit it. You discover that your hair is thinning. And on occasion you have to ask speakers to repeat their words.

Mobility and agility decrease. One afternoon you decide you'd better not drive to the evening service. It's raining, and glare on the wet pavement bothers your eyes. A while ago you gave up long-distance travel. Too wearying. You sense your independence is being chipped away.

Weeding the garden and climbing stairs you once leaped up two at a time become a chore. You encourage your granddaughter to practice hard at the piano; your fingers are much too stiff to make ragtime music sound like anything but a lullaby. And when you decide to go out to the garage to your

Becky Hostetter

* * *

The task for every person, whatever his or her age, is to build a spirituality that sees loss as part of God's pattern for humanity.

* * *

workbench, you remember you gave away half your tools when you moved. In time, maybe even the car won't be there.

Names of people you know well slip into a black hole of forgetfulness. You know your neighbor's name has an "I" in it, but you can't retrieve the rest from your sluggish memory bank. Bible verses you were sure you would never forget elude you. You walk into the kitchen from the living room to get something, only to stand, perplexed, wondering what it was you came for.

Yesterday you caught yourself matching blood pressure and cholesterol levels with your friends. Last summer's skirt or pants has a strange fit this year. You turn away from your image reflected in store mirrors. This person with gray hair, armflaps and dewlaps, flat breasts and jutting stomach isn't really you.

And then there are the embarrassing matters you hesitate to discuss even with your doctor, like decreasing sexual potency, especially devastating to men, and slight incontinence, more common in women.

As if this isn't enough, jumbled among these losses are others, much greater in intensity and scope, such as surgical removal of an organ or the development of a long-term illness. Last year you lost your spouse, this year a grandchild. You scan the obituary section of the newspaper to find out who died overnight—and their ages. They include people from your age group—and younger. You wonder when friends will read your obituary and how they will react.

In a weak moment you let people tear huge chunks out of your self-esteem with their deprecating attitude. The salesman calls you "young lady." The nurse speaks down to you as if you're a child. The clerk in the shoe store looks at you pityingly when you struggle up from the low chair as awkwardly as a cow.

What is left to make you feel good about yourself? You're no longer in the work force. Your influence on others is practically nil because of the loss of daily contacts with people. You have few responsibilities. You've lost the roles of leader, worker and helper—and sometimes parent, spouse and friend. In time your children may have to take care of you. Friendships wither because of lack of opportunity to get together.

Opportunities to attend worship services, family reunions and shopping trips slip from you. You make fewer trips to the bank because there isn't reason to go. When the offering is passed, people don't expect you to give as you used to. You feel anger, loneliness, sadness and despair. The backdrop of your feelings is death.

"We start by growing old in other people's eyes, and then slowly we come to share their judgment," writes Malcolm Cowley in *The View from Eighty*.

To live is to change. Change means loss. Each loss, however small, is a separation, a death. And each death demands the hard work of mourning and pushing ahead to new life.

How does one deal with loss?

Some older people feel besieged by the losses in their lives, so much so that they conclude there is no meaning in life if they cannot work or move about freely. "The Preacher" in the biblical book Ecclesiastes wrote about the "days of trouble." He found "no pleasure" in being old (12:1). Life for many older people becomes restrictive, hedged in at every turn by physical, social, economic or psychological limitations. The task for every person, whatever his or her age, is to build a spirituality that sees loss as part of God's pattern for humanity. Loss can be an opportunity for growth. Each loss is a transition into another stage o life, not lesser but different.

At one point in his life, the apostle Paul had lost his freedom through imprisonment, his reputation as an educated influential Pharisee, and his health through persecution. Yet he wrote, "We are hard pressed on every side, but not crushed; perplexed, but not in despair, persecuted, but not abandoned, struck down, but not destroyed. For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body" (2 Corinthians 4:8-11).

The besieged Paul recognized the many losses in his life but also the opportunity to show the "all-surpassing power" of God. His words to the Corinthian church are words for any older person: "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day" (v. 16).

How can losses be exchanged for gains?

Dealing with loss in old age has two aspects: saying good-bye to what has been (or letting go) and saying hello to (or welcoming) what lies ahead. This approach to life must begin before one is "old," for as psychologist Erik Erikson writes, "What comes later is the cumulative product of earlier stages successfully negotiated." In other words, we become what we were or, as we are now, so we will be when we are old, only more so.

As we move through life's stages, we need to let go of the previous stage, no matter how much we enjoyed it, and greet the next one lovingly, for it too has glories. We will never discover the splendors of the new stage if we cling to the previous stage with the tenacity of superglue and carry baggage from it into the next.

To which losses should you say good-bye?

1. Say good-bye to the reality of enjoying complete independence until you die. Some older people are able to

Jean-Claude Lejeune

achieve independent living into their 80s and 90s, continuing to live alone, drive a car and generally function without much assistance. But most aren't able to continue this when they get into their 80s. Accept with thankfulness the privilege of having had absolute independence but also acknowledge that part of God's learning is to be willing to accept help when it is needed.

Anabaptist theology views the church as a body and each member as a servant ready to serve others. Even the older, frail people are members of that body. At one time they were the leaders, supporters and caregivers. Now the time has come for someone to help them. Though accepting help is a kind of submission, it does not mean being a less worthwhile person. There is a time for appropriate independence as well as appropriate dependence.

2. Say good-bye to your dreams for the previous stages of life without feelings of guilt, failure, despondency. You will probably never be rich, never be a best-selling author, never receive the highest bid for your quilt or wood carving at the auction, but you can say, "This is my life. This is the way my life turned out, and that's OK." Erik Erikson calls the mature stage of life the period of "integrity," when you accept your "one and only life cycle" and the givenness of it. This doesn't mean you give up and subside into the woodwork as a non-person. It simply means you accept your life, and in doing so you affirm its meaning for others. Out of this acceptance the older person can maintain control of his or her life.

Say good-bye to bitter memories, grudges, angry episodes. Find forgiveness before God for wrong attitudes through confession. Find forgiveness of those you have hurt by making restitution and seeking reconciliation. Forgive those who have hurt you through unjust dealings and leave judgment to God. Don't carry hard feelings into your latter years.

3. Say good-bye to the need to control adult children, their friends, finances, education, work and attitudes. Instead turn them into friends. You may need them later on as caregivers. Loose them to their own pursuits without passing judgment on them and let them develop in their own way, even if it's not the way you would have chosen for them.

4. Say good-bye to the world of work as you once knew it. You may have been brought up on a work ethic and found great satisfaction in your vocation. You once went to work daily, made appointments, established work schedules, managed a farm or household, managed a small or large company or corporation, championed important causes and projects and ideas. You also held positions in church and community. One older church leader prided himself on being re-elected to positions at church conventions. He couldn't accept that everyone is dispensable. When you are older, you need something different from "former work" to give meaning and direction to your life. Release that former life to the power of its own creating energy and create a new life.

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The path to meaning lies in learning to be rather than to do.

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When to say good-bye? There is no specific age. You will know when—but let it be before you sense younger workers nipping at your heels to chase you out.

To what should you say hello?

If it is important to say good-bye to specific aspects of life as you grow older, it is also important to welcome new opportunities and experiences in thought and action you have never had before. Spiritual growth comes at points of decision. Just as the grace of God in Christ can enter a life at any point of change, so sin can also. Decisions and movement should be made prayerfully but deliberately.

1. Say hello to finding meaning through being rather than doing. The person for whom life is meaningful makes life his or her vocation. Psychotherapist Viktor Frankl (*Man's Search for Meaning*) points out that in the concentration camp during World War II where he was imprisoned, those prisoners soon died who lived

only in past memories and experiences and no longer accepted responsibility for life in the present

These people lived in a difficult situation in which all decisions regarding daily activities, such as eating, clothing, work and socializing were taken from them. They were robbed of their identity and possessions and suffered horrible cruelty to mind and body. Yet those who realized that even in the most difficult of all existences life expected something of them hung on. Life became their vocation—their only vocation. They acknowledged they could choose the attitude with which to face their tenuous and tormented existence.

Some people die physically before their time; others die mentally and spiritually before their time. They outlive the goals they once set for themselves and exist on memories of who "they used to be." Life loses meaning for them. When meaning is under siege, the person, young or old, is tempted to despair.

The path to meaning lies in learning to be rather than to do. Time may streak past, but inner space, especially as one ages, should grow. Old age is the opportunity to explore one's inner world, to develop a stronger relationship with God through meditation and prayer. Many older people may live alone, yet in their solitude have found comfort in reflection and meditation.

Meaning through being comes as we learn to live with the paradoxes, absurdities and mysteries of life that include the sorrow, pain and suffering, the ugliness, brutality, hate, violence and fear. Many things happen in life to make us bitter and cynical, yet we can choose our attitude toward the losses we encounter. We are free to be discouraged, to be despondent, to feel imprisoned. We are also free to accept each moment as a challenge to forgive, to love, to accept God's daily grace.

To think about

1. How can the individual establish a pattern for dealing positively with losses, beginning with youth?
2. Invite an older person who has dealt positively with losses to share his or her experience with a small group.
3. Read and discuss Romans 8:28-39 as it can be applied to victorious living, especially in the later years.
4. How can the church encourage older people to grow in faith and inner strength?

Saying hello to being rather than doing means saying hello to joy, to friendship, companionship, laughter and celebration, and to new experiences. It means being open to God's presence in the people we meet, the flowers by the path, the memory of a past moment of love or of a hearty laugh with a friend.

2. Say hello to freedom from competition in the work world and from wearying schedules. Forget about the alarm clock. Growing older grants the freedom from pressure to acquire things to hang on the wall and display on tables and store on shelves and in closets. It releases one from the pressure to conform to the most recent styles in clothing.

3. Say hello to the opportunity to give back to society the lessons and resources and experience that you have harvested over a lifetime by mentoring younger people. Erikson speaks of this process as generating, or taking responsibility for what one has created in terms of ideas, so that it will generate more. This means having less concern for self at this point in life and more concern for what will happen to the next generation, particularly the children of our country and of Third World countries, and the needs of broader society, not just of our own children. Mentoring has a wide range of possibilities, from tolerating the ideas of a younger generation to affirming and championing them, even if you don't wholly agree with them.

Some people fear old age, thinking that God may not come with them into the new stage of growing older—and then even older. The past has become a comfortable relationship with God. Now they ask, Do I have the promise of God's continuing help and presence when I can no longer drive and must depend on others? Only people older than they are can assure them that faith works when they are alone, perhaps living in a nursing home, on a limited income. As older adults keep acknowledging that God is with them in the transitions of life, they give their listeners courage to let God enter their lives in a new way.

Say hello to the opportunity to give back to society the lessons and resources and experience that you have harvested over a lifetime by mentoring younger people.

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4. Welcome the opportunity to find an even stronger basis for your beliefs. This entails being teachable about biblical truth until death. Some older people are not prepared to meet the enemy in new shapes and sizes. They would rather not face the pain of changing their minds about life in the present. Yet theology must change with life change, with each loss or gain.

The mature adult faces life without fear even though society is changing rapidly, especially in such areas as human sexuality, abortion, pluralism, styles of worship (particularly choice of music), the role of women in church and society, poverty and social justice issues, the work ethic—an all-important cornerstone of many a person's life and considered by many as the best provider of meaning in life.

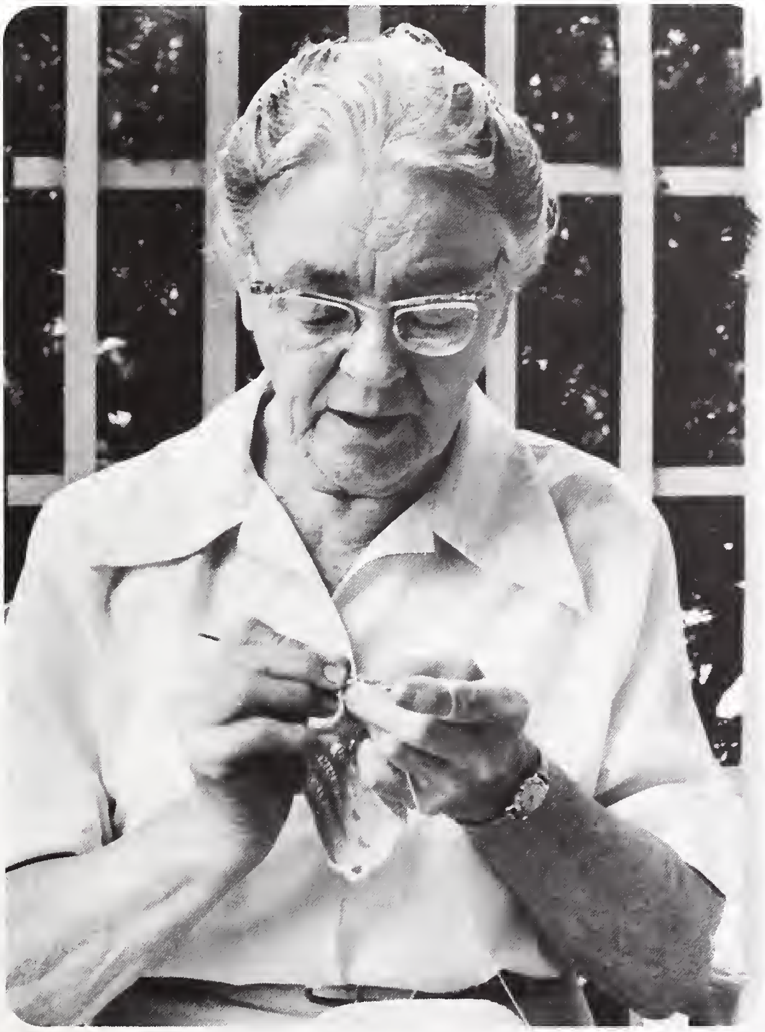
It is never too late to think through our belief system. Elders in years and experience should remain leaders in theological thought. Elton Trueblood in *Your Other Vocation* writes that the study of theology, which is concerned with the knowledge of God, is perhaps the most mature discipline in which men and women can engage.

Katie Funk Wiebe, who lives in Wichita, Kan., is editor of the book Life After 50: A Positive Look at Aging in the Faith Community *(Faith and Life Press, 1993), from which this article was excerpted.*

Woman of spirit

Dorothea Janzen

There you sit
your wheelchair a victor's throne
And you, woman of spirit
once again
defy
This latest of losses
your independence
so sudden
While those around you
succumb to despair
seeing this place as an
invitation to die
You, woman of spirit
announce with elan
"This room is now my
home ...
there are my pictures
on the wall
my books
my violets
I am content here, I like
it.
And did you know
I'm practicing with
blush
so I look pretty?"
Tell me your secret,
woman of strength and
valor
What enables you to
choose life
even in the face of
mountains of grief and
loss
when others around
you choose death?
Is it because you've had a lifetime of practice
living through revolution, hunger and the ravages
of war
fleeing your beloved homeland in Russia
learning to live in a new and confusing world
poverty and insecurity
dashed dreams for those you love
moving, moving, moving?
And then the cruelest blow of all
watching the angel of death take, in the prime of
life,
a beloved
daughter of great
promise
widowhood
the harsh struggles
of a worn-out body.
Tell me your secret,
woman of spirit,
strength and valor
Is it your faith in God
your rock?
You sing
"So Nimm denn
Meine Hande"
That is your secret,
isn't it?
Putting your hands
in God's hand
through all the ups
and downs of life
Allowing God to
lead you
Knowing through
experience that you
are not alone
That God is your
companion
until your journey
ends
eternally.


Marilyn Nolt

Woman of spirit
Woman of strength
Woman of valor
You teach me ...
I too will choose life.

Dorothea Janzen is associate pastor at Bethel College Mennonite Church, North Newton, Kan. She wrote this poem for Mary, her mother-in-law. The photo is not of Mary.

Get out of the boxes of Life

Let's reorient our pattern of education-work-leisure and create a sequence that fits best.

Marie Snider

Traditionally we've begun life with education and ended it with leisure, with a long block of grinding work in the middle. And the system worked relatively well as long as each of the blocks were short. In other words, when we died young.

But now things are different. Education is prolonged, with technical training, college degrees and even graduate degrees.

There's still that long, unrelenting block of demanding, burn-out levels of work in the middle. But the block of leisure at the end—that's where we've seen the most change.

Nevertheless, like lemmings following each other over the cliff only to drown in the ocean, we still blindly "retire" somewhere between ages 60 and 65, only to discover life was never meant to end with 20 to 35 years of nothing to do.

Why should we be sentenced to get all of our training in our teens, at a time when we don't have the life experience to maximize it? And why must we burn out for a grinding 35 years in the middle?

It simply doesn't sit right in a society built on a work ethic.

And, come to think about it, Why should we be sentenced to get all of our training in our teens, at a time when we don't have the life experience to maximize it?

Why must we burn out for a grinding 35 years in the middle?

That's why some of today's best life theorists are coming up with new models for structuring our years.

Some theorists propose doing away with the old pattern of education-work-leisure and replacing it with a new model.

Intersperse the three blocks of life, they say. Many times. Education, work, leisure, work, education, leisure, work, leisure, education, work and so on to the end of life.

It's a radical concept all right, but one that would make life much richer and more meaningful for people of all ages.

Richard Bolles, author of *What Color Is Your Parachute?*, first proposed the concept in the late 1970s in his book *The Three Boxes of Life.*

We are all trapped by the demands of the three boxes and the rigid ordering of them, says Bolles. He proposes changing not only our personal attitudes toward the structuring of life but also our societal model.

More recently Ken Dychtwald, in his best-selling *Age Wave*, has proposed a similar model.

And now there is 84-year-old Matilda Riley of the National Institute on Aging. Riley is described in a recent American Association of Retired Persons *Bulletin* as "a pioneer in the field of social gerontology."

Says Riley, "There shouldn't be a certain age for learning, a certain age for working and a certain age for retiring."

Riley foresees a future when a capable 70-year-old will be able to hold a job, and a burned-out 40-year-old will be able to get a slice of time off to rejuvenate and plan a new career.

Further looking into the future, Riley projects when their turn to "retire" comes, the baby boomers are going to be "in no mood for fading away and making room."

It seems quite likely she's right about the baby boomers. So now would be the perfect time to change the patterns of society for their benefit as well as ours.

Without question, the restructuring is way overdue, but unfortunately societal change is always tortoise slow. In the meantime, those of us this side of 60 will simply have to take charge for ourselves.

Life was never meant to end with 30 years of leisure, so don't let it. Decide whether you prefer to be in the work force or volunteer, then challenge the system. Reject the boxes of life. Work out your own sequence of work, leisure and education. Create a flow that fits you and have fun doing it.

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Marie Snider is a freelance writer and a member of Bethel College Mennonite Church, North Newton, Kan. She writes a syndicated column, "This Side of 60," which currently appears in four states.

Letters

Impressed with Anabaptist faith

I have been very impressed with the pure faith of the Anabaptists. It is simple yet has withstood the figurative and literal fire of the Middle Ages until now. I am trying to understand the principles behind it. This magazine is helpful. Wishing you God's blessing. *Bob Patton, Richmond, Ind.*

The freedom of criminals

I regret that alterations in published letters require space for a short request. Please either use the standard dots (...) or brackets to show omissions or changes of writers' words, check with authors about trimming, or use a bit of the admittedly attractive blank space. Otherwise both grammar and content may be damaged. My recent embarrassments in *The Mennonite* have been mild, but several of us have felt real anguish in the past. Brevity is essential, but so is truth in labeling to avoid accidentally "bearing false witness."

Now about prisons (Jan. 12 issue): It may be politically correct to say that they are "created to dehumanize" or are "monstrous," but the inmates have free medical and even legal service at our expense while we sometimes do without. The freedom of criminals imprisons many ordinary city dwellers behind their own locked doors. A Salvadoran refugee who lived in our house for a year and a half has been in North American jails several times. He finds them to be quite nice. More should be said, but letters have to be shorter than articles and editorials. *Ronald Rich, Bluffton, Ohio*

Are we being duped?

Thanks for J.R. Burkholder's and Ted Koontz's "A Time for Silence, a Time for Action" (Jan. 26 issue). I appreciate their struggle with how to bear a peace witness in situations like Somalia. Regarding several of their points:

This military action "seems to be much more justified" than many others. Are we being duped again? Our government successfully rallied Americans to support an extremely dubious war against Iraq. Compared with that one, this mobilization looks "clean" and noble. Are we being trained to not question our "peaceful" military exercises? And to forget the untold suffering we've just inflicted on Iraq?

This sort of military action may be how the Pentagon justifies its continuing astronomical budget and our military presence abroad. Shall we be silent about this?

Will military action bring peace to Somalia? The United States used Somalia as a pawn in the Cold War, including supporting a brutal dictatorship there. Has alleviating hunger suddenly become its primary concern? How did the conversion happen? Can we trust that our government is now acting for Somalis' interests rather than our own (as in maintaining our military, having a port in that part of Africa, showing military "resolve")?

Even for those of a "just war" persuasion, sticky questions about our involvement in Somalia remain unanswered. For a pacifist church to be silent about an extension of militarism where justice and reconciliation are needed abdicates our witness of Christ and his Way. *Eldon Epp, Ames, Iowa*

Send index

Please send me a 1992 index for *The Mennonite* for our church's library. I especially enjoyed the last issue we received on prayer. *Donna Lehman, Fort Wayne, Ind.*

Love must embrace the enemy

A friend submitted to *The Mennonite* an article that I had written for a local paper. It was rejected because the editor claimed he had better articles. So with great expectation I looked forward to their publication.

Ironically the headline of "Speaking out" screamed at me that we have no word for the tragic situation in Somalia (Jan. 26 issue, p. 10; see Acts 9:15; Isaiah 15-25). The authors advocate silence. In Anabaptist theology such silence signifies approval (Acts 11:18, 15:12; *Hubmaier Schriften*, cf. J.H. Yoder, *Taeufertum und Reformation im Gespraech*).

We are repeating the old mistake of colonialism, where military forces made countries safe for our national interests and national oil companies and for the gospel. We do it to save people in direct opposition to a clear word of Jesus: "For whoever wants to save his life (soul) will lose it, but whoever loses his life for me and the gospel will save it" (Mark 8:35f).

Our acquiescence perverts the gospel and sullies our witness. Anabaptists constantly warn us about such perversions (Galatians 1:7). With our silence we are giving all the warlords of the world the message that disputes can only be settled by superior force and not by the Jesus way.

In the areas of peace, Hubmaier deviated from evangelical Anabaptism in agreement with modern liberation theology. One could kill an evildoer out of love to hinder him from increasing his guilt. Menno Simons rejected such violent acts of love. Because the sinner was purchased by the precious blood of Christ, it would be unmerciful to rob him of the time of repentance by tyrannically sending him to hell.

Hans Denck says, "Children of love should not for the sake of love deny love." That is, love must also embrace the enemy who brings suffering on the poor, afflicted people. *David Janzen, Niagara-on-the-Lake, Ont.*

From our mission workers

One friend just returned to China after finishing a degree at a seminary in the United States. He originally went to the States to study religion as a discipline but became a baptized Christian during his stay. Since his return to China, it has become clear that coming out as a Christian here would cost him his job, his membership in the Communist Party and the support of his family. He has begun to explore the Christian church here and is now waiting and praying for guidance for the next step.

One friend is a sophomore university student. She is showing more than a few signs of serious depression. She has not shared with us the sources of her pain, but her classmates have spoken to us of their concern for her also. *Dennette Alwine and Todd Friesen, Beijing, China*

Speaking out

Let's help foot the development bill

A proposed response to global disparity

Robert J. Suderman

Remember litterbugs? This may show my age me, but I remember rural (and urban) Manitobans throwing glass beer and soft-drink bottles out of car windows, chocolate-bar wrappers cluttering street gutters, orange peels in the middle of the road, poor people walking along ditches collecting glass bottles to earn money. I also remember that the government decided to "clean up" Manitoba: radio, television and newspaper spots about ugly and insensitive litterbugs, "orbit" trash cans every 10 miles on the main highways, fines for the slow learners and education in primary schools. Today Manitoba is as clean as a whistle (well, almost). Living in Latin America, I am reminded of all this because environmental consciousness has not yet been internalized here.

Remember Styrofoam? The tool of liberation—the affordable, practical, throw-away invention of Styrofoam—would end kitchen slavery of women. Church potlucks, MCC annual meetings, congregational coffee times, conference committees, even lowly family reunions found in Styrofoam the solution to allow the participation of women without the need to end male dominance. It provided the means to cleanse the guilty conscience of the "aware" men and to educate those still not "with it."

This all came crashing to the ground with the word "ozone." Suddenly Styrofoam was no longer advisable because it created holes in the ozone layer around the atmosphere, which allowed the rays of the sun to damage the welfare of the human race. In surprisingly little time, everybody responded to this invisible threat. Arguments, debates and dialogue are no longer needed to remove this dreaded plague from family reunion tables, church potlucks and convention coffee breaks. Awareness of a potential global danger has been internalized to a point where people no longer perpetrate this practice.

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite.*

Global cancer: Now for my modest proposal. Let's begin by identifying another global danger, one more important than beer cans in rural Manitoba ditches and more visible than the ozone layer. This danger is the unequal distribution of global wealth. Although our experiences with North American recession, unemployment and price increases may convince us that the global resource distribution gap is narrowing rather than widening, that is not true. The rich are getting richer, and the poor are getting poorer. Yet we continue to plan as though the resource "ozone layer" does not exist. We need to internalize this fact, even though we do not understand all the scientific, economic and technical explanations of our complicity in this global cancer.

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> We continue to plan as if the unequal distribution of global wealth does not exist.

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In the same way that soft-drink bottles on roadsides and Styrofoam cups at church meetings have become obsolete, so our response to this global disease should become automatic, requiring neither further debate nor more study commissions. We need handles—concrete, visible, realistic handles—to address a concrete, visible and real problem.

Here is my modest proposal to put local handles on this global problem. (We could call it the Global Awareness Designation, or GLAD, program.)

Given that

1. construction and expansion in conference and local-church plans are above-budget expense items;
2. millions of dollars have been, are and will be spent in North America on these above-budget costs;
3. these expenses, in practice though not in theory, reduce our giving to the normal budget items;
4. these expenses increase the infrastructure and opportunity gaps between the rich and the poor nations in visible ways;
5. we continue to be committed to simple living so that generous sharing is possible;

I propose:

1. that all building committees at the local-church, conference and institutional levels incorporate a voluntary one percent GLAD in all construction and above-budget expense items;
2. that this budget designation be voluntary *because* it has been internalized, in the same ways that the non-use of Styrofoam and not littering drink cans are voluntary because they have been internalized;
3. that the GLAD be given to Mennonite agencies for their designated budgets in the poor, Two-Thirds World;
4. that the Mennonite agencies give detailed accounts of how this money is used to narrow the infrastructure, program, opportunity and basic needs gaps between the One-Third and Two-Thirds World;
5. that this giving be done joyfully (or, if you will, GLADly), without argument, and that this principle be taught to our children in every family, Sunday school and youth group, and that it become a focus of celebration at all church, conference and institutional meetings;
6. that the implementation of this proposal follow a local groundswell model, similar to the declarations of nuclear-free areas and the creation of dual-conference congregations;
7. that the Mennonite media publish the names of the congregations, conferences, organizations, institutions and individuals that have decided to ally themselves with the groundswell of public opinion.

Responses to this modest proposal are welcome, though implementation is desired.

Robert J. Suderman works for the Commission on Overseas Mission in Bogotá, Colombia.

Voluntary service is for 'anyone and everyone'

Leo and Gladys Harder tell congregations their stories of service.

Carla Reimer

Rob Konrad's parents didn't have a lot of money when they immigrated to Canada from Russia in the 1920s. However, his parents were able to move into their own home shortly after they arrived in Canada, thanks to the support they received from Mennonites.

Rob, who is from Leamington, Ont., hasn't forgotten this gesture of kindness, which gave his family a new start in a foreign land. Just as Mennonites helped his parents more than 70 years ago, he believes Christians today have a responsibility "to help other people out of difficult situations."

Although Rob and Lois, his wife, are both committed to helping people in need, they have often wondered if they would be the "right people" for a voluntary service assignment.

But when the Konrads heard about the volunteer experiences of Leo and Gladys Harder at an October 1992 meeting of the Leamington United Mennonite Church, they realized that service can be for "anyone and everyone."

The church's spiritual nurture committee had invited the Konrads and about 20 other members to attend the presentation. "We tried to identify people who were open to service but who also might have some reservations about the idea," said youth pastor Terry Berg. "We felt it was important for our members to see that volunteers are normal people just like them."

The Harders, a retired couple from Mountain Lake, Minn., traveled to 10 churches in the United States and Canada last fall on behalf of Mennonite Voluntary Service, a program of the Commission on Home Ministries of the General Conference Mennonite Church.

They began their first service assignment in October 1987 in Washington, where they served for 18 months as hosts at the International Guest House, affiliated with the Allegheny Conference of the Mennonite Church.

In April 1990 the Harders started a second voluntary assignment, this time with MVS. In Fort Collins, Colo., Leo and Gladys worked as property and resident managers, providing support to low-income families in long-term housing units.

A time of stretching: *Leo and Gladys Harder receive a plaque from Neighbor to Neighbor for their work in Fort Collins, Colo.*

"A lot of the families came from troubled situations. The program was designed to give them breathing space so they could begin to heal," said Gladys. "It was a time of stretching and growing for us, too."

"When you are in your 60s you have a lot of resources to offer because you have lived a good share of your life," said Gladys. "There are so many needs out there. It was meaningful for us to be able to use our gifts through church programs such as MVS."

Listening to the Harders' stories of service helped "bring everything home" for Lois. "There are so many opportunities in different parts of North America. You don't have to leave the continent to serve," she said. "I saw the way voluntary service can broaden your horizons because you meet new people and encounter new challenges."

Rob and Lois were surprised to learn that MVS can help people find an assignment that suits their time frame as well as their specific skills and interests. The Konrads, who are in their 40s, said they are open to the possibility of a voluntary service assignment when they retire.

"We have been blessed with many good things. By the time we are ready for retirement, we should be able to live on less income," said Rob. "All of us have some kinds of talents. We need to work at identifying them and finding a place to serve."

"It's terribly important for all of us to challenge each other wholeheartedly to serve ... to be able to share our lives with others is an enriching experience," said Gladys.

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> "When you are in your 60s you have a lot of resources to offer because you have lived a good share of your life."
>
> *Gladys Harder*

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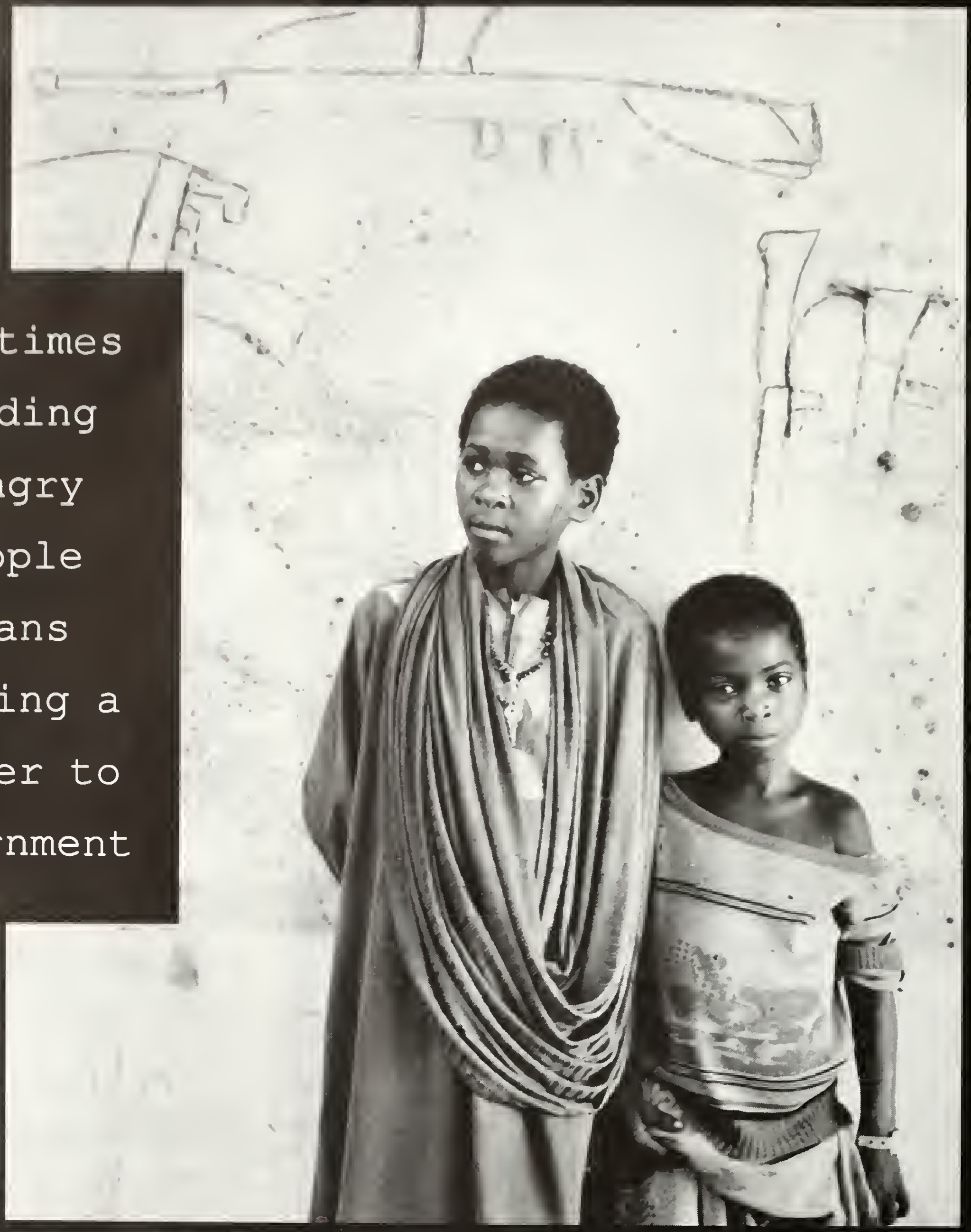
Carla Reimer is news service editor for the General Conference Mennonite Church.

Somali children



Sometimes feeding hungry people means writing a letter to government

In the 1980s the United States supplied military aid worth more than $195 million U.S. to Somalia; some armaments contained Canadian-made components. In 1991 rival Somali clans turned these weapons on each other, creating chaos and starvation.

MCC workers in Washington, D.C., and Ottawa explore connections between peace, hunger and government policies. They promote legislation that will feed the hungry, not arm them, and assist constituents who choose to witness by writing letters to officials.

Mennonite
Central
Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA
17501-0500
(717) 859-1151 (717) 859-3889

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134 Plaza Drive, Winnipeg, MB R3T 5K9
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Canadian conference faces budget amidst restructuring

Winnipeg (CMC)—Elected representatives of the Conference of Mennonites in Canada dealt with program adjustments and budget struggles at the 1993 Council of Boards sessions held here Feb. 4-6. The 75 board and committee members met with 10 leadership people from provincial/regional conferences and six staff members from the General Conference Mennonite Church offices in Newton, Kan.

Budget struggles and staff reappointments dominated board agendas. "Each board made tough decisions to come up with a balanced budget," said Jona Leppky, finance chair, "but with their 1992 giving, churches have said that we must work within the resources we have." Only 90.9 percent of budget askings were received in 1992.

All the boards were affected when the conference revised 1993 askings downward to a more realistic figure and half the cost for the church promotion/fund-raiser position was transferred to the boards.

The General Board conceded that the Pastoral and Seminary Education program would need to work under tighter money restrictions. Native Ministries terminated the half-time position of Neil Funk Unrau in advocacy and awareness-raising. The Committee on Ministerial Leadership will need to cut back staff to half time beginning in summer 1994. Canadian Mennonite Bible College (CMBC) raised tuition and fees. The Congregational Resources Board reduced subsidy to the every home plan.

"CMC doesn't have a deliberate policy on increasing or cutting programs," said Walter Franz, Native Ministries executive secretary. "Who sets long-range priorities?" The CMBC board is requesting that "the General Board undertake a review of program priorities as soon as possible."

Disappointment that funds are not in place to continue with phase four of CMC's building project—a lecture hall and gymnasium for CMBC—led Ron Loeppky, director of church promotion and fund raising, and the General Board to assess the project.

The board affirmed Loeppky for his work and reaffirmed that fund raising for phase four should continue. "Although we still want to focus on congregations as the base for our support," said Loeppky, he is advocating a different approach to reach donors with the help of volunteer teams.

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The churches have said we must work with what we have.

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New structures: Financial issues affected the whole discussion of restructuring the conference. Several questions came up: "Will the new structures really not have budget implications?" asked Elsie Epp. Should we not reduce the size of the boards? asked members of the finance committee.

Work on the new structures since the summer conference included the addition of area conference ministers to the Pastoral Services Council of the

Helmut Harder makes a point at the Council of Boards sessions in Winnipeg.

Margaret Franz

Mennonite Press, Inc., Newton, Kan., received the Award of Excellence from the 13th Annual Heart of America Superb Printing Competition for the design and printing of *With* magazine. Jim Friesen is the designer for *With*, which is a joint publication of the General Conference Mennonite Church and the Mennonite Church.

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Goshen College, Goshen, Ind., received the largest gift in its 98-year history Jan. 30. Harold and Wilma Good willed $28 million to the college, primarily in J.M. Smucker Company stock, a company founded by Wilma's parents. The gift, if placed in endowment, will more than triple the college's current $12 million endowment. During their lifetime the couple gave $2.5 million to build the Harold and Wilma Good Library.

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The *Adult Bible Study Guide* will use the New Revised Standard Version of the Bible instead of the King James Version for one quarter, beginning in March. The purpose of the temporary change is to find out what readers think of the New Revised Standard Version. *ABSG* is published by the General Conference Mennonite Church and the Mennonite Church. Mail your comments to *Adult Bible Study Guide*, Box 347, Newton, KS 67114, or call (316) 283-5100.

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The number of men arrested in Wichita, Kan., for battering women almost doubled during the weekend of the Super Bowl, reported the Wichita YWCA Women's Crisis Center staff. It said cases doubled last year also at Super Bowl time. "People get pumped up, and that feeds the aggressive side of their behavior," said Debby Tucker, executive director of the Texas Council on Family Violence. "And, of course, that's exacerbated by a fair amount of alcohol consumption." (*Wichita Eagle*)

After 20 years as the evangelicals' most visible voice in Ottawa, Jake Epp of Manitoba's Provencher riding (electoral area) is stepping down as a Member of Parliament. Epp was the first Mennonite to be elected to Parliament from his riding and the first Mennonite to be given a cabinet post. (*Christian Week*)

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***Reader's Digest* suggests in its February issue that church members withhold funds from the World Council of Churches, saying the organization cooperated with the Soviet Union during the Cold War. WCC General Secretary Konrad Raiser said the article offers an "extremely distorted and one-sidedly negative" view of the organization. (*National Catholic Reporter*)**

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The ratio of abortions to live births among U.S. women dropped to its lowest level since the late 1970s, according to the Federal Centers for Disease Control and Prevention. Its latest report covers figures for 1990, when there were 344 abortions per 1,000 live births. In all, 1.4 million legal abortions were performed in the United States in 1990, an increase of 2.4 percent over 1989. However, the report added, "because the number of live births increased by 3.4 percent, the national abortion ratio declined." (*Gospel Herald*)

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Reverend Jesse Jackson said he was detained by soldiers and thought he might be shot during a visit to Haiti in January. He reported being detained and interrogated by soldiers in the city of Leogane, 20 miles west of Haiti's capital, Port-au-Prince. Jackson also said that Haiti's military chief, Lt. Gen. Raoul Cedras, indicated he would accept democracy and the return of President Jean-Bertrand Aristide, who was ousted in a September 1991 coup. (*Wichita Eagle*)

Leadership Commission, and creation of three committees (not tasks) under the Ministries Commission—Native Ministries, International Ministries, Outreach/Church Planting.

Communication: Less than half of CMC homes regularly receive information about the conference through either the CMC insert in the *Mennonite Reporter* or through *Der Bote*, reported a task force on communications.

"That's a problem," agreed both board members and the moderators/secretaries of area conferences, "especially in western Canada, where fewer subscribe to either paper."

The first step in finding a solution to this problem was to talk with area conference leaders. That discussion produced ideas that had been "floated" earlier.

The range of suggestions included these: "CMC definitely needs its own paper to establish a countrywide identity with area input and to provide a place for dialogue." "Send the insert in bulk to churches where few receive the *Mennonite Reporter*." "Change the insert to tabloid format so it can either be inserted in the *Reporter* or be free-standing."

Boards: In board meetings, the Congregational Resources Board reported that new staff person Tym Elias has prepared material for congregations dealing with issues of abuse. CRB will establish a volunteer position to help process peace and social concerns.

Native Ministries reported that some workers have turned back part of their salaries to avoid further staff cuts. Selkirk Christian Fellowship is disbanding; its assets will be given to Native Ministries for future ministry in the area. The Native Ministries 1993 annual fall conference will include people from the Mennonite Indian Leaders Council (General Conference) and United Native Ministries (Mennonite Church).

CMBC worked through statements on grievance and sabbatical leave in their sessions. The Committee on Ministerial Leadership continued planning the Ministers' Conference for July 7 in Winnipeg and worked on the ethics document for the 1993 annual sessions.

Canadian Women in Mission reworked the CWM constitution and policy manual, and the Nominating Committee worked at filling 15 vacancies. *Margaret Franz*

Committee on integration prepares March report to churches

Winnipeg—The Mennonite Church/General Conference Mennonite Church Integration Exploration Committee finalized plans to send an information packet and video to congregations and met with Canadian church leaders here Feb. 6-8.

The IEC meets twice each year at different locations to hear from various Mennonite leaders. This latest meeting came on the heels of the Council of Boards of the Conference of Mennonites in Canada, a GC entity. Moderators and secretaries from area conferences in Canada, including the Northwest Conference of the Mennonite Church, joined CMC board members on Feb. 6 to talk with IEC members.

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"Which agencies are willing to die?"

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Representatives from each area conference shared what integration means for their area.

A prevalent theme was that people want any new structure to be more efficient than the current structures.

IEC co-chair Nelson Scheifele, Waterloo, Ont., asked, "How do you measure efficiency or helpfulness?"

In the ensuing dialogue, various perspectives and questions emerged. David Neufeld from Saskatchewan pointed out the importance of forming a Mennonite conference within a national identity. For example, he said, "the free-trade agreement needs to be addressed by Christians in Canada."

Merlin Stauffer from Alberta asked, "Where is the impetus for integration?"

Others expressed concern for different constituents. Fred Martin from Ontario said that while younger people see the differences between MCs and GCs as artificial, older, rural people may feel lost. Ruth Klassen from Ontario said that the women's groups of the two denominations need to be taken into account. Fred Unruh, Winnipeg, asked, "Who will be

Gordon Houser

More efficient: *The 10-member Integration Exploration Committee meets with Canadian representatives.*

empowered by integration?" He hopes local congregations, not just large structures, will be.

Bernie Wiebe, Winnipeg, was concerned about waning zeal for overseas mission and too much emphasis on local needs. Integration should help us do mission, he said.

Henry Poettcker, Winnipeg, said that the prior question is, What is the task of the church? Will getting bigger help the church do its task? "Which agencies are willing to die?"

Peter Dyck, Winnipeg, did not like the name "United" Mennonite Church. IEC member Helmut Harder emphasized that the committee intentionally used a temporary name that would not be considered for a new structure. The information packet that goes to congregations in March will invite people to submit possible names for a new denomination.

Tim Burkholder from the Northwest Conference said that members of that conference work with Mennonite Brethren and Evangelical Mennonite Church members. "How does this affect them?"

Recognizing the importance of congregations and area conferences discussing integration before the IEC brings a recommendation to delegates at a joint MC/GC assembly in 1995 in Wichita, Kan., the committee looked at ways to involve conferences between now and 1995. It hopes to get feedback from congregations by Nov. 30, then have area conferences process that feedback. The committee will also invite feedback from associate groups: Native American, African-American, Hispanic, Chinese, women's and men's groups.

As the committee looks at tentative models for integration, one key is formation of a U.S. structure. A Canadian structure is on the way toward integration, and Canadians are used to working on issues within the Canadian context.

U.S. Mennonites, however, are not used to considering their national context. "The U.S. doesn't own its uniqueness," said Florence Driedger, Regina, Sask. James Lapp, general secretary of the Mennonite Church, added, "The U.S. tends to see more commonality than there is."

For the next meeting, Lapp, Alice Roth of Elkhart, Ind., and Ruth Naylor of Bluffton, Ohio, are to look at the U.S. context and report how such a structure might work. The committee said it is difficult to plan binational meetings without knowing what a U.S. structure will look like.

Other issues the IEC will consider at its next meeting are these:

- What shape will the final report take?
- Will the General Board of a new structure include representatives from the program entities, as in the GC, or only from the area conferences, as in the MC?
- How will funding be handled?
- When to meet after 1995, if integration is approved?
- What are the legal ramifications of creating a new denomination?

The meeting ended with prayer.
Gordon Houser

GCMC misses '92 budget goals

Newton, Kan. (GCMC)—The General Conference Mennonite Church (GC) fell short of its budget goals for the 1992 fiscal year, which ended Jan. 31, reported Ted Stuckey, GC conference business manager and treasurer.

Giving to the conference was $621,461 below the income goal of $5.3 million and $467,026 below the expenditure goal of $5.1 million. However, actual spending for the year was only $62,510 above receipts, which totaled approximately $4.7 million.

Compared to 1991 giving, the

Interested in helping plan and host the 1994 Women in Ministry Conference? The conference, open to all women involved with lay or pastoral ministry, first met in 1976. For more information or to volunteer, contact Susan Jantzen, Women in Mission, Box 347, Newton, KS 67114, (316) 283-5100.

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Three United Methodist groups have asked to move the church's 1996 General Conference from Colorado because of that state's controversial "anti-gay" constitutional amendment passed last fall. The amendment forbids cities from passing anti-bias laws to protect homosexual people. (*Mennonite Weekly Review*)

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Canada and Germany have agreed to extend German military training in Canada for another 10 years. German soldiers began training at CFB Shilo in Manitoba in 1974, and 5,500 German soldiers now train there annually. German flight training at CFB Goose Bay in Labrador began in 1980 and trains 500 aircrew annually. Germany pays $30 million for flight training and $17 million for army training annually. (*Mennonite Brethren Herald*)

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The Herbert (Sask.) Mennonite Church took action to withdraw its membership from the General Conference Mennonite Church Sept. 27, 1992. The General Conference was informed about the decision at the end of December 1992. The church has also withdrawn its membership from the Conference of Mennonites of Saskatchewan and the Conference of Mennonites in Canada. The decision was carried by a "large majority" and was made "after about eight years of discussion, prayer and soul-searching," said a letter from the Herbert Mennonite Church Council. It said the church plans "to maintain a Mennonite identity."

The International Mennonite Church of Singapore celebrated its first public meeting Sept 6, 1992. Approximately 60 people came, and since September the congregation has gathered regularly for Sunday morning worship. A church-planting team will soon join the congregation to help establish the church. The church is an outreach of the Indonesia Mennonite Church, Muria Synod.

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An Introduction to Mennonite History by Associated Mennonite Biblical Seminaries professor C.J. Dyck has been translated into Portuguese. It is being published by the Evangelical Mennonite Association of Brazil. "Those of German background have pretty well completed the shift to Portuguese," Dyck said. "Their mission work has also brought a number of native Portuguese speakers into the church." Plans are to ship copies to churches in Angola and Portugal. The book has been translated into Spanish by Honduran Mennonites, and a Chinese edition is in progress.

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A new Quaker meeting has organized using personal computers and APC electronic networks. Quaker Electronic Project first met on hard disk in February 1989. Based on PeaceNet, QEP can be shared by Friends in the United States, Canada, Europe, Australia, Sweden, New Zealand and Central and South America and through GlasNet and AdriaNet in the Soviet Union and Slovenia. QEP is an ongoing yearly meeting that Friends around the world can join any time. For more information contact Inter-Global Communications at 18 DeBoom St., San Francisco, CA 94107, (415) 442-0220. (*Friends Journal*)

conference received $291,896 less in 1992. In other words, 1992 receipts brought only 88.3 percent of the income goal and 90.9 percent of the expenditure goal, while 1991 receipts amounted to 96.8 percent of both the income and expenditure goals.

At least 50 percent of the decline in income can be attributed to the drop in value of the Canadian dollar, said Stuckey. He noted that the amount given by Canadians actually increased in 1992.

"The financial picture looks even worse when you consider the fact that our overall income has dropped 12 percent over the last four years," said Stuckey.

He said the troubling economy in Canada and the United States as well as the trend toward spending more on local needs may be some of the reasons why church members are giving less to the General Conference. Severe budget cuts are expected for the 1993 and 1994 fiscal budgets.

Higher Education Council studies church-school ties

Newton, Kan. (GCMC)—Members of the Higher Education Council of the General Conference Mennonite Church (GC) struggled with how they could strengthen the ties between GC colleges and churches at their Jan. 28-30 meeting in Chicago.

"We are becoming so acculturated that we are losing our people," said Elmer Neufeld, president of Bluffton (Ohio) College.

"There is a long-term trend that churches are letting the colleges slip out of their hands," agreed James Schrag, member at large and pastor at Oak Grove Mennonite Church, Smithville, Ohio.

John Zehr, president of Bethel College, North Newton, Kan., wondered if this may be "a result of the success of our Mennonite colleges. ... Our alumni want more status than a Mennonite college for their kids."

Council members recognized that part of the problem is the lack of church leaders who are able to address this issue. "There is a crisis in leadership. The older leaders are moving out of the scene, and there are not many replacements," said Schrag.

Ed Diller, Cincinnati, chair of the Bluffton College board, thought that the council should take the initiative "to create a dynamic that will develop better leaders.

"There is a groundedness and a rootedness in the congregation. ... It is a solid foundation, despite its rocky existence," he said.

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"Churches are letting the colleges slip out of their hands."

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Council members discussed numerous ideas for improving the church-college relationship. One was a proposal from Robert Kreider, professor emeritus at Bethel College and past president of Bluffton College, which suggested that the colleges develop a program to share faculty resources. Another involved finding speakers who could address the need for church leaders in the congregational setting.

They also debated their role in light of the possible integration of the General Conference and the Mennonite Church (MC). "The biggest factor is the general agreement that we cannot expect a monolithic structure for the foreseeable future," said Neufeld.

"Part of the agenda for the merger will be what we are to do with all these entities? Who will decide what goes and what stays?" asked Diller.

All agreed that there should be a separate council to deal with theological institutions. Therefore, they accepted a proposal from Marlin Miller, president of Associated Mennonite Biblical Seminaries, Elkhart, Ind., which stated that AMBS would not be a member of the Higher Education Council.

GC Canadians attending the meeting were not sure where their institutions would belong. "CMBC [Canadian Mennonite Bible College, Winnipeg] agenda is sometimes closer to AMBS agenda than the liberal arts college agenda. Is there enough overlap to warrant CMBC's participation in the Higher Education Council?" asked John Neufeld, CMBC president.

The council, which was formed in 1989, will try to address these structural questions when it meets with GC Canadian education leaders and MC Mennonite Board of Education representatives in June. Canadian colleges also plan to discuss this issue at a May meeting with the Conference of Mennonites in Canada.

Near the end of the meeting, Rodney Sawatsky, president of Conrad Grebel College, Waterloo, Ont., stressed the need to look at the broader questions. "How can we decide what a Mennonite college is if we don't even know what it means to be Mennonite?" he asked. *Carla Reimer*

Political unrest mires mission workers in Zaire

Newton, Kan. (GCMC)—Africa Inter-Mennonite Mission workers have decided to stay in Zaire despite the U.S. ambassador's request that all Americans evacuate the country.

All eight AIMM workers who live in Kinshasa, Zaire's capital, returned to their homes Feb. 9. The workers had been relocated to U.S. Embassy housing Feb. 5 following rioting in the city.

The American ambassador requested relocation to the embassy, said AIMM executive secretary Earl Roth, as the ambassador feared more violence following fighting among government factions that resulted in the deaths of at least 80 people, including France's ambassador. Some estimates put the death toll at over 1,000.

"The Belgians experienced quite a bit of looting ... and for the most part they are gone. The French are gone. What expatriates are thinking is that the next possible target will be Americans," said Erwin Rempel, executive secretary for the Commission on Overseas Mission.

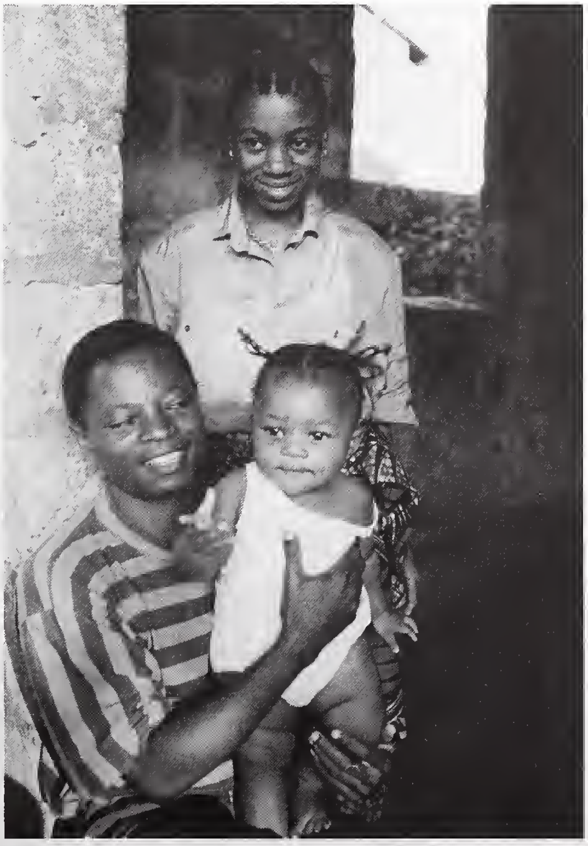
In a Feb. 16 phone call to AIMM in Elkhart, Ind., workers in Kinshasa said they are concerned about their safety, but committed to continuing on in Zaire. They also said they were evaluating the situation every 12 hours.

The violence erupted on Jan. 28 when soldiers went on a rampage after President Mobutu Sese Seko paid them with new currency that some considered worthless. Since then, forces loyal to Mobutu and troops supporting Prime Minister Entienne Tshisekedi have fought.

The Zairian army first led riots against Mobutu in September 1991, which led to over 250 deaths. At that time the United States, Belgium and France put pressure on Mobutu to set up a transitional government and hold popular elections. AIMM had evacuated the majority of its workers in fall 1991; most returned to their assignments about six months later.

"The move toward a change in government is irreversible," Roth said. He said Arnold Harder, Kinshasa, indicated by phone on Feb. 2 that AIMM workers there were feeling "much less panic" about the recent rioting compared with the fall 1991 riots.

The General Conference Mennonite Church works in Zaire with AIMM. Gladys and Peter Buller and Arnold and Grace Harder and their two children, Matthew and Marcella, are the GCMC workers in Kinshasa. The Bullers attend Silverwood Mennonite Church, Goshen, Ind. The Harders are members of First Mennonite Church, Mountain Lake, Minn.


John Leckie (MCC)

Caught in the middle: *Zairian families like this one are stuck in limbo, not knowing what the future holds.*

The Anabaptists Network in the United Kingdom has issued the inaugural issue of a thrice-yearly journal, *Anabaptism Today*. Edited by Stuart Murray and Nelson Kraybill, the publication encourages contact between those for whom Anabaptism is a source of inspiration and provides resources for radical Christian discipleship. Contact 10 Petworth Close, Surrey GU16 5XS England.

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Mennonite Theo Neufeld was initially denied a license as a notary public in Asunción, Paraguay, when he requested to affirm instead of giving the oath at the swearing-in ceremony. He argued that the new constitution promises freedom of conscience; since this was the first such case, there was no precedent. His request was later granted.

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Only 12 of 90 denominations in the United States average more than $1,000 in annual contributions per member, according to the *1992 Yearbook of American and Canadian Churches*. Four of the 12 are Mennonite. In Canada, 16 of the 30 listed received over $1,000, three of them Mennonite. Average per-member giving for all 90 churches in the United States was $500.01, compared with $696.68 in Canada. (*Mennonite Brethren Herald*)

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Paraguay missionaries Gerhard Hein and Dietrich Lepp have met their goal of translating the Bible into the native languages of Chulupi and Lengua by the end of 1992. At a recognition dinner the two described some difficulties they experienced. Lepp recalled being accused of teaching that Christians don't have to repay money, because in the Lengua language "debt" necessarily refers to money. Hein noticed one letter in his translation of Matthew 19:26 that made the verse read, "For mortals this is impossible, and with God it is also impossible." He corrected the error.

Henry and Tina Dirks, long-term GCMC missionaries to Zaire, were in Virgil, Ont., when the violence broke out. They have delayed their return to Kinshasa because of the violence, but they have definite plans to return to Zaire. "Things have gone so far that something has to happen," Tina said.

All Mennonite Central Committee workers in Zaire are fine, reported Chris Bowers, MCC administrative assistant, in a Feb. 3 telephone call from Kinshasa.

Bowers said that Kinshasa is slowly returning to normal but added that no solutions have been reached. Continuing instability caused food prices to shoot up more than 5,000 percent last year. About 90 percent of Zairians are Christian, more than 100,000 of them Mennonites.

"God works miracles. We do not know what plans God has in store for us, but God will not abandon us in misery," said one Mennonite pastor.
Carla Reimer, with reports from MCC

Way home opens for Cambodians

Phnom Penh, Cambodia (MCC)—Cambodian refugees are returning to Cambodia in the largest United Nations repatriation operation ever. Over the past 13 years some 370,000 Cambodians fled their country's civil war and ended up in camps on the Thai border. Now, under terms of an October 1991 peace plan, they have a chance to go home.

By the end of 1992 about 200,000 refugees had returned. The United Nations hopes to return all refugees by early this year so that they can register to vote in national elections scheduled for May.

Some families are returning to areas where Mennonite Central Committee has irrigation, health and forestry projects; MCC workers will informally monitor their reintegration progress.

The returnees face many difficulties—a shortage of de-mined land, uncertain land-tenure laws, few jobs and inadequate health facilities. More than half are between the ages of 15 and 30; many have never lived in Cambodia or farmed for a living.

In addition to repatriating refugees and overseeing national elections, the peace plan calls for the United Nations to demobilize rival armies. This has been a formidable task. The Khmer Rouge, the group that governed Cambodia between 1975 and 1979, refuses to allow U.N. access to some areas and continues its military and political opposition to the current government.

Ann Martin (MCC)

Homeward bound: *Refugee children wait on the back of a truck on the outskirts of Phnom Penh, Cambodia's capital. They are about to begin the last leg of a week-long journey to a resettlement area.*

Relief efforts are under way in Indonesia, where a December 1992 earthquake killed 2,430 people and destroyed more than 58,000 homes. The Indonesian Communion of Churches is coordinating reconstruction projects; Mennonite Central Committee assists their efforts.

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Mennonite Conciliation Services will hold its ninth annual summer Mediation Institute July 12-16 in Akron, Pa. The institute offers mediation training rooted in Christian peacemaking. Participants can receive one unit of college or seminary credit from Eastern Mennonite College and Seminary, Harrisonburg, Va., for the course. Contact Diane Gehman, MCS, Box 500, Akron, PA 17501-0500, (717) 859-3889.

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President Clinton's daughter Chelsea will attend a Quaker school this fall. Sidwell Friends School was founded by the Society of Friends in 1883 and remains firmly fixed in Quaker principles and commitment to ideals of peace, justice, equality and community service, according to Religious News Service. The Clintons' choice to send their daughter to a private school stirred some controversy; public school officials had hoped she would attend a public school. (*Mennonite Weekly Review*)

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The Muria Synod of the Indonesia Mennonite Church's mission board has found a plan it hopes will allow it to continue expanding its budget for outreach despite its current $20,000 (U.S.) deficit. Business people in the church have set up four businesses that will turn 10 percent of profit over to the church. The businesses include a printing shop and publishing house, established May 1990; a design studio specializing in greeting cards, established November 1992; a language school, established April 1992, and a trading and export company, established April 1992.

MCC—Mennonite Central Committee

WORKERS

Bernie Baergen and **Celia Enns**, Home Street Church, Winnipeg, began a two-year MCC assignment in September 1992 in Hindman, Ky., as adult education tutors.

Susanne Baergen, Trinity Church, Calgary, Alta., began a three-year MCC term in December 1992 as co-director of Self-Help Crafts in Calgary.

Lorin Beidler, Akron (Pa.) Church, began a three-year MCC term in February in Akron as an audiovisual assistant in Information Services.

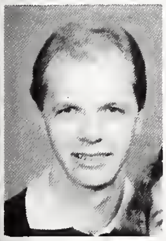
Shelly Braun, Osler (Sask.) Church, began a two-year MCC assignment in November in Akron as a receptionist/secretary.

Tong P. Chitchalerntham was installed as pastor at Lao Christian Church, Mountain Lake, Minn., in August 1992.

Richard Early, pastor at Zion Church, Souderton, Pa., has resigned to become pastor at Zion Church, Harrisonburg, Va., effective Aug. 1.

Bertha and **Ed Enns**, South Calgary (Alta.) Inter-Mennonite Fellowship, began a four-year MCC term in Recife, Brazil, as country representatives.

Amy Hofer, Hutterthal Church, Freeman, S.D., began a two-year MCC


B. Baergen

C. Enns

S. Baergen

Braun

Saskatchewan is the largest producer of uranium in the western world, says Phil Penna, Mennonite Central Committee volunteer with Saskatchewan's Inter-Church Task Force on Uranium. He says much of the uranium mined there still ends up in military hands in the form of depleted uranium from power plants, called tritium, used to make armor-piercing shells. Native people in Canada and the United States report a high incidence of cancer, illness and birth defects after uranium refineries are built near their communities, Penna says. "God may have given us uranium for a reason, but maybe we aren't technologically or spiritually advanced enough to know how to deal with it."

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1993 Evangelism Training Events

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The United States is becoming more and more ethnically diverse. While non-Hispanic whites make up 75 percent of today's U.S. population, by 2050 that number will fall to 53 percent, according to Census Bureau projections. The bureau predicts non-white population to triple from births and immigration by 2050. Non-Anglo Americans already make up 43 percent of California's population; the Los Angeles Unified School District includes students who speak 80 different languages.

• • •

Attacks by extremist Muslims against Christian churches are threatening to spread in Indonesia. In late 1992 there were several confrontations between Muslim and Christian students. In mid-November in Pasuran, East Java, a mob burned three Pentecostal meeting places. One of those churches had produced a document asserting the superiority of Christianity; a spokesperson for the Communion of Churches in Indonesia said some Christian groups have been insensitive. Hindu, Buddhist, Christian and Islamic leaders are meeting to find ways to stop the violence.

• • •

Opinions in the United States about homosexuality have barely changed in the past decade. Responding to a 1982 Gallup poll asking whether people thought homosexuality should be considered an acceptable alternative lifestyle, 34 percent of respondents said yes, 51 percent said no. Today the percentages are 38 percent and 57 percent. When asked whether homosexual relationships between consenting adults should be legal, in 1982, 45 percent said yes, 39 percent no. Today 48 percent say yes and 44 percent no. The only question to register significant change was whether homosexual people should have equal rights in terms of job opportunities. Yes responses rose 15 percent from 59 percent to 74 percent, and no responses dropped from 28 percent to 18 percent.

assignment in Winnipeg in February as a youth counselor at a youth drop-in recreational center.

Ruth Isaac was installed Nov. 29, 1992, as associate pastor at First Church, Saskatoon, Sask.

Frank and **Holly Keller**, Bethel College Church, North Newton, Kan., began work at the General Conference Mennonite Church offices in Newton, Kan., Jan. 12. The Kellers are volunteering part time and working for part-time compensation. Frank assists with fund raising, while Holly works as a receptionist and secretary for the planned giving office. They most recently served in Egypt with Mennonite Central Committee.

Ramon Paiz is temporarily replacing Israel Hernandez as lay pastoral leader at Calvary Church, Mathis, Texas.

Steven Poole, Mapleview Church, Wellesley, Ont., began a one-year MCC assignment in August working in shipping and receiving with Self-Help Crafts in New Hamburg, Ont.

Ronald G. Sawatsky, Toronto United Mennonite Church, was appointed vice president of administration at Conrad Grebel College, Waterloo, Ont.

—compiled by Larry Penner

Hofer

F. Keller

H. Keller

Poole

HONOR DR. KING
END APARTHEID

Terry Rempel

Sing out: *Kate Yoder of the Markham, Ill., Mennonite Voluntary Service unit and other volunteers joined 200 people for a noon-hour Sing Out Against Apartheid in downtown Chicago Jan. 18. Nearly 200 people gathered to sing South African and American freedom songs at the South African Consulate on Martin Luther King Jr.'s birthday. The sing out honored King's work for freedom and called for an end to the apartheid system in South Africa.*

Flatrock Mennonite Church, B.C. Peace Region, seeks **mature pastor**. Small rural congregation, average attendance 35-plus. Family oriented, opportunity for children's ministry. Pastor's salary to be supplemented by other source of income.

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Bethel College is seeking a person to fill the **head men's basketball coach** position. Responsibilities include all phases of competitive NAIA basketball program, including budgets, promotion, recruiting, conducting the program in compliance with NAIA and with KCAC regulations, and a concern for academic welfare of student athletes. Other duties could include teaching in the health, physical education department. Qualifications required include a master's degree, a commitment to higher education, a Christian liberal arts philosophy, competitive coaching experience at the collegiate level is preferred, and an ability to establish rapport and effective working relationships with players, administrators, college faculty and staff, alumni and general public. The starting date will be as soon as possible.

Submit a letter of application, vita and three letters of reference to **Diane Flickner, Director of Athletics, Bethel College, 300 E. 27th, North Newton, KS 67117.**

Faculty position in music: Doctorate preferred, master's degree required, experience with college-level vocal students desirable. Private voice instruction and teaching in areas of music theory and appreciation. Part-time, beginning fall 1993.

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Assistant to Washington Study-Service Year Director: WSSY is an EMC off-campus program in Washington, D.C. Bachelor's degree and experience in urban living required. Skills in interpersonal relations, student advising and building maintenance also necessary. Half time for 11 months, beginning August 1993. Application deadline is April 15, 1993.

Minorities are encouraged to apply. Send resumé to **Orval J. Gingerich, Acting Dean, Eastern Mennonite College, Harrisonburg, VA 22801.**

Emmanuel Mennonite Church of Winkler, Man., is looking for a person (or persons) to fill a full-time-equivalent **assistant pastor position.** Preferred starting time Aug. 1, 1993. Duties to include youth work, pastoral care and worship involvements.

Please send resumé to: **Pastoral Search Committee, Emmanuel Mennonite Church, 960 Pembina Ave., Winkler, MB R6W 1X4.**

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Please send resumé to **Robert W. Miller, Administrator, Frederick Mennonite Community, Box 498, Frederick, PA 19435-0498, or fax (251) 754-6475.**

Freeman Academy invites applications for a full-time position of **assistant administrator,** combined with teaching Bible, counseling or other assignments. Freeman Academy, a member of the Mennonite Secondary Education Council, is a Christian middle school and high school for grades 5-12. Starting date Aug. 1, 1993. Position open until filled.

To apply or receive more information contact **Leroy Saner, Principal, Freeman Academy, Box 1000, Freeman, SD 57029, (605) 925-4237.**

Canadian Mennonite Bible College invites applications for the position of **admissions counselor.** Responsibilities include recruitment, admission counseling and public relations. The applicants are expected to have skills in the areas of organizing, initiating, communicating and public relations. The position becomes available on July 1, 1993. Applications should be submitted by March 15, 1993.

Contact **John H. Neufeld, President, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.**

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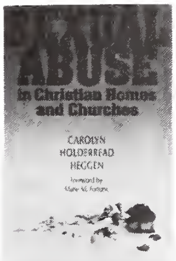

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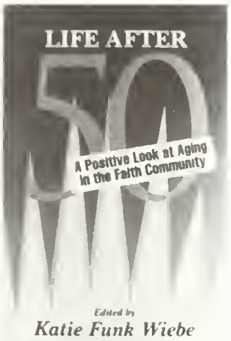
BOOKS

Boldly old

Life After 50: A Positive Look at Aging in the Faith Community *edited by Katie Funk Wiebe (Faith and Life Press, 1993, 171 pages)*

Reviewed by Martha F. Graber, North Newton, Kan.



Older and younger people's personal understandings of aging and the challenges and blessings of this third of the life span are addressed in this book, an outgrowth of two "Aging in the Faith Community" conferences held in June 1992.

The two conferences met at Goshen (Ind.) College and Messiah College, Grantham, Pa. (Two others had been planned for Kansas and California.) They addressed five goals:

- to help congregations enlarge their vision of aging in view of longer life spans,
- to empower congregations,
- to offer spiritual resources for meaningful living,
- to address ethical choices in the context of the faith community,
- to inform congregations and older people in order to increase the possibilities and delights of the aging journey.

This book helps supply the need for study materials for the congregation. It provides a resource for the faith community to raise awareness and improve its knowledge about aging and to better fulfill its role in relationships involving older people.

The first section of the book, "The Foundation," provides basic information about growing older and enhances the image of older people as unique individuals. It considers some principles from the Bible along with the demographic, social and political realities of our times.

The several writers in the second section, called "The Challenge," help readers in the faith community plan for meaningful life and service in retirement, to look at the challenges of losses and gains, of achieving meaning, maintaining hope, discovering God's purpose and continuing to serve through doing and being throughout life.

Concerns discussed involve the loss of identity upon retirement, issues affecting women and singles, the realities of ethical choices and of death. The writers present the call to the caring community and to the church to find their roles in relationships with the growing numbers of older adults.

The final section, "Grace," looks at God's grace in helping older people to endure, to trust in God's daily providence and to maintain confidence and inner peace as they live with hope in faithful "being" when "doing" is no longer their main focus in life.

The writers keep the approach informal and readable to appeal to an audience of all ages. They recognize we are all growing older and have been from the day we were born. At the end of each chapter they involve readers with issues to think and talk about. The informal format, the perspectives of the 10 writers, the topics to think and talk about, the selected resources and the editor's introductions to the sections and chapters all enhance this book as a significant resource for church libraries, for individuals and for study groups concerned about aging within the church community.

Alarming Christians

Laws of Heaven: Catholic Activists Today *by Michael Gallagher (Ticknor & Fields, 1992, 322 pages)*

Reviewed by David Orr, Bedford Heights, Ohio

Mennonites and their institutions will be challenged and inspired by *Laws of Heaven*. It offers provocative glimpses of the lives and pilgrimages of 12 men and women who seek to follow Jesus' way, even when it puts them into conflict with their church and their government.

Some would prefer to designate Philip Berrigan, Liz McAlister, Archbishop Raymond Hunthausen and the others Gallagher profiles as living saints. They could then be dismissed as different from the rest of us and therefore irrelevant.

What fascinates Gallagher and challenges the reader, however, is that

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they are, in most respects, quite ordinary. They live in our world. They read the same Bible we do. They face all of the mundane obligations of life.

Yet these 12 activists are willing to follow Christ in ways that alarm most Christians. They refuse to accept any "sensible" limits. They see loss of power, position, freedom, even life as normal and reasonable parts of discipleship.

Had *Laws of Heaven* been written 400 years ago, Conrad Grebel, George Blaurock, Michael Sattler and other Anabaptists would have had prominent places in the table of contents. Their lives, like those profiled by Gallagher, urge us to ask ourselves if modern Mennonites are still radical disciples of Jesus or if we have settled back into a more acceptable and comfortable liberalism.

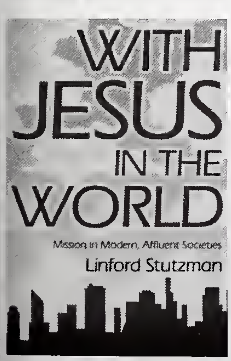
Like the first Anabaptists, the radicals Gallagher describes stand in stark contrast to the staid institutional faith of the Roman Catholic Church. *Laws of Heaven* offers an occasion for Mennonites to consider whether their present-day institutions foster deep obedience to Jesus' call or serve to maintain society's status quo.

Incarnational mission

With Jesus in the World: Mission in Modern, Affluent Societies *by Linford Stutzman (Herald Press, 1992, 142 pages)*

Reviewed by Gary E. Martin, Elkhart, Ind.

Stutzman confronts a mission issue the church has tended to avoid. He argues that the social location of the missionary and congregation is a significant factor in mission effectiveness.



Affluent cultures have two minority groups at either end of the social spectrum: the marginalized (powerless) and the establishment (powerful). The majority fall between these two and are divided according to which minority voice they hear.

Stutzman supports his thesis by examining the mission efforts of Jesus, the early church and 16th-century Anabaptism. All three are examples of an incarnational approach to mission. He argues that mission is most effective in terms of Kingdom goals when the missionary is located within the majority group that identifies with the powerless.

Many in the majority will respond because they are longing for change along with the marginalized. He suggests that one reason for the church's limited success in impacting today's affluent society is its tendency to listen to and identify with the establishment.

The book grows out of the author's mission experience in Germany and Australia, and his study of Mennonite mission efforts in Dublin, Tokyo, Hong Kong and London. Since it deals with an approach to mission, it is best read before a church planter begins an assignment or before a congregation plans a new mission effort. Missionaries and church planters will grasp its implications more readily since they often have choices to make. Study questions at the end will help an established congregation understand an incarnational approach. More congregational examples of applying this approach would have been helpful. Readers looking for practical "how to" ideas for mission will be disappointed.

The message of this book needs to be communicated widely. While the author indicates that his thesis also applies to North America, the fact that his experience and research is not North American may lead some readers to conclude that this is primarily for mission efforts beyond Canada and the United States. Nothing could be further from the truth.

Resources

- **Daily Fellowship with God** by Larry W. Wilson (Herald Press, 1992, $7.95, $9.95 in Canada) is a devotional designed for daily spiritual reflection. Contact Herald Press, 616 Walnut Ave., Scottdale, PA 15683, 1-800-759-4447, or (519) 746-2872 in Canada.
- **A Time to Build**, a 19-minute video, tells the stories of three communities in El Salvador who are recovering from the country's 12-year civil war. For free loan contact MCC Resource Library, Box 500, Akron, PA 17501-0500, (717) 859-1151, or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.
- **Africa resources** from MCC include projects, videos, stories, music tapes, color photos, maps and videos geared for children, and a video for adults giving background on the October 1991 unrest in Zaire, plus brochures and maps describing emerging trends in Africa and MCC's work there. Also available: an eight-minute video on Somalia and discussion guide.
- **I've Been to the Mountain Top**, a Bible curriculum by Mary Lou Driedger written for Camps with Meaning and exploring the theme "Knowing God," is available from Camps with Meaning, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1, (204) 896-1616.
- **Drama of Love: A Christian Educator's Guide to Creating Classes Where Everyone Belongs** by Judith Mullet (Mennonite Developmental Disability Services, $1, $1.20 Canadian) describes helpful strategies for integrating people with disabilities into children's and adult Sunday school classes. Orders of 10 or more receive a 30 percent discount. Contact any MCC office.
- **Sexual Abuse in Christian Homes and Churches** by Carolyn Holderread Heggen (Herald Press, 1993, $9.95, $12.50 in Canada) tells about abuse survivors, perpetrators and ways churches often contribute to abuse.
- **Living on the Fault Line**, edited by Willard Swartley (1993, $9.95), is a collection of Henry Swartley's journals reflecting learning from his 40 years of ministry. Henry started new Mennonite congregations in Pennsylvania and New Jersey. Contact Provident Bookstores or Associated Mennonite Biblical Seminaries, 3003 Benham, Ave., Elkhart, IN 46517, (219) 295-3726.
- **After Sexual Abuse**, a new 52-minute video from Mennonite Central Committee, features Vicki Dyck, a storyteller and actress who lives in Saskatchewan, telling two stories about an incest survivor's struggles to deal with abuse. For free loan contact MCC Resource Library or MCC Canada.

—compiled by Larry Penner

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Editorial

Americans need to learn from Canadians

According to the Integration Exploration Committee (see the article on page 14), integration of the Mennonite Church and the General Conference Mennonite Church can only work if a U.S. structure is developed. The question is, Can Americans learn to work from a U.S. context instead of thinking that U.S. agenda is everybody's agenda?

Having spent five days in Canada (Feb. 4-9), I came away thinking that we Americans have much to learn from our brothers and sisters above the 49th parallel. Each time I visit Canada I learn more about my home country. It's difficult to see oneself clearly without looking through another's eyes.

At lunch one day during the Council of Boards in Winnipeg I sat across from a student at Canadian Mennonite Bible College. She had come to the school from Leamington, Ont., and talked about differences she had noticed between eastern and western Canada. She then asked me what differences I saw between Canada and the United States.

Without trying to be exhaustive or definitive, I mentioned a few. Canadians seem much more aware of and accepting of different cultural identities. This isn't surprising, given the emphasis of their government on multiculturalism. While in the United States we might refer to someone as Asian American, in Canada that person might be East Indian, Taiwanese or Korean. If asked what ethnic group one belongs to, a white American like myself might express puzzlement or simply say, "American." A Canadian, on the other hand, would likely name the country from which his or her family came and say, "German" or "Dutch" or "Colombian."

Canadians, I went on, seem to accept taxes as a way of helping one another and see little problem with government's involvement in their lives (except maybe the GST). Americans, however, see taxation as a burden, a (perhaps) necessary evil, and government as a bureaucratic monster that wants to steal people's freedoms and livelihood. I understand better why tax resistance has not caught on much at all in Canada. (Of course, it's hard to say it has caught on in the United States.)

While health care is hardly discussed in Canada, it is perhaps Americans' most pressing concern. We are in a crisis in this country regarding health care.

Dominant culture: Another difference is attitude, and this relates to the integration discussion. In order to develop a U.S. structure to work on issues within a U.S. context, American Mennonites will need to stop thinking from the perspective of a dominant culture. U.S. government leaders (and U.S. media, cultural elite, businesses, churches) exhibit an attitude that any solution to a problem in the world must have input from them. Whether it's Bosnia, Somalia, Peru or Japan, Americans think they have to take care of it.

It's always refreshing to read newspapers in Canada (except when I want to know U.S. college basketball scores) because they include news from around the world. U.S. newspapers relegate "world news" to a dozen column inches on page 5. Canada does not pretend to be a dominant force that runs the show in world politics.

In church politics, American Mennonites are used to gathering as a multinational conference and working together on what are U.S. issues (health care, for instance). Or we tend to ignore the ways our perspectives are affected by living in the United States.

As Alice Roth, a member of the Integration Exploration Committee, said, "I can see how it's important for a country like Ghana, for example, to work from its own context, but then I have trouble doing the same thing from my own context." Her confession applies to many of us in the United States. We'll have to work hard to see the ways we assume that our manner of doing things is how everyone should. To open our eyes we Americans will need to listen to Canadians (and Mexicans and Japanese and Zairians for that matter).

From others we can learn about ourselves. And the better we understand our limitations and acknowledge them, the better able we will be to work together on issues that are truly international and the better we will act as Christ's body on earth. *Gordon Houser*

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Inside

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108: 06
March 23, 1993

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Easter in the everyday

A fishing story teaches the meaning of Easter

Prologue

What does fishing have to do with Easter, other than that the seasons coincide? Read Renee Sauder's article "Easter in the Everday" (beginning on page 3). She uses two fishing stories—one from her own childhood and one from John 21—to help show that Jesus' resurrection is not only a past event that we believe with our heads but a present reality that is meant to change the way we live.

Ryan Ahlgrim, in "Resurrection Scars" (page 6), discusses a question many have had about Jesus' resurrection appearances: Why does he still have the scars from his crucifixion? Without philosophizing about the nature of the resurrection body, Ahlgrim makes the point that Jesus' suffering was real and said something about the nature of the God we worship: God suffers with us. And because Jesus has conquered the power of sin and death, we too can live victorious lives.

Also in this issue, Marlene Kropf offers her second "Learning to pray" column (page 9), this one on how our image of God affects our prayer life. Howard Zehr comments on a recent U.S. Supreme Court decision (page 10), Cynthia Goerzen sees Jesus in her two young boys (page 11) and we profile a Mennonite lawyer dedicated to bringing people together in reconciliation (page 12). *gh*

Next issue: Life-giving questions out of voluntary service

Cover: Photo by Religious News Service

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Renee Sauder uses two fishing stories—one from her childhood and one from John 21—to explore the meaning of Jesus' resurrection for us today.

5 Body missing, angels suspected

6 Resurrection scars

The fact that Jesus still had his scars from the crucifixion after he was resurrected tells us something important about God and how we are to live our lives.

7 Gethsemane 1993

A way to Gethsemane

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Two fishing stories point to the meaning of the resurrection.

Easter in the everyday

Renee Sauder

The entire history of the church has been an effort to understand the meaning of Easter, and into the cycle of its sacred year the church has built the season of Eastertide. Just as there are six Sundays in Lent leading up to the cross, so there are seven Sunday in Eastertide leading away from the empty tomb. It is a season when we explore the meaning of this event.

RNS

Human language stumbles in trying to express this moment of miracle, for the act of resurrection was something no person was able to witness. It would have been easy for the Gospel writers to spin a story about a Messiah risen in overwhelming triumph, with the Star of Bethlehem miraculously reappearing, with choirs of angels singing, Christ the King perfectly restored in body and spirit, shining with such radiance that no mortal soul could gaze upon him. But there is no description, for there was no one there who saw it happen. It is simply proclaimed as fact. Christ is risen!

How do you understand something that no one has seen?

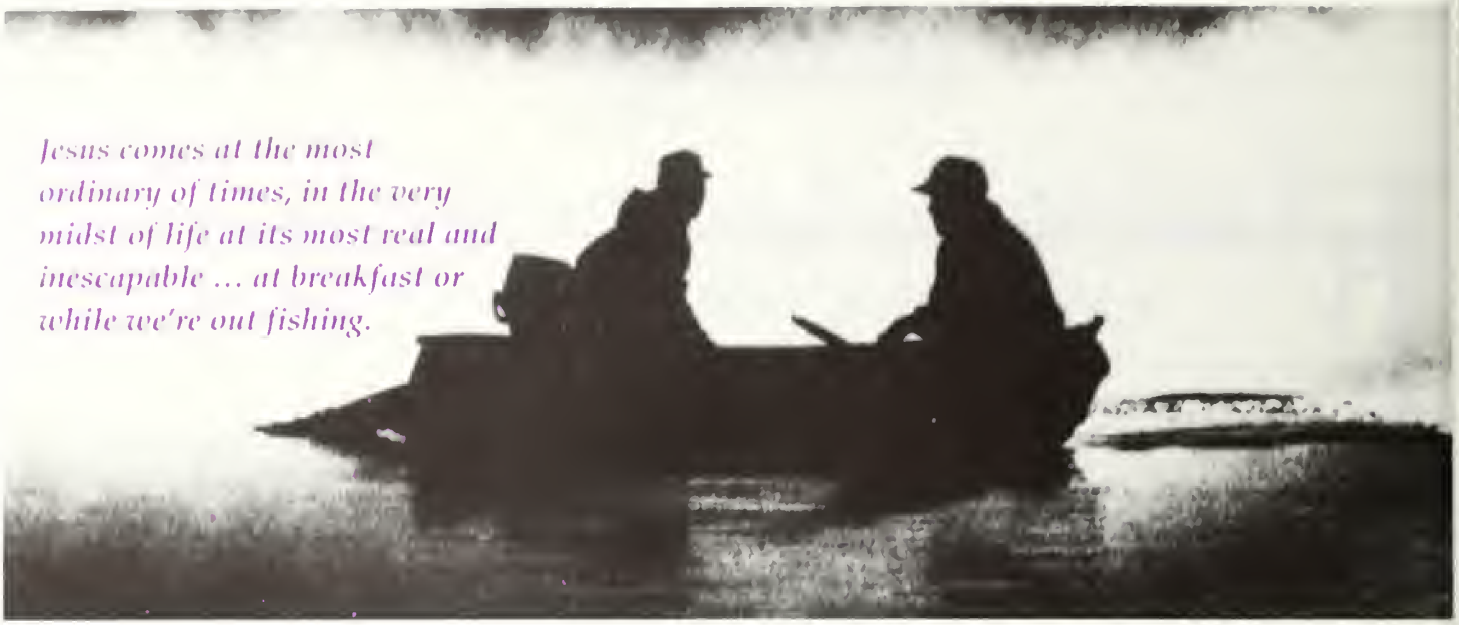
As I considered this question I thought back to a family vacation at Round Lake, a provincial park in the eastern part of Ontario. It was a favorite camping and fishing ground for our family.

One of the unique features of that campground was that a narrow river wound its way through the park and emptied into the lake. Many of the campsites were located along the river, and we always made sure to pick such a site, because, with our boat, we enjoyed using the river as a means of transportation down to the lake to go fishing and swimming.

Those of you who like to fish understand the need to go out fishing until dark, and that was the case with my father. An hour spent fishing was an hour well spent. By the time we were ready to head back to our campsite, the sun had already set. There, in the middle of the lake, in the midst of nighttime darkness, we were faced with the task of finding the mouth of the river in order to make our way back to the campsite. During daylight hours you merely followed the shoreline or looked for familiar landmarks, but at night the shoreline and physical landmarks were not visible. How did we find our way back?

A few miles from the park stood a high transmission tower on the grounds of an old military airfield. Perched on that tower was a beacon. If you lined up your boat with that light and followed it, head on, you would come to the mouth of the river. The light enabled late-night fishermen to find their way home.

Beyond the grave: The way to find the mouth of that river was not to look



Jesus comes at the most ordinary of times, in the very midst of life at its most real and inescapable ... at breakfast or while we're out fishing.

for it specifically but to look at the light above it. This is also the way to see other things. It is a way to see and understand the resurrection, for we cannot look back to that morning, on the third day after Jesus died, and tell what actually happened. But we can look above the grave, beside the grave, beyond the grave and see the power of the resurrection in the lives of those who have been touched by its glory.

What do we see? The German word for resurrection, "auferstehung," lends insight to this question. Literally translated, it means up-standing. Resurrection implies standing up. It means standing up out of death to life.

This dynamic is found not only in the Easter narratives but throughout the Gospels. Jesus continually called people to arise, to stand up, to actively forsake the ways of death and choose life. Time and again we hear this resurrection challenge in the healing narratives, in the calling of the disciples and in his parables.

The paralytic is told to stand up, to take up his bed and walk. When Jesus passes by the tax office where Matthew is working, Matthew's response to the call to discipleship is portrayed thus: "He stood up and followed Jesus" (Matthew 9:9). And the prodigal son, lying in the deathlike stench of the swine, comes to himself and says, "I will stand up and go to my father" (Luke 15:18).

Are not all these, in some sense, resurrection accounts? Is this not what Jesus promises when he says, "I am the resurrection and the life" (John 11:25), that those who come to him will find new courage and new faith to stand up and choose life here and now?

If the call to new life is the call to stand up and move, then we can likewise understand death as inertia, paralysis, staying put, holding on, sitting tight. Death, the Gospels suggest, is the inability or unwillingness to move and change. Death includes all that threatens life in the here and now, all that threatens to rob life of joy and purpose and meaning.

A resurrection faith does not look only beyond the grave to a time when we will be "raised to glory." A resurrection faith confesses that we are called to choose life on this side of the grave, to embrace wholeness and liberation. A resurrection faith calls us to stand up and embrace the possibilities of change in our lives, to no longer be prisoners to our past.

In the last chapter of John's Gospel is the story of a fishing trip. It is the last resurrection appearance by Jesus in the Fourth Gospel. Jesus had appeared first to Mary as she wept in the garden, then to the disciples as they sat frightened behind locked doors. He appeared again among the disciples, this time with Thomas present, whom he invited to feel the nail holes in his hands and the spear opening in his side.

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Christ is known to us insofar as we hallow every moment, every person, every encounter.

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This final appearance to the disciples is back in Galilee, on Lake Tiberius, which is their home. Peter declares that he is going fishing. They fish all night but with no luck. As the sun is rising, a figure appears on the shore and asks them how the fishing has been. When they have reported their failure, not easy for seasoned fishermen to admit, the stranger instructs them to throw their net on the other side of the boat. They do so, and their net is filled to overflowing with fish. The beloved disciple recognizes the stranger and tells Peter, "It is the Lord!" Brave, eager, not-always-wise Peter throws on some clothes and dives in to swim to shore.

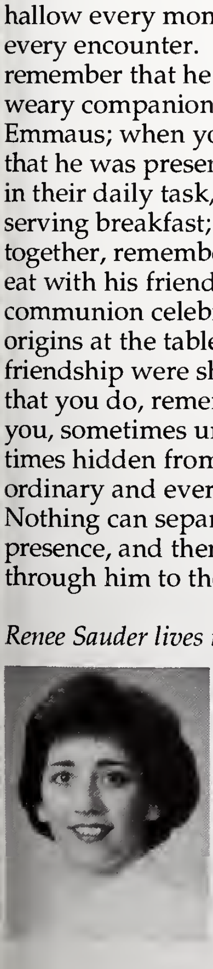
Breakfast: When the boat finally arrives at the shore, pulling its bounteous catch of fish, Jesus is waiting there for them with a blazing fire, fish and bread. Then, taking some of the fish from their bloated net, Jesus cooks breakfast and feeds his disciples. The disciples are so dumbfounded by the whole thing that they sit in silence, unable to think of anything to say worthy of the occasion.

Is this not how it is for us, that Jesus comes when we least expect him? He comes at the most ordinary of times, in the very midst of life at its most real and inescapable. Not in a blaze of earthly light, not in the throes of some kind of religious daydream but at breakfast or while we're out fishing.

This is the element that all the stories of Christ's resurrection appearances have in common, whether it is Mary, weeping in the garden, turning around to see somebody standing there whom she thought was the gardener; whether it is all the disciples except Thomas hiding in a locked house, then looking up to see Jesus standing in their midst; or whether it is two men walking along the Emmaus road, when a stranger approaches to walk beside them, then sits down with them for a common meal and breaks bread, wherein their eyes are opened and they recognize him. Jesus never approached them from on high but always in the midst of people, in the midst of real life and the questions that real life asks.

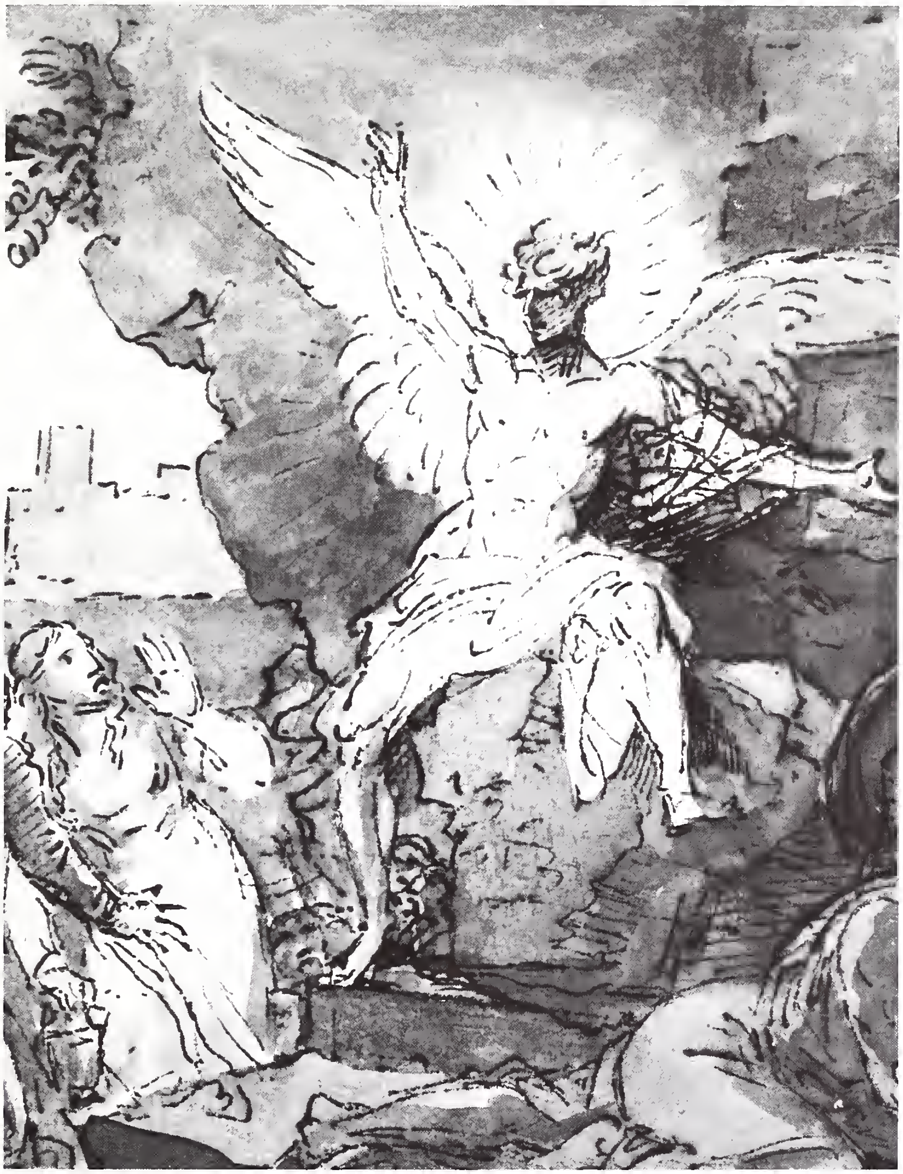
That's how they knew Jesus. Not in the theological talk along the road. Not in the sanctuary set apart. Not in the sermon. They knew him in the midst of the usual and ordinary, in the midst of the taken-for-granted words and actions and gestures.

Christ is known to us insofar as we hallow every moment, every person, every encounter. When you walk, remember that he walked with two weary companions on their way to Emmaus; when you fish, remember that he was present with the disciples in their daily task, kindling a fire, serving breakfast; when you eat together, remember how he loved to eat with his friends and that our communion celebrations had their origins at the table where food and friendship were shared. In everything that you do, remember that he is with you, sometimes unrecognized, sometimes hidden from our eyes in each ordinary and everyday happening. Nothing can separate us from his presence, and therefore we say amen through him to the glory of God.



Renee Sauder lives in Newton, Kan., and is a member of Bethel College Mennonite Church, North Newton, Kan. In August she returns to her native Ontario to serve as lead pastor at Erb Street Mennonite Church in Waterloo.

Body missing, angels suspected



Museum of Fine Arts, Boston

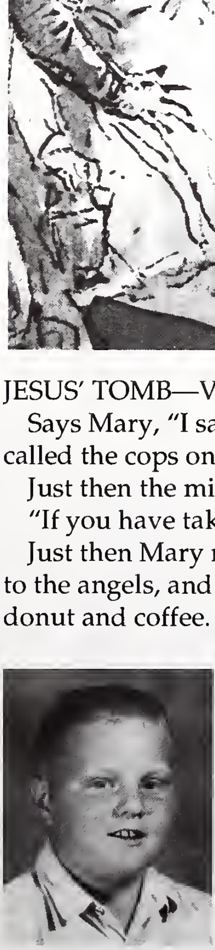
JESUS' TOMB—Virgin Mary was recently found crying near Jesus' tomb.

Says Mary, "I saw two angels, and was almost sure they took him. So I called the cops on my cordless messenger pigeon."

Just then the mild virgin turned to see a man she thought was a stranger.

"If you have taken him, please tell me to where!"

Just then Mary realized who it was and was overjoyed. She apologized to the angels, and Jesus gave the police his autograph in exchange for a donut and coffee.



Jesse Brubacher, grade 6, who wrote this piece, attends Bethel College Mennonite Church, North Newton, Kan. This is reprinted from the March/April/May issue of Resource.

Resurrection scars

The resurrection will not allow us to forget that it is about real life and for real life.

Ryan Ahlgrim

One fall afternoon many years ago I was climbing a tree in the backyard. The branch I was holding and the branch I was standing on both broke. I fell about 15 feet, and my left leg hit a metal fence. My femur shattered. At the hospital the doctors cut open my leg to remove the bone fragments and piece together my femur. Today my left leg has healed, but it is about an inch shorter than my right leg, and I have a thick, ugly scar running down 11 inches of my leg.

In the Gospel of John, chapter 20, we learn that Jesus is resurrected to new life, but his scars remain. He displays holes in his hands and feet and side.

Why didn't God take away the scars of the crucifixion? Surely God could have given Jesus a resurrection body free from blemish. I suggest three possible reasons why the scars remain.

1. The scars connect Jesus' resurrection with real life. When some people walk through the doors of a church, they try to leave reality behind. They try to forget the world of competition, grades, pain, relationships, sex, politics, oil spills and work. But even our most fantastic hope—resurrection to new life—is scarred by crucifixion. Even the resurrection bears the scars of real life, real sweat, real blood, real suffering, real death.

The Easter message is so overwhelmingly good that it is tough to look it square in the face. So we romanticize it, trivialize it, make it cute. Too often our Easter celebrations are nothing more than a nature festival that we fill with mythical bunnies that lay colored eggs. But Jesus' resurrection is not a pretty metaphor of new life. It has gashes in its hands and feet and side. The resurrection will not allow us to forget that it is *about* real life and *for* real life.

2. The scars connect the resurrected Christ with the historical Jesus. On several occasions the Gospels tell us the disciples were at first unsure of the resurrected Jesus' identity. Luke 24:36-39 records, "As they [the disciples] were saying this, Jesus himself stood among them. But they were startled and frightened, and supposed that they saw a spirit. And he said to them, 'Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself. ...'" The scars identify this resurrected person. The scars connect him with the historical Jesus.

We expect Jesus to say, "Look at my face. See, it's me." Or, "Peter, remember the time we went down to Capernaum and ..." But Jesus' identification card is his scars. In John 20:20 the first thing the resurrected Jesus does is show his disciples his scars—they haven't even asked to see them. The most important thing that makes him who he is is his crucifixion. His identity is based on his love, which went all the way to death for us.

Even without my face, voice or fingerprints, I can be identified by the scar on my left leg. It's not a pretty scar, and I wish I had never broken my leg. Yet the scar reminds me of my past, of being a 13-year-old who loved climbing trees. The scar is part of who I am.

So it is with Jesus' scars. We cannot separate the ever-living Lord from the man of Nazareth. The two are one.

3. The scars connect the resurrection with the way of the cross. Without self-giving there is no resurrection. Without losing oneself there is no finding oneself. Where there is no death to self there is no new life. The scars must be in the resurrection because the crucifixion is the only way the resurrection can happen. When Jesus shows his disciples his scars, he is showing us the way to new life—self-giving love, even to the point of death.

When Jesus first appears to his disciples, Thomas is not present, and he claims he will not believe Jesus lives until he puts his hands in those wounds. We often demean Thomas for his skepticism, but actually he's wise. Because if the scars aren't there, it isn't Jesus; if there are no signs of the cross, there is no resurrection.

We should be as skeptical as Thomas. When people say, "Jesus wants you to own a BMW" or, "Jesus wants you to support this politician" or, "Jesus wants you to give me your money," how do we know if it's Jesus who wants it or if it's a self-centered, short-sighted demonic vision? Demand to see the scars of the crucifixion. Demand to see the signs of self-giving love.

John tells us that after displaying his scars, Jesus said, "Peace be with you." Ultimately the presence of scars in the resurrection is not meant to be troubling. Rather we are comforted by the scars. The real Jesus really lives.

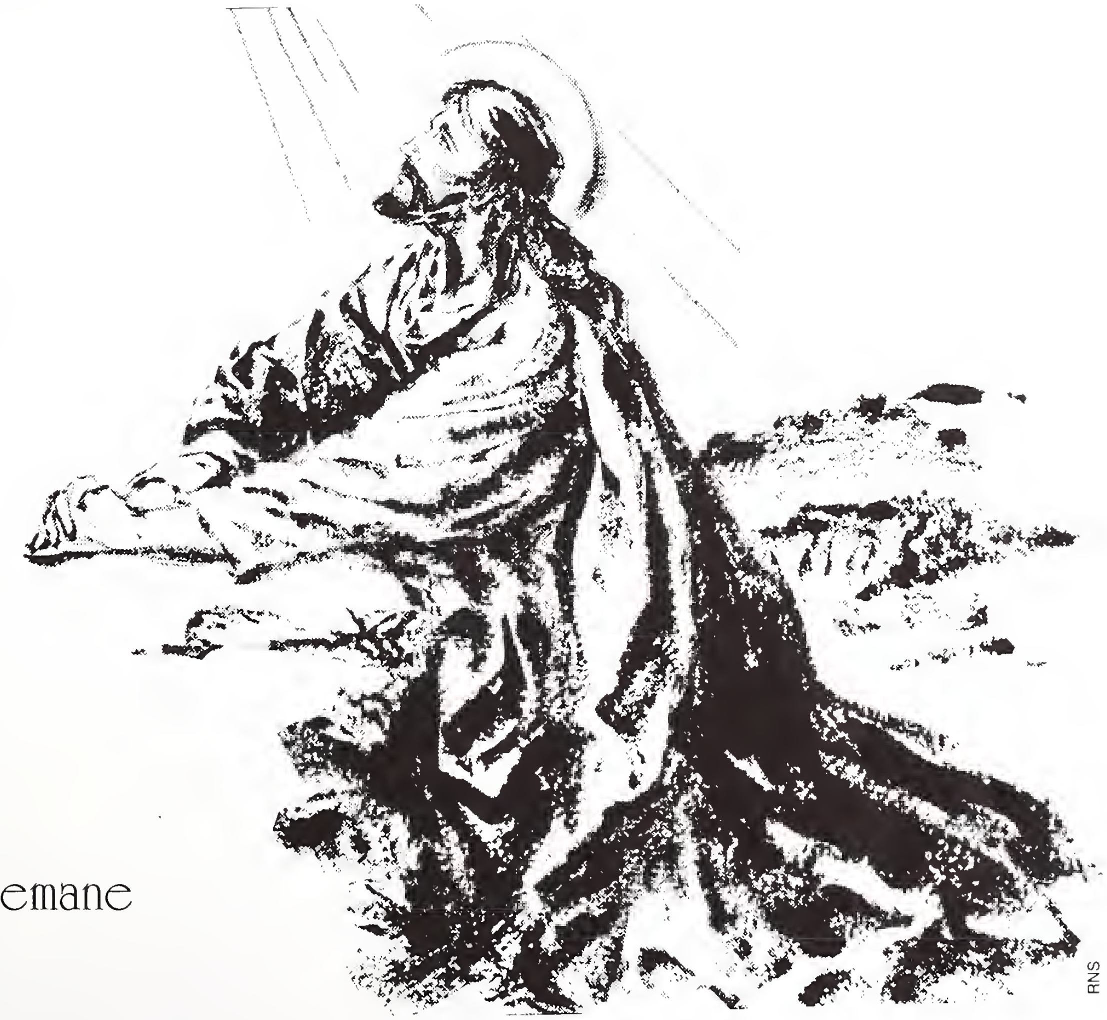
Ryan Ahlgrim is pastor at Peoria-North Mennonite Church, Peoria, Ill.

Gethsemane 1993

Menno Wiebe

still abandoned Jesus
wringing in agony
over a corrupting
  yet loved
  world
alone
he sweats for others
while the holy huddle
sleeps

Menno Wiebe is director of Native concerns for Mennonite Central Committee Canada in Winnipeg.


RNS

A way to Gethsemane

Marilyn Phemister

Is that You I see in that garden
kneeling alone?
You look so sad—
weighted down by a terrible grief.

I want to help.
I want to come and kneel with You
to weep with You
to share Your pain.

But it's too far—
almost 2,000 years from me.
What can I do?

My child,
you have a neighbor
suffering a deep heartache.
She is alone and has no friends.
Go and sit with her.
Weep with her.
Share her pain—
and you will find yourself
in that garden with me.

Marilyn Phemister lives in Larned, Kan.

Letters

Stories to Russia

We have read through *Peace Be With You* several times over the years at the family supper table; also *I Heard Good News Today*. I am glad our Russian friends will now be able to read these stories. *Monty Ledford, Aberdeen, Idaho*

The family that prays and plays

Reading Mike Klassen's article in the Feb. 9 issue makes me think about some values that are important to me.

I have long believed that the family that prays together will stay together and that the family that plays together will stay together.

My parents did not always pray together and with me, but when they did, I felt good about it.

Nor did my parents always play together and with me, but when they did, I felt good about it. *Harold Peters, Newton, Kan.*

Prayer in school a bad idea

Mike Klassen was right on target with his Feb. 9 article, "Mennonites and 'Family Values.'" The most senseless debate in recent years has been the issue of prayer in school. My points, briefly, are these:

1. A verbal prayer led by a teacher is a bad idea. Certainly in a public school the prayers of all religions would have equal rights to be used. I do not want my children exposed to the prayers of non-Christian religions, even for the sake of "culture."

2. If a verbal prayer spoken by a child or a designated moment of silence are being sought by the religious right, what are we teaching our children? That God only hears spoken prayers or ones offered by those with closed eyes and still bodies? As a mother of two preschoolers I have had a lot more "on the go" prayers doing housework, rocking babies and folding laundry than I ever have in some sort of proper position. Surely school children can have open-eyed prayers.

3. If reaching unchurched children through prayer in school is a motive, it would probably be widely ineffective. Far more could be accomplished through church outreach programs such as Bible clubs, "mother's day out" and preschool than from reciting the Lord's Prayer every morning along with the Pledge of Allegiance.

4. If we expect our own children to be taught to pray through public school, we are really messing up. Teaching children to pray begins when they first can slap their little hands together and say "Ga" for God. While not all is lost by school age, it is possible to form good habits and foundations of faith from toddlerhood.

We can't expect and shouldn't allow the government to get involved in the work of the church and the home. *Janice Hershberger, Clay Center, Kan.*

Irrelevant institution

I read with interest and disappointment the article "Denominational Leaders Confer on Budget, Theology" (Jan. 26, page 14). It seems once again that denominational leaders focused their attention on the survival of the church as an institution rather than on how they can lead the church to be more relevant to people today who are seeking a spiritual home.

Are baptism, the Lord's Supper and ordination really the issues the church needs to address in the 20th century? As pastor of an urban congregation I find such issues bore people to tears. Yes, they were relevant Reformation issues in the 16th century, but are they reformation issues in the 20th century? I doubt it. We struggle more with how we can be a spiritual community in the urban setting, how we are light in that setting, how we are being called to respond lovingly and justly to people who are gay and lesbian and how we are to live as a people of faith in a materialistic, success-oriented world than we do with what hoops people are required to jump through to be on a faith journey with us. If we want people increasingly to take to the ski slopes on Sunday morning rather than tend to the spiritual dimension of their lives, all we have to do is keep raising the irrelevant issues our denominational leaders discuss, and in the next decade or two our churches will be empty.

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Are baptism, the Lord's Supper and ordination really the issues the church needs to address in the 20th century?

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As for the "baby boomers" not supporting general budgets, you're right. But it's not because we don't support the church. It's that we're good stewards and support those ministries that speak to relevant issues in today's world. *John A. Miller, Calgary, Alta.*

Appreciates female pastor

According to Paul Schrag's article "Consensus Elusive on Women Pastors" in the Feb. 23 issue, the dominant theme of *Your Daughters Shall Prophesy* is that "women are gifted just like men and ought to be free for ministry just like men."

In the same issue Renee Sauder says, "We find in the biblical text many places of affirmation for the role of women in building the body of Christ."

I have appreciated all the male pastors we have had in our church. Each has brought some unique gift to us.

For the past eight years we have enjoyed a pastoral team, Perry and Eleanor Beachy. I wish to affirm both pastors, and I believe that having a pastor who is the same gender as more than 50 percent of our membership has brought a special gift to us. I agree with Renee Sauder that a female pastor brings a "theology that expresses the experiences of women and allows women in the congregation to feel more included." Our female pastor also has a special gift for working with children and making them feel an important part of our congregation.

I cannot express how much it has meant to me to have a pastor who I know will understand my point of view because she is a woman like me. Whether or not we accept women as pastors depends on how we read the Bible. Perhaps it is time to read the Bible in a new way. *Maxlyn Schmidt, Pawnee Rock, Kan.*

Learning to pray

What does God look like?

Our image of God will affect our prayer life.

Marlene Kropf

Marlene Kropf teaches spirituality at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Several children were engaged in a theological discussion one day. One asked, "What does God look like?"

"I think God looks like a cloud," one child said.

Another said, "I think God looks like my grandfather."

A third child puzzled over the question and finally concluded, "I don't think God looks like anyone or anything I know."

The image or picture of God we carry in our hearts is formed early in childhood. Because young children do not make clear distinctions between the physical and spiritual worlds, they often visualize God as a loving parent or grandparent. Whoever shows them generous love and tender care is likely to appear in their imagination with the face of God.

As our understanding of God matures, we incorporate the characteristics of God revealed in Scripture or taught in sermons and Sunday school: God becomes a protector or judge or redeemer, for example. A favorite picture of God for many people is the shepherd image derived from Psalm 23 or John 10.

Sometimes our images of God are distorted by unhealthy family or church relationships. Although we may want to think of God as patient, loving and kind, our experiences of authority figures provide a negative overlay. God may seem more like a demanding parent, an unjust schoolteacher or a frightening police officer.

Negative images of God can be harmful to spiritual growth in many ways, but they are especially detrimental to the practice of prayer. Because prayer is essentially a relationship, it is dependent upon love and mutual respect. If a person's functional images of God are unhealthy and unbiblical, then the person will experience little joy in prayer. Unless healing occurs, the relationship will gradually deteriorate and may disintegrate altogether.

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Negative images of God can be harmful to spiritual growth in many ways, but they are especially detrimental to the practice of prayer.

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Another obstacle to prayer can happen when middle-aged and older people feel their faith is becoming stagnant. They may have simply outgrown their earlier images of God and need fresh perspectives. If we want to renew and strengthen our practice of prayer, several steps are in order:

1. Read Scripture carefully to discover who God is revealed to be.
2. Pay attention to the ways we visualize God. Is the God to whom we pray the God we see in Jesus Christ? Or is our God limited and distorted by hurtful memories or expectations?
3. Expand our vision of God by praying with a variety of scriptural images:
   - God as faithful gardener (Psalm 80:15 or John 15:1),
   - God as creative potter (Jeremiah 18:6),
   - God as nursing mother (Isaiah 66:10-13),
   - God as everflowing stream (John 4:13, 14),
   - God as worthy lamb (Revelation 5:12-14).

Grandmother-God: Although we can never exhaust the richness of biblical images of God, we may find it helpful to be open to other images the Spirit brings us in prayer. In her book *With the Huckleberry Christ: A Spiritual Journey* (Winston Press, 1985), Kristen Johnson Ingram writes a delightful chapter about God as a grandmother who has that "ridiculous unconditional love for us" and whose "careening joy" comes pouring over us. Because I never knew either of my biological grandmothers, I have been enriched by praying at times to a wise grandmother-God who delights in and teaches her granddaughter.

Sometimes we may also need to deliberately stretch our vision of God beyond what is conventional or comfortable. Several years ago Rich Meyer, a Mennonite Central Committee worker in Lesotho, wrote about a conversation with African friends in which he was challenged to examine whether he prayed to a white God. Although he quickly denied that his God was either white or male, he tried an experiment in which he began to pray imagining God as a black person. Right away he realized that this kind of prayer was different:

"Then I knew that I had always prayed to a white God. That wasn't all; the mouth of God-black was moving. My former image generally had his mouth closed. God-white was smiling, gentle and friendly, but God-black had things he wanted to say to me. I think God-black sometimes has different things to tell me. ... I think God-black asks me different questions."

Meyer goes on to say, "I am not suggesting that God has changed, but my openness may have. I continue to find that my conversation with God has more life when I consciously confront my image for God and change it" (*MCC Women's Concerns Report*, January-February 1988).

What does your God look like? Is it time to take another look?

Commentary

Legal justice vs. biblical justice

A recent U.S. Supreme Court decision makes capital punishment of innocent more likely.

Howard Zehr

A U.S. Supreme Court decision in late January underscored the sharp contrast between legal and biblical justice. The test of legal justice is whether right rules have been followed; the test of biblical justice is whether right relationships result.

In Herrara vs. Collins the Supreme Court ruled that a person may be executed, even if evidence of innocence surfaces, so long as proper trial and appeal procedures were followed. The Herrara decision greatly increases the probability that innocent men and women will die.

In the specific case the Supreme Court ruled that Lionel Herrara may be legally executed despite new evidence of his innocence, because that evidence was not presented in the 30-day time period specified by Texas law.

The Supreme Court decision, saying courts are not the proper arena for introducing new evidence, passed the buck to the political arena. Governors' clemency processes should serve as the last-ditch safeguard, the Supreme Court says.

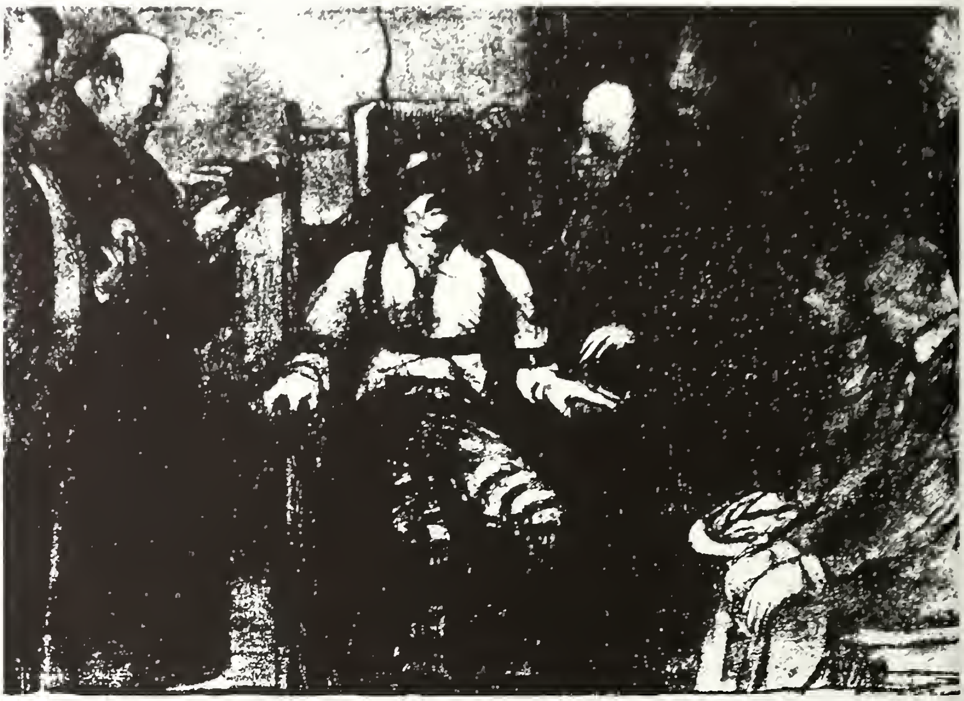
Unfortunately, in the past two decades governors have become increasingly unwilling to take political risks by granting clemency. Commutations of death or even of life sentences are rare events in most states. For example, only two death-row prisoners in the United States were granted clemency in 1992.

The Herrara decision continues the Supreme Court's recent pattern of shutting off avenues of legal appeal in death-penalty cases.

In our legal system, evidence of guilt or innocence is central in the initial trial. This emphasis disappears during an appeal. Judicial appeal revolves around questions of whether proper procedures and rules have been followed rather than questions of guilt or innocence.

The test of legal justice is whether right rules have been followed; the test of biblical justice is whether right relationships result.

'All-rightness': This focus on procedures contrasts sharply with biblical justice. Jesus teaches that a tree is judged by its fruit (Matthew 3:10; 12:33). Like the tree, God's justice is judged by its fruits, its outcome, and that outcome focuses on promoting shalom, a sense of "all-rightness."


Judicial process: *"Electrocution," a drawing by U.S. artist George Bellows (1882-1925).*

Does the outcome work to make things right, especially for the poor, the least powerful?

Biblical justice is concerned with solving the issues that cause and are caused by wrongdoing, not with the rules and procedures of the judicial process. Shalom—all-rightness—is the ultimate goal.

England ended capital punishment in outrage after evidence emerged that an innocent man had been executed. In a recent book, *In Spite of Innocence*, researchers Michael Radelet, Hugo Bedau and Constance Putnam show substantial likelihood that innocent people have been executed in the United States during this century and even in recent decades.

In the biting words of dissenting U.S. Supreme Court Justice Harry A. Blackmun, "The execution of a person who can show he is innocent comes perilously close to simple murder."

In the fearful and punitive atmosphere of the late-20th-century United States, does anyone care?

Howard Zehr is the director of the Mennonite Central Committee U.S. Office on Crime and Justice and past chairperson of the National Coalition to Abolish the Death Penalty. He is author of Changing Lenses: A New Focus for Crime and Justice *(Herald Press, 1990).*

Bible

I saw Jesus one day ...

A mother learns from her children's affection for a worn-out stuffed cat.

Cynthia Goerzen

In fact I saw him twice that day. He didn't look quite like the pictures usually portray him. Instead I saw him in the form of a small child, a little boy. Then I saw him later in the day in the form of a bigger boy.

Busy ripping out worn elastic, I became aware of our 18-month-old son Peter standing in front of me saying, "Aahhaahhaahhaahh," just like my mother did when she occasionally rocked him to sleep for a nap at her house. When I looked up, he beamed at me, "Sweet kitty." Interspersed between "Aahhaahh" Peter quietly repeated, "Sweet kitty," "nice kitty," "Peter love kitty."

The stuffed kitty in Peter's arms was old, perhaps 30 years old. It had been loved at one time. But not any more. Now it was ugly. Unlovable. Its body was squashed almost beyond recognition. Its yellow, matted fur clung to its lumpy body. Its ears were only half there, its tail non-existent.

That cat was mine. It had been my childhood companion. I had once thought a thorough washing would be good for it. I had slipped my beloved cat into the already-gyrating washing machine with a load of clothes. How horrified I was when it came out! Instead of a gleaming yellow cat, all I had to hold in my shaking hands was a soggy clump of fur. I still remember the pain in my heart, especially knowing that I had inflicted the injury myself. My intentions had been good, but as a child I had not known the consequences. As soon as it was dry, I had gently wrapped my "dead" cat in a clean soft rag and carefully "buried" it in the back corner of the shelf in my closet.

Once, when I was visiting my parents, my mother casually said, "Here's a box of your things. You might as well take them along." On top of the pile lay my squashed yellow cat. I took the box home and set it down, temporarily forgetting those ancient relics.

As forlorn-looking as the cat was, Peter loved it as though it was the most precious animal in the world. Didn't he see how ugly it was? Didn't he see how matted the fur was? To be sure, he was only 18 months old, but he had played enough with our live cat Sunshine to know what a cat should look like. Didn't he notice that the tail was missing? Didn't he notice the stubby ears?

Jesus associated with people like that cat. Rather than squashed, broken-eared and tailless, some were broken-hearted, some were merciless, some were sick with contagious diseases. Many were social outcasts. Of course, Jesus loved his faithful followers, healthy people and those who were happy. But Jesus also loved the unlovable.

He loves us, too. He cradles us in his love, looking beyond our limitations. He does not deny our weaknesses yet does not condone our wrongdoings. He does not withdraw his guidelines, nor does he soften them. But neither does he reject us. Rather he chooses to love us as we are, to see the potential in us and to help us become all that we were meant to be.

It was my child who stood there in front of me, but through him I saw Jesus. Perhaps Jesus wanted me to learn the lesson well, for I saw him again, later that day.

Peter had fallen asleep with the cat in his arms. When he woke from his nap, however, he momentarily forgot the cat, and it lay half-hidden behind the pillow. Our older son, John, just home from school, saw it there. Picking it up, he asked, "Where did this cat come from?"

Surely a 6-year-old can see how ugly that old cat is, I thought to myself. Remembering my effort to teach our children to look for positive rather than negative things, I said, "It's mine. Someone gave it to me when I was a child."

That night John fell asleep with the worn-out cat snuggled beside him. Before he drifted off to sleep, however, he said, "Mommy, while I'm asleep tonight, would you sew a new tail onto this cat?" As he caressed the cat, John's heart seemed to ache, feeling the cat's affliction. He continued, "And maybe you could make some new ears, too."

With Christ-like compassion, my children could look beyond the misshapen body to see the lovable creature the old cat was meant to be. Too often adults see only with their eyes and not with their hearts. No wonder Jesus said, "Let the little children come to me, for of such is the kingdom of God" (Mark 10:14).

Jesus cradles us in his love.

Cynthia Goerzen lives near Newton, Kan.

Do sharks eat mediators?

Mennonite lawyer Alice Price has found her niche in mediation work.

Emily Will

Question: Why don't sharks eat lawyers? Answer: Professional courtesy.

Alice Price feels good about the contributions she and other lawyers have made in such areas as civil rights protection. Yet she can also laugh at jokes poking fun at stereotypes of her profession.

Lawyer jokes, she says, highlight aspects of the profession that she agrees are negative—its high cost, inaccessibility to poor people and the disproportionate power that lawyers wield in U.S. society.

These negatives motivated Price to leave lawyering and go into full-time mediation work when she assumed a voluntary service assignment with Mennonite Conciliation Service (MCS) in 1988. A lawyer's role is to advance or protect the rights of one party, whereas a mediator facilitates dialogue among various parties, who together decide upon a solution.

After four years with MCS, Price decided to return to La Jara, Colo., with her husband and their 9-year-old daughter.

As MCS director, Price mediated some 35 family, church and business disputes and consulted in well over 100 other cases. Family conflicts that came her way often centered on long-term planning regarding estates, especially farms, and parental care. Typical congregational conflicts involved tension about leadership or divisive issues such as divorce. Business disputes often dealt with partnerships and property concerns.

"We have a tremendous need for better mechanisms for dealing with conflict in our church structures," Price says. "Many congregations experience deep conflicts, some of them generations old. Mennonite churches have a history of conflict avoidance and denial, so we often get called late, when it's difficult, if not impossible, to work at reconciliation."

On the other hand, Price is impressed with Mennonite church members' commitment to reconciliation and their willingness to "hang in there and work at problems for a long time."

MCS is a program of Mennonite Central Committee U.S. It provides conflict resolution training and intervention to individuals, families, businesses, congregations, church agencies and communities. "MCS is open to anyone who seeks its services," Price says.

Price particularly enjoyed her efforts to develop relationships with church leaders and mediators from diverse ethnic groups.

Howard Zehr (MCC)

> "Many congregations experience deep conflicts, some of them generations old."
>
> *Alice Price*

MCS associate Ellen Hollinger of Lancaster, Pa., has compiled a listing of almost 100 Mennonite and Brethren in Christ mediators and trainers in the United States. The MCS directory "represents a good cross section in terms of ethnic diversity," Price says.

Price's favorite task, which she shared with Hollinger, was editing the MCS newsletter, *Conciliation Quarterly.*

With a circulation of more than 1,000, the quarterly has become one of the field's leading newsletters, even in secular circles, according to Price. She attributes this to several factors.

Faith perspective: As one of the oldest continuous mediation publications, it offers a broad historical perspective. Also, because MCS is a part of MCC, "we have our eyes on larger global justice concerns as they impact the mediation field," Price says. "Our commentary has a depth to it and a faith perspective that might not be found in the writings of a freestanding, community-based program."

Price's life experiences helped her bring breadth and depth to MCS. She majored in Chinese studies before attending New York University Law School. She practiced civil rights law in Philadelphia, concentrating on women's legal issues, such as employment discrimination, access to credit and housing. After marrying Andy Zaugg in 1979, Price moved to La Jara, a rural community of 700. She found a niche there juggling traditional legal services with advocacy for low-income or marginalized clients. During the mid-'80s farm crisis, she became a "mediator-advocate" for farm families dealing with their creditors.

In La Jara, Price helped launch a service unit sponsored by Mennonite Board of Missions. She attended the United Church of La Jara, a congregation of Mennonites and Presbyterians.

Now Price serves as half-time coordinator of the La Jara service unit. She also hopes to stay involved in activities of the MCS network in that region.

Emily Will works for MCC Information Services in Akron, Pa.

News

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MCC talks constituency

Howard Zehr (MCC)

'If we work to get our alternative views into newspapers we will reach beyond the constituency': *Charmayne Denlinger Brubaker, MCC Information Services*

Niagara-on-the-Lake, Ont. (Meetinghouse)—A 40-member board met to consider reports from 53 countries and 975 workers at the annual meeting of Mennonite Central Committee held here Feb. 19-20.

The reports gave hints of the broad range of programs and the network that keeps them going. Mennonites and Brethren in Christ contributed $16 million to MCC last year. Total income was $39 million, just over budget; the 1993 budget is $37 million, $51 million with MCC Canada and MCC U.S. added.

MCC has plans as varied as a "peace circus" in Eastern Europe, a student exchange with Iran and a human rights lawyer position with the Catholic Church in Guatemala. It plans to fund AIDS counseling and home care in Zimbabwe and training in church leadership for unemployed youth in Egypt.

Constituency concerns came up at the meetings. Why doesn't MCC fund more programs instead of always sending its own workers? asked one member. Ray Brubacher of overseas services agreed the concern is valid. Guatemalans, for example, have suggested that MCC money could better be used to hire a local justice worker than to support a North American family in Guatemala.

But MCC's genius is sending people instead of money, reminded John Lapp, executive director. Abraham Wiebe of Manitoba added that the constituency gives to MCC because it assumes personnel will follow the donation to its destination.

The constituency is also pushing to include those who want to serve for shorter terms and in less specialized assignments. Lapp cautioned against seeing service as a consumer product that caters to those who wish to serve.

Staff also noted the increasing number of volunteers from other denominations—this is an encouraging trend but requires more orientation, they said.

Why doesn't MCC do more with Muslim people? asked Norman Kraus, who suggested the China Educational

Howard Zehr (MCC)

'The Mennonite family has changed dramatically in the past two decades': *David Chiu, MCC board member*

"Ethnic cleansing," currently the locus of Western concern in the former Yugoslavia, has been going on in Ethiopia for the last year with no international attention, writes Abebe Beyene in Toronto's *Catholic New Times*. "In Eritrea, Harrar, Arsi, Bale, Keffa and other provinces, 'ethnic cleansing' has resulted in tribal and religious massacres, mass displacement of people, burning of homes and farms, and expropriation of property," he writes. (*Salt*)

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All former teachers and missionaries to the Hopi Indian Reservation in Arizona are invited to the reservation to celebrate 100 years of Mennonite mission work there and the reopening of Hopi Mission School June 19-20. Also planned is a celebration of this anniversary at the Pacific District Conference June 24-26 in Phoenix. For more information contact Nadenia Myron, 4221 W. Palo Verde Drive, Phoenix, AZ 85019; (602) 841-9633.

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Four major U.S. oil companies have oil-development rights to nearly two-thirds of Somalia, according to the *Los Angeles Times*. Although the full extent of Somalia's oil reserves is unknown, they are considered large. Oil concessions were given to Conoco, Amoco, Chevron and Phillips shortly before the pro-U.S. administration in Somalia was overthrown in 1991. The U.S. State Department denies accusations that George Bush's strong ties to the oil industry prompted the Somalia campaign, but before the Marines landed, the Conoco compound served as headquarters for Bush's special envoy, and Conoco's executive in Somalia has played a major role in government facilitation. (*The Other Side*)

With, a magazine for teenagers in Anabaptist congregations, held its first writers' workshop in Newton, Kan., Feb. 5-7. Five writers from Canada and the United States received expense-paid trips to attend the workshop, where they learned to write specifically for *With*.

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While the United States is the most generous donor of military aid to foreign countries, Japan surpassed the United States in 1989 as the largest donor of economic development assistance. When aid is measured as a percent of the donor's gross national product, the United States ranks 20th among 21 industrialized countries in contributions. (*Seattle Mennonite Church Communicator*)

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A Bikes Not Bombers bicycle trip will travel from Seattle to Fraser Valley, B.C., Aug. 1-5. Bikers will arrive in Abbotsford for the opening of an Aug. 6-8 peacemaking conference at Langley Mennonite Church. The conference will run parallel to the Abbotsford Air Show, a marketplace for military aircraft from around the world. Contact Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608, (312) 455-1199.

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Some 80 percent of Muslim refugees in Croatia are living with Croatian Catholic families, Newark (N.J.) Archbishop Theodore McCarrick reported after visiting the region. McCarrick, chair of the U.S. Bishops Migration Committee, said the housing of Muslims by Catholics had originally happened spontaneously but now is being encouraged by church and government. "Multi-ethnic volunteerism among the people living in this area in the midst of this tragic war is a powerful sign of the desire to keep their pluralistic society alive," he said. (*National Catholic Reporter*)

Exchange as a model. Ed Epp, Middle East director, agreed that it is crucial that Mennonites learn about Islam, particularly as Islam is becoming the "new enemy" for the West. Some suggested that MCC work with the mission boards on this issue.

Constituency education was a recurring theme. David Chiu, Abbotsford, B.C., urged MCC to keep in mind that the Mennonite family has changed dramatically in the past two decades, affecting giving, volunteerism and the way MCC communicates with its constituency.

Self-Help Crafts, for example, can no longer assume a volunteer pool to run its stores. Information Services is aiming at the contemporary constituent with its plans to produce more videos and gather quality photographs. The Akron office is exploring with Rick Fast of Winnipeg how to get MCC news into U.S. media, something John Longhurst, director of MCC Canada Information Services, has been doing with Canadian media.

"If we work to get our stories and alternative views into newspapers, in addition to constituent church periodicals, we will reach baby-boomers in and beyond the constituency," said Charmayne Denlinger Brubaker, of MCC Information Services.

Changed thinking: The new food and hunger statement presented by Hershey Leaman, food aid coordinator, shows just how much Mennonite thinking has changed. One board member said, "The new document is really a statement about how the world looks to us in 1993."

The 1974 "Hillsboro Resolution on the World Food Crisis" included optimistic language about development, population control and the value of small-scale efforts to feed the hungry.

The new document for the 1990s, presented not as a resolution but as "thoughts on food and hunger," speaks about survival in a world of protracted wars and misguided governments, about militarized aid and the need for peacemaking efforts. It stresses the need for Mennonites to be better informed in order to become advocates for the poor.

The emphasis in the 1990s is not so much on feeding the hungry as on preventing hunger, Leaman said. The call to responsible living has not changed, however. "MCC will reaffirm its 1974 call to encourage Mennonite and Brethren in Christ households to examine their lifestyles and to strive to reduce consumption and expenditures by 10 percent," says the statement.
Margaret Loewen Reimer

Somalia serves as test case for peace position

Niagara-on-the-Lake, Ont. (Meetinghouse)—Marvin Frey of Winnipeg brought a chilling account of the Somali situation to the Mennonite Central Committee annual meeting in February. Just off the plane from Somalia, he told a hair-raising story about his encounter with armed youths.

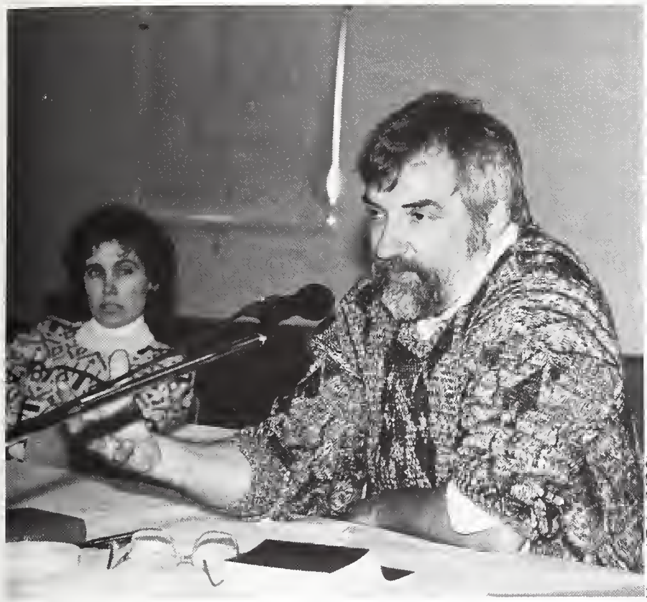
Frey, overseas services coordinator for MCC Canada, was traveling with Bonnie Bergey, MCC Somalia director, and a *Christian Science Monitor* reporter when youths in a "technical"—a pick-up mounted with a machine gun—chased them, caught up with them in a village and dragged the driver from the vehicle.

The reporter, who had earlier lost his running shoes at gunpoint, began "praying uncontrollably," Frey said. Only the intervention of the villagers saved them.

Somalia has been a test case for Mennonites.

"It's not often that we get into a position where two fundamental beliefs conflict," said Burton Buller of the MCC board. In the case of Somalia, the conflict is between compassion and defenselessness—between providing food for starving people

'No peace without justice': *Bailey*



Howard Zehr (MCC)

A chilling account: *Marv Frey reports being pursued by gunmen during a recent stay in Somalia.*

and the refusal to hire armed guards to do so.

The MCC board wholeheartedly supported the December 1992 executive decision not to send food into Somalia because of the highly militarized situation. Even though some, like Don Steelberg, complained that "Mennonites have an obsession with trying to be pure," most agreed that hiring armed guards to protect their food would seriously compromise the Mennonite peace stance.

The Somalis see the intervention "only as political, not as food movement," Frey said. In fact, distribution of food has not improved since the military entered Somalia, he said.

Peace statement: With Somalia in their consciousness, the MCC board approved a new peace statement from its peace committee entitled "A Commitment to Christ's Way of Peace." The statement reflects the changes in the world and in the church since the 1950 Winona Lake statement adopted by Mennonite and Brethren in Christ denominations.

Since the 1950s "we have learned that violence can be done not only in warfare but also through economic structures," says the statement. "We have come to realize that violence can reach into our churches and into our families."

The statement outlines four convictions that undergird the Mennonite peace position. Board members expressed approval of the progression in the statement from personal salvation to the church to working at peace and reconciliation.

Board member Wilma Bailey's protest that the concept of justice was weak in the statement led Judy Zimmerman Herr of the Overseas Peace Office to add the words "there is no peace without justice."

The 10 "commitments" in the statement begin with sharing the good news of grace, building up the church, helping others and pursuing relationships of mutual love and respect.

The fifth commitment recognizes the validity of governments and government institutions in keeping order. A reiteration of Mennonite refusal to support war is accompanied by the commitment to "continually examine our complicity in systems which treat others as enemies."

The statement also commits Mennonites to stand with the suffering, to examine their lifestyles, to seek "to restore the earth" and to submit themselves to Bible study, mutual counsel and prayer.

The board agreed to "carry this statement back to our sending bodies" for their study and adoption. MCC will also share the statement with its partners in other countries. *Margaret Loewen Reimer*

MDS faces shrinking volunteer pool

Seward, Neb. (Meetinghouse)—Mennonite Disaster Service's next disaster could be its own. As MDS undertakes more and larger projects, and as current project leaders get older, the organization needs more people with different skills to fill its leadership positions.

But few volunteers are coming forward to direct MDS projects. If they don't, MDS may have to cut back its work.

MDS executive coordinator Lowell Detweiler calls it a leadership crisis.

"What we need is a group of people

Far more people have been killed in the last year in the Angolan civil war than in all parts of the former Yugoslavia. (*The Other Side*)

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Relief sales in Canada contributed approximately $1.15 million to Mennonite Central Committee in 1992, up slightly from the year before. British Columbia raised $327,745, Alberta $101,000, Saskatchewan $141,348, Manitoba $228,000 and Ontario $447,000.

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Interact Research Center, located in Birmingham, England, has published five guides intended to help grassroots Bible teachers apply the Bible to African life today. The English language guides are intended as guides for local leaders to adapt and produce in local languages. Booklets have already been adapted into Swahili, Luo and Ragoli in Kenya; versions are near publication in Benin, Botswana and South Africa. Interact receives support from the Commission on Overseas Mission of the General Conference Mennonite Church.

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Father George Morgan suggests a common-sense solution to the guilty conscience many Christians face when buying luxuries while other people go hungry. He calls it the 150 percent solution, suggesting that whenever Christians buy a luxury (e.g. jewelry, vacation), they wait until they can donate one half the cost to a cause that benefits the poor. To purchase a $10,000 motorcycle, the Christian saves $15,000, then buys the cycle and donates $5,000. How can Christians determine what qualifies as luxury? Morgan recommends "uncomfortable self-questioning." Aids include referring to Scripture and confiding in a valued spiritual adviser. (*Salt*)

A full-page ad inviting people to visit a Mennonite church appeared in the Feb. 9 issue of *Newsweek*. The ad from Mennonite Board of Missions Media Ministries ran in six states. Fifty readers called the ad's toll-free number in the first two days after issue for more information. They received the Mennonite Church brochure, "Welcome to Our Family of Faith," and a copy of *What Mennonites Believe* by J.C. Wenger. (*Gospel Herald*)

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Latino and Germanic Mennonites from Mexico joined an international effort to accompany some 2,500 Guatemalan refugees returning to their homeland. Eduardo Rodríguez and Sara Zuñiga de Maya, both members of Menno-nite churches in Mexico City, accompanied a 78-bus caravan of refugees to the Guatemalan border Jan. 7-20 as part of a contingent of international observers. Dennis Friesen, Leslie Plett and Arnold Rempel, Mennonites from the northern state of Chihuahua, assisted refugees at camps before the move.

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In *The Christian Century*, ethicist David A. Krueger raises the question, "Is there any activity that so ignores the mandate of Christian stewardship as casino gambling?" Reflecting on a trip to Las Vegas, he writes, "Money in Las Vegas becomes nearly devoid of value, for it is something routinely fed to slot machines and gambling tables with little real probability of return. ... Vegas' appeal to the nonaffluent further suggests a general malaise and absence of belief in the capacity of themselves and the institutions of American society to create adequate opportunity and well-being for large segments of our society. Do many believe that gambling becomes the only 'real' hope to better their lives?" (*Context*)

who have been involved in management, personnel and people-related activities whose families are becoming independent but who can find a way to give us a month or two or three at different times of the year," Detweiler said.

'We need a new generation': *Detweiler*

"It takes a tremendous amount of strength and energy on these big projects, and old people run out a lot quicker. Younger leaders will last longer," Detweiler said. "There's where we need a new generation. ... My list of project directors has a lot of people over 65."

At age 43, Ted Shattuck calls himself "just a kid." But after three months as a project director at Homestead, Fla., he is facing burnout.

"There's a lot of stress. You can't leave it," he said. "You try to get a little shut-eye and they knock on your door. I don't think I've had a meal there that I haven't been interrupted." Shattuck was to return to his home in Massachusetts at the end of February, but he didn't know who would replace him.

To prevent situations like this, MDS would like to have people in full-time voluntary service positions for a year or more. "We would not expect them to spend one year in Homestead or Franklin (La.), because no one can take that pressure," Detweiler said. But those people would be on call to provide project leadership for a couple of months.

MDS board member Robert Stutzman of Edmonton, Alta., attributes the leadership crisis to more people living in an urban culture. "They're not self-employed, so they can't say to themselves they're going to take this time off," he said.

Detweiler lays at least some blame on MDS itself: "Our network hasn't done an effective job." He said new tactics to recruit project leaders include using colleges and Mennonite Economic Development Associates. "If there aren't others that step forward, that will tell us something. That will be a key question: how serious we are."

While leadership questions persist, the work goes on. MDS activity was not confined to hurricane response in the southern United States in 1992. In Region IV on the West Coast, volunteers participated in projects on Native American reservations in Arizona, including rebuilding a school building that had been torched and building Black Rock Mennonite Church's meeting place at Chinle.

Also on the West Coast, MDS is involved with several projects in Los Angeles following last spring's riots and is exploring work in Hawaii in the wake of Hurricane Iniki.

In District III in the Midwest, tornadoes touched down in seven states, and a hail storm caused $500 million in damage in the Wichita, Kan., area.

Also at the meeting, the MDS board announced that in order to provide Mennonite Central Committee with a legal shield, MDS is now incorporated as a legal, separate entity from MCC.

But MDS coordinator Lowell Detweiler said the incorporation would not change MDS' day-to-day activity. The American and Canadian office will still be located at MCC headquarters in Akron, Pa., and MDS will contract with MCC to continue financial and communication services.
Rich Preheim

Manitoba Mennos feel caught on camping issue

Winnipeg (GCMC)—Manitoban Mennonites camp. Camping accounts for 48 percent of the Conference of Mennonites in Manitoba's 1993 budget passed at CMM's annual meeting here Feb. 19-20. Camping will also be the focus of a special June session of the conference.

CMM held a special session last June to deal with camping. The proposal then was to cut back the conference program Camps with Meaning and to close one of Manitoba's three Mennonite camps. This year's proposal asks conference youth to canvas for an additional $10 contribution per CMM member to keep all three camps running.

An unspecified budget cut of $61,459 is scheduled for 1994 and $95,630 for 1995. Camping could account for over half of all conference spending in 1994 if camp expansion moves ahead as planned.

"My heart says yes, yet there is a

reality that we struggle with as a church," said A. Albert Durksen of North Kildonan Mennonite Church, Winnipeg, in response to the proposal. "Our reality does not allow us to do all these things." Durksen said his church was only able to give 61 percent of what the conference asked last year. He said the additional $10 request would in many cases come out of individuals' general giving.

Others spoke out in favor of the plan. Mary Penner of Fort Garry Mennonite Fellowship, Winnipeg, said, "I think the finances have a lot to do with our priorities... [The ten-dollar plan] is one dinner out."

But others called for camping to be seen in light of overall conference work. "Our conference work is a puzzle of many parts," said John Klassen, Emmanuel Mennonite Church, Winkler. "We need a conference review of where our priorities are. ... We're one conference, not six or seven commissions or empires."

Also put off until June was a resolution to change the direction of youth and young adult ministry. The Educational Ministries Commission brought a proposal to redirect conference work from young adult ministry toward youth ministry. The proposal confused delegates, who wondered what this would do to existing programs, especially the role of the campus chaplain. "I'm concerned that we are fixing a program that isn't necessarily broken," said Pam Peters-Pries, CMM director of youth and young adult ministries. "The young adults in this conference have not been consulted." "This comes out of the blue for me," said William Block, Bethel Mennonite Church, Winnipeg.

The conference budget passed with 94 percent approval, up from a 68 percent yes vote last year. The Business Administration Committee reminded delegates that CMM received only 77 percent of the amount it had budgeted for church donations in 1992. Peter Janzen, Winkler Bergthaler Mennonite Church, recognized that this could happen again: "In our congregation we did not quite make our own budget in 1992. ... We will not be able to increase our giving over last year." Katherine Bergen, also of Winkler Bergthaler Church, attributed the trend to the economy: "Our commitments are to our Lord first of all, and he knows that we are in a recession."

In other business, delegates voted

- to encourage cooperation with Swift Current Bible Institute but not to designate CMM funds for SCBI,
- to approve negotiation for the sale of half of the conference-owned Elim acreage with the city of Altona,
- to reform CMM's constitution, incorporating inclusive language and adding commission representatives to the Business Administration Committee, to be renamed Finance Committee,
- to reappoint Neil Heinrichs as conference moderator for another two-year term.
- to accept the River East Menno Gemeinde congregation into CMM.

Larry Penner

Carla Reimer

"We can do it": *Marcus Rempel, Sargent Avenue Mennonite Church, Winnipeg, called representatives of Manitoba churches to support conference camping.*

Shalom Mission Communities will hold a conference on Christian community, "Shalom Connections," Oct. 1-3 at Reba Place Fellowship in Evanston, Ill. SMC includes Reba Place Fellowship and Plow Creek Fellowship, each affiliated with the Mennonite Church and the Church of the Brethren. Contact David Janzen at (708) 475-8715.

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A Mennonite Brethren church may be forming in Pelican Bay State Prison in California. Cristobal Sandoval, serving a 45-year sentence for murder, has completed several Bible correspondence courses and now pastors nine other inmates. Sandoval became Christian through the ministry of MB pastor Luis Colon, and the group is in contact with the Pacific District MB Conference. (*Mennonite Brethren Herald*)

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Protestant and Jewish leaders have written President Clinton, urging him to keep his promise to end the ban on homosexual people in the military. "Such government-sanctioned action by military leaders has only served to legitimate and encourage other actions of discrimination against gay and lesbian persons in our society which, at times, have led to harassment, violence, even death," the letter said. (*Mennonite Weekly Review*)

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Mennonite Mutual Aid health plan members are less affected by AIDS than the general insured population. In 1991, MMA paid health care costs for eight members diagnosed with AIDS. Claims paid for these cases totaled $157,796, less than 0.5 percent of the total health claims paid by MMA that year. Other U.S. health insurers reported paying about 1.4 percent of their total 1991 claims for treatment of AIDS patients.

The Venture Clubs program was ranked sixth in a review of 26 midweek curriculum resources by *Children's Ministry*, an interdenominational magazine for adults working with children. Venture Clubs is a publication of Faith and Life Press and Mennonite Publishing House.

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A retreat for people older than 55 on the issues of aging will be held May 4-6 at Camp Amigo, Sturgis, Mich. Co-sponsored by the Mennonite Association of Retired Persons and Mennonite Mutual Aid, the retreat will feature Ann Raber of MMA and Barbara Reber of MARP. For more information contact Camp Amigo, 26455 Banker Street Road, Sturgis, MI 49091, (616) 651-2811.

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Mennonite Foundation distributed $6.4 million to 750 church, educational and charitable organizations in 1992. Of the $11.4 million contributed to the Foundation in 1992, 83 percent went to support Mennonite and related congregations and charities. Staff conducted 1,400 interviews and 120 stewardship seminars to help people plan their estates.

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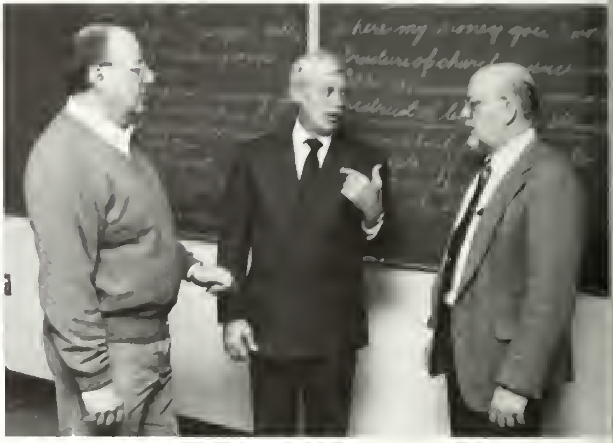
Mennonite Voluntary Service has announced service openings from one week to three months for this summer. Summer-service volunteers receive room and board and usually serve as members of existing MVS units. Positions include day-care staff and home-repair workers, Hutchinson, Kan.; community-service workers, Hamilton, Ont.; host for church youth groups, Denver; workcamp assistant coordinator, Wichita, Kan.; youth activities program director, St. Louis, and data entry, kitchen supervisor, food assistants and receptionist, Brandon, Man. Contact MVS, Box 347, Newton, KS 67114, (316) 283-5100.

AMBS hosts first seminar for interim pastors

Elkhart, Ind. (AMBS)—Associated Mennonite Biblical Seminaries hosted a first-ever seminar for interim pastors Jan. 18-23.

Dale Stoltzfus, Marcus Smucker and John Esau led the event. Openings existed for 30 participants. "If we had gotten a dozen we would have been happy," Stoltzfus said. Instead, all spots were taken, with five people on the waiting list.

The church is seeing a new need for interim pastors, Stoltzfus said. They do more than fill the absence of a long-term pastor. An interim pastor is "somewhat like a personal therapist," he said, able to listen and formulate ideas and questions that get at the heart of the congregation and encourage the congregation to look inward and change without falling apart.



Toward maturity: *John Esau (left), General Conference ministerial leadership, helped plan the interim pastor workshop with Dale Stoltzfus, Mennonite Church congregational leadership, and AMBS faculty member Marcus Smucker.*

When a long-term pastor leaves, often the church begins a pastoral search. However, many times the congregation is in need of transformation itself, Stoltzfus said. The church needs to look "at the whole congregational system, not just the pastor. We must assist congregations and pastors to move beyond denial and own their behavior or structural problems so they can become healthier or, as in Ephesians 4, move toward maturity."
Sue L. Conrad

Manitoba Mennos redefine roll of interim pastors

Winnipeg—Interim pastorates became the focus of lively discussion during the Pastoral Leadership Commission's report to the Conference of Mennonites in Manitoba. Frank Isaac of Springfield Heights Mennonite Church, Winnipeg, questioned the commission's suggestion that an interim pastor should never become the permanent pastor.

Commission member J.K. Klassen responded that the agenda for an interim pastor is different and can be emotionally laden. "An interim pastor who slides into being a permanent pastor may not be able to stay very long," he said.

"I don't think we've ever stopped to think what is a healthy way to move from one pastor to the next pastor ... there needs to be an interim period," said CMM executive secretary Henry Loewen, suggesting an 18- to 24-month transition time. Loewen said that transitional pastors can speak more freely if they are not candidating: "This frees both a pastor and a congregation to do things in a different way." He called churches to "define [transitional] agenda very specifically ... so that we can continue to do this without creating casualties along the way."

Ben Sawatzky, Sargent Avenue Mennonite Church, Winnipeg, spent two years as an interim pastor. "I needed all the support I could get," he said. He pointed out how comments like "you're only an interim pastor," can cut down transitional pastors. "Interim pastors need as much or more support as other pastors," he said.
Larry Penner

Conservative Colony Mennos confront drinking

Winnipeg (MCC)—Alcohol abuse among Conservative Colony Mennonites in Canada and in Latin America has prompted an advisory group in the community to publish a German pamphlet about the realities of drinking.

Titled "Alkohol und ich," the pamphlet—with a photo of a stubby bottle of Carta Blanca beer on its cover—is the first project of the Kanadier Mennonite Women and Family Concerns Committee, said Abe Warkentin, a Kanadier Concerns spokesperson for Mennonite Central Committee Canada.

"The purpose of this pamphlet is not to lecture people who are drinking or to provide an all-inclusive source of information," said Warkentin. "It is rather to serve as an introduction to the idea that alcohol is harmful and that drinking can have [terrible] implications. We feel many Kanadier coming from Mexico have not been educated to understand the dangers of drinking."

The Kanadier Mennonite Women and Family Concerns Committee was formed in February 1992 by women in the community with the help of MCC Canada because it was felt that the needs of Kanadier women and families—those who had relocated to Canada or Latin America—needed special attention.

Warkentin pointed out that there are growing numbers of families in Mexico who are landless and seeking a new life in Canada or in South America. An estimated 18,000 to 20,000 have come to Canada, mostly to southern Ontario, over the past decades. Adjustment to a different society, the responsibility that comes with having large families and the economic recession have all taken their toll.

"It is no secret that many Kanadier families are undergoing terrific stress these days. I don't want to infer that only Kanadier Mennonites have these problems," said Warkentin, "but the fact is that people under stress are more vulnerable to alcoholism." *Rick Fast*

GC pastors take a January refresher at AMBS

Douglas H. Kaufman

More than 250 people attended Associated Mennonite Biblical Seminaries in January for interterm classes, Pastors' Week and several special offerings. General Conference Mennonite Church pastors at AMBS for interterm include (back row) Fred Lichti, New Hamburg, Ont.; Jeff Minor, Mountain Lake, Minn.; Peter Zacharias, Gretna, Man.; (middle row) Kevin Goertzen, Turpin, Okla.; John Esau, North Newton, Kan.; Glen Zehr, Millbank, Ont.; James Nickel, Leamington, Ont.; Erick Deckert, Freeman, S.D.; (front row) Denise Goertzen (with Jessica), Turpin, Okla.; Valentine Zacharias, Gretna, Man.; and Mary Berkshire Stueben, Seattle.

The Worship and Spirituality Committee of Indiana-Michigan Mennonite Conference will sponsor a "Weekend with the Hymnal" in conjunction with Camp Amigo April 30-May 2. Leaders are Phil Clemens, minister of music and worship at College Mennonite Church, Goshen, Ind., and Joan Yoder Miller, part-time staff at The Hermitage and a spiritual director. Contact Camp Amigo, 26455 Banker Street Road, Sturgis, MI 49091, (616) 651-2811.

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A man walked into Mennonite Economic Development Association's microenterprise office in Santa Cruz, Bolivia, and asked how to get involved. When asked how he heard about the program, he said, "My neighbor is Franz Guzman. He used to be lazy and sit around drinking all the time. Now he's cleaned up his shop, he works late into the night, and I never see him get drunk. I asked his wife what happened, and she said all these changes took place after he started coming. ... Well, any program that can make changes like that in people, I want to be part of." (*The Marketplace*)

• • •

Harvey L. Dyck, professor of Russian and East European history at the University of Toronto, will be in Vancouver to talk about the Mennonite archives discovered in Odessa. The material, assembled by Peter J. Braun during the revolution and civil war period, covers the period 1803-1920. It has been microfilmed and a portion released to three regional centers in Canada. Harvey will speak at Killarney Park Mennonite Brethren Church on April 23 and at the Mennonite Educational Institute in Clearbrook on April 24. Contact John Konrad, 4805 Meadfield Road, West Vancouver, BC V7W 3E6.

Kings View Mental Health System, sponsored by Mennonite Health Services, is actively seeking candidates for the position of **director of mental health services**. This position will be responsible for planning, organizing and directing the overall operation and development of Kings View's private mental health programs located in Fresno and Reedley, Calif., as well as providing direct clinical services (about half time). These programs include adolescent residential, adult partial hospitalization and related programs.

Candidates must have a graduate degree in mental health, health-care administration or related field, a current license as a psychologist and the ability to be licensed in California; 10 years of progressively responsible experience in mental health care and at least five years post-licensure experience directing mental health programs.

Compensation is negotiable depending on experience. Deadline for application is April 15.

If you are interested in discussing this opportunity further, please contact **Doug Clute, Director of Human Resources, or Mike Waters, Chief Executive Officer, at (209) 638-2505 or (800) 348-5577.** Please send your vita and professional references to Kings View, 42675 Road 44, Reedley, CA 93654, Attention: Doug Clute.

Emmanuel Mennonite Church of Winkler, Man., is looking for a person (or persons) to fill a full-time-equivalent **assistant pastor position**. Preferred starting time Aug. 1, 1993. Duties to include youth work, pastoral care and worship involvements.

Please send resumé to: **Pastoral Search Committee, Emmanuel Mennonite Church, 960 Pembina Ave., Winkler, MB R6W 1X4.**

Mennonite Central Committee needs two people to **lead a Youth Discovery Team** this summer. One Anglo and one African-American will lead a team of African-American and Anglo youth who will live, work and study the Bible and race relations for three months in New Orleans, Los Angeles and rural Mississippi. Qualifications include organizational skills, a college degree, five years work experience, training or experience in conflict resolution or interest or experience in drama or music. MCC pays all expenses for leaders, plus a monthly personal allowance.

For information call **MCC Visitor Exchange Program , (717) 859-1151.**

Reunion for CPS #55, Belton, Mont., Aug. 6-8, 1993. Meeting will be at the Mountain View Mennonite Church, Creston, Mont. If you haven't been on our mailing list, please contact **Perry Schrock, 30180 Sodaville-Mt. Home Road, Lebanon, OR 97355**

Bluffton College seeks an innovative academic leader to direct its degree completion program in **organizational management**. Experience in administration, college teaching, and marketing with an understanding of adult learning is highly desirable. Ph.D. or M.B.A. preferred. Screening begins May 1. Women and minority applicants are especially welcome.

Reply to **William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817, (419) 358-3317.**

Freeman Academy invites applications for a full-time position of **assistant administrator**, combined with teaching Bible, counseling or other assignments. Must have secondary principal certificate or be willing to pursue this endorsement. Freeman Academy is a Mennonite middle school and high school for grades 5-12. Starting date Aug. 1, 1993. Position open until filled.

To apply or receive more information, contact **Leroy Saner, Principal, Freeman Academy, Box 1000, Freeman, SD 57029, (605) 925-4237.**

Faculty position in music: Doctorate preferred, master's degree required, experience with college-level vocal students desirable. Private voice instruction and teaching in areas of music theory and appreciation. Part-time, beginning fall 1993.

Assistant teacher of English as a second language: Teaching international students in the Intensive English Program from September to May. Bachelor's degree with a minor in TESL required. Experience desirable. Full time, beginning late August 1993.

Assistant to Washington Study-Service Year director: WSSY is an EMC off-campus program in Washington, D.C. Bachelor's degree and experience in urban living required. Skills in interpersonal relations, student advising and building maintenance also necessary. Half time for 11 months, beginning August 1993. Application deadline is April 15.

Minorities are encouraged to apply. Send resumé to **Orval J. Gingerich, Acting Dean, Eastern Mennonite College, Harrisonburg, VA 22801.**

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as MMA's new president is simple: I want to make MMA services more meaningful to you and your family.

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Easy to say but tough to do? Maybe. But I've found MMA to be very committed to meeting your needs. And I'm making changes that will soon make our services more appealing to you than ever.

I admit, I'm starting with a strong foundation. After all, MMA isn't a regular insurance company. We're a fraternal benefit association — a group of like-minded people working together to meet each other's needs. That means our members are sharing risks and resources with people who share their Christian faith. Plus, they're providing extra caring made possible by the tax savings MMA receives as a fraternal association.

I believe you'll soon see a difference in MMA if you haven't already. A difference that will be worth your attention.

— *Howard Brenneman, President*

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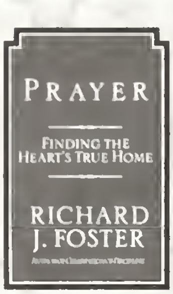
Reviews

BOOKS

Progressive prayer

Prayer: Finding the Heart's True Home *by Richard J. Foster (Harper & Row, 1992, 276 pages)*

Reviewed by Karla Morton, Elbing, Kan.



"This book is written to help you explore this 'many-splendored' heart of God. It is not about definitions of prayer or terminology for prayer or arguments about prayer, though all these have their place. Nor is it about methods and techniques of prayer, though I am sure we will discuss both. No, this book is about a love relationship: an enduring, continuing, growing love relationship with the great God of the universe." And so it is. These words from the opening "invitation" of Richard Foster's latest book, *Prayer: Finding the Heart's True Home*, reveal Foster's intent for the book.

I have studied under the author at Friends University in Wichita, Kan. This book is pure Foster, and it has been written with humility by the grace of God.

Foster covers 21 forms of prayer. However, he does not come to this work as one who has mastered all these forms of prayer—he admits that he is a novice, as we all are in prayer. In essence, Foster tell us, each time we come to prayer with this "great God of the universe" we come as if for the first time.

But this should not keep us from journeying with God through prayer. Here Foster's desire is to give the reader of *Prayer* a deeper understanding of the many forms of prayer available to all Christians and steps that we may take that can help us enter more deeply into our relationship with God. Foster gives no formulas, no methods, but he does develop and expand on tried and true steps that Christians through the ages have benefited from as they entered into this "many-splendored" relationship with God.

The book is divided into three parts: "Moving Inward: Seeking the Transformation We Need," "Moving Upward: Seeking the Intimacy We Need" and "Moving Outward: Seeking the Ministry We Need." In these three sections, Foster moves us through a progression of prayer forms that enables us to move beyond prayers mainly used in times of desperation or prayers that have become to us like "vain repetitions," to use Christ's words. Foster brings light to bear on forms of prayer that Christians around the world have used for centuries. These areas include prayers of examen, tears, relinquishment, rest; sacramental prayer, contemplative prayer, intercessory prayer, healing and radical prayer.

Throughout the book Foster encourages the reader, is honest about any cautions concerning undertaking some forms of prayer and shares many of his own and others' stories that bring to life the prayers he writes about.

Foster's desire is to move readers into a deeper, closer love relationship with God which will result in two things: more committed and mature Christians and a more effective church in an increasingly hurting and chaotic world.

Prayer need not be a burden for the Christian, and Foster through this book attempts to give us the tools we need to come into a deeper love relationship with God. I believe he has given us a useful tool.

Evangelism handles

How to Attract and Keep Active Church Members *by Donald P. Smith (Westminster/John Knox Press, 1992, 168 pages)*

Reviewed by Stanley Bohn, Newton, Kan.

If you come to church "how-to" books with suspicions that they won't apply to your situation or that they only give impersonal marketing techniques copied from business, you can buy this one feeling it will offer a different kind of help.

It succeeds at having a variety of suggestions for churches of different sizes in different situations. And rather than listing techniques and checklists of what to do that make readers feel their church is inadequate, it deals with deeper concerns. It examines ways churches can help

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Amish Mennonite Story in Europe	August 11-25	John & Beulah Hostetler

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members in four areas:

- find ultimate meaning in their lives,
- experience an accepting, caring fellowship,
- be involved in significant service,
- have a feeling of belonging to a supportive community.

Questions for discussion appear at the end of each chapter. There are also many reports of actual ways churches have helped new members find a home and a role in the congregation. They are described well enough for readers to consider which ones may be appropriate.

Since the book is written about and for "mainline" churches, it has language less annoying to those who have negative associations with evangelism. Compared to the book *Welcome* by Ervin Stutzman, offered as part of the Living In Faithful Evangelism (LIFE) program, it covers some of the same ground about barriers congregations have unconsciously erected for new members. But it has much more on helping new members and inactive members find meaning in being part of the church community. It could be a valuable follow-up to a study of *Welcome*.

People looking for ideas and handles should read and discuss this book. It would be useful for a group proposing goals for a new year or a class or task force that wants to focus on meaningful church life and has time to be involved with what they get excited about.

Babies and bayonets

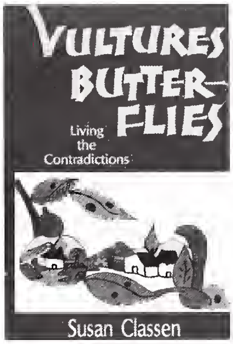
Vultures and Butterflies: Living the Contradiction *by Susan Classen (Herald Press, 1992, 183 pages)*

Reviewed by Faith Hershberger Penner, Harper, Kan.

Vultures and Butterflies is an intensely personal book that charts Classen's intellectual and spiritual growth, spanning the decade she has worked with Mennonite Central Committee, first in Bolivia and then in El Salvador. The war between the Salvadoran army and guerrillas is the background for much of the book. Without making politics her focus, Classen still offers insight into the war and the U.S. government's involvement in El Salvador.

Classen acknowledges that her first draft was cathartic. She lays open her fears, doubts, anger and limitations. Her writing, she says, helped her come to grips with the vultures she saw circling overhead: the horrors of war, the violence of poverty and injustice, the conflict in her personal relationships, the deaths of first her mother and then her father from cancer.

In her struggle to understand her own and others' pain she discovers butterflies. Her Salvadoran friends and neighbors teach her through their faith in God. In the process of sharing her own faith story, Classen is also able to give a voice to people who have traditionally been silenced. Elena says, "If it weren't for God's presence in my suffering, I wouldn't be alive." Maria: "Real suffering makes you realize the presence of God." Pablo: "God doesn't cause suffering. Our suffering is because not everyone realizes we're all equal before God, members of one family. Big ones walk over little ones."



As middle-class North Americans, it is easy to distance ourselves from the suffering people experience in other corners of the world. Early on, Classen tells her father that the only real suffering is that resulting from violence and oppression. He silences her with his reply, "I suffered when Mother died." When her father died, Classen's Salvadoran friends accepted her suffering as real. They didn't make fine distinctions. This book shows how suffering, regardless of its source, is a bond that unites us in a global community.

In *Vultures and Butterflies* the vultures seem to dominate. There are few light-hearted moments in the book. In spite of and partially because of the wealth of personal-experience stories, it doesn't make for easy reading. In the most horrific image in the book, soldiers toss babies in the air and catch them on their bayonets.

Classen writes about suffering, but she leaves her readers with tangible expressions of hope. In her faith journey, God can clearly be seen working not only in Classen's life but in a world where the evening news is more than just a picture on the TV screen.

Resources

- **Faith, Power and Politics: Questions and Answers** (MCC, 1993) is a free brochure from Mennonite Central Committee examining MCC's role in the political process. Available from any MCC office.
- **Caring for the Caregiver** by Gary L. Harbaugh (Alban Institute, $12.95) examines caregiving in various mainline Protestant, Roman Catholic and Reform Judaism religious traditions.
- **A Passion for Unity** by Emilio Castro (World Council of Churches, 1992, $7.95) contains essays on ecumenism, looking at evangelism, interfaith dialogue, diakonia, service and other themes. Contact WCC, 475 Riverside Drive Room 915, New York, NY 10115, (212) 870-3340.
- **Africa: Endangered/Enduring** (Office on Global Education, 1993, 30¢) is a four-page resource including stories, photos, prayers, related resources and actions exploring two issues underlying Africa's crisis: militarization and debt. Available from Church World Service, Box 968, Elkhart, IN 46515. Please prepay.
- **Heart with Loving Heart United** (Waterloo Music Limited, 1993) by Leonard Enns is the third anthem in the Conrad Grebel College Anthem Series. Available from Waterloo Music Limited, 3 Regina St. North, Waterloo, ON N2J 4A5, (519) 886-4990.
- **The Busy Citizen's Guide: Sexual Harassment** and **The Busy Citizen's Guide: Racism and Race Relations** (Study Circles Resource Center, 50¢) include background information and discussion material on their respective topics. Also available from SCRC, **Can't We All Just Get Along?**, a longer manual for discussion programs on racism and race relations. Contact SCRC, Box 203, Pomfret, CT 06258, (203) 928-2616.
- **A Closer Walk** (Zondervan, 1992, $17.99) is a collection of daily devotional readings from *Closer Walk* magazine and the New International Bible, designed to take the reader through the New Testament in one year.

—compiled by Larry Penner

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Editorial

Signs of the resurrection

Because Jesus is risen, we can walk in newness of life (see Romans 6:4). The resurrection is a sign of hope, a promise that a life that overcomes death is available to us.

How many times in the Gospels does Jesus say, "Get up ..."? (I counted 15 in a concordance.) In Acts the same command appears 13 times.

In her article in this issue (beginning on page 3) Renee Sauder makes the point that "Jesus continually called people to arise, to stand up, to actively forsake the ways of death and choose life."

The resurrection is not merely a belief we adhere to, a line in a creed we recite. It is a reality we are invited to participate in. Jesus calls us as well to "get up" and "walk in newness of life." We may feel paralyzed by fear or despair and think we cannot get up. We may believe we are not worthy of the healing that God offers us. Or we may feel comfortable with our old life, with the status quo, and be afraid of the change that new life requires. We may have trouble believing there really is new life. But Jesus has gone before us to show us that new life is ours, if we only embrace it.

In a series in late February on the Public Broadcasting System called "Healing and the Mind," Bill Moyers visited a group of people with cancer who gathered to talk about their experience and work toward healing. But for them, healing did not mean a cure; it meant experiencing life in its fullness, even with the invasive disease.

The New Testament does not view eternal life simply as a cure, as some kind of ticket to heaven. It is a present reality, a quality of living under God's reign. It is both a "sacrament of tears shed, pain sustained and death remembered" and "the transfiguration of life and the world not only at the end time but in the ongoing life and history of humankind," writes C.S. Song in *Jesus and the Reign of God* (Fortress Press, 1993). As someone has said, There is not only life after death, there is life after birth as well.

Blind man: Jesus' invitation to get up and be healed can be scary. It can even get us in trouble. The lectionary readings for the Fourth Sunday in Lent (March 21) include the story of Jesus healing a blind man (John 9:1-41). Once his sight has been restored, the man gets in trouble with the religious authorities because of his association with Jesus and because he's breaking sabbath laws. It's a funny story, but it points to a dilemma that is all too real: Healing is not always a comfortable experience; it can also be dangerous.

If we look around us, we can see signs of this new life Jesus promises.

One of my son's friends—call him Jay—a boy in grade four, encountered a bully one day while walking home from school. The boy's younger brother and a friend were with him. The bully—call him Joe—said he was going to beat up one of them. Jay told his brother and the other boy to run, and he faced Joe, who hit him a couple of times.

At home later, Jay's grandmother, with whom he lives, asked him why he didn't fight back. "Because I'm a Christian," he said.

"Why didn't you run?" she said.

"He would have caught Chuck [his younger brother]," Jay said.

The next day the grandmother met with the principal at the school Jay and Joe attend. When Joe came in, the grandmother said to him, "When Jay first moved to town, you made friends with him at the swimming pool. I know you don't want to hurt him, do you?"

Joe shook his head. Over the years he had been picked on by older boys, and now he was acting the way he had been taught. Now Jay and his grandmother were showing him kindness, forgiveness, a new way of living. But it wasn't easy.

A couple I know had had conflicts and seemed to be stuck in certain patterns of behavior. They went to a counselor, and now they are learning new ways to communicate. The husband, who had usually turned silent when he was angry, is learning to talk about his feelings. Each of them is practicing saying something positive about the other every day. It is a spiritual discipline, and it is working. I can see the difference.

Jesus' resurrection makes a difference here and now, if we are willing to embrace the new life he offers. Look around for signs of that newness, signals of hope that we, too, can "get up" and be healed. *Gordon Houser*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 07
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OLUNTEERS face life-changing questions

The young man showed up drunk and challenged Chris Franz to kick him out of the drop-in center. When Chris guided him outside, the man made verbal threats and landed a few blows, but Chris gained the respect of the students and the rest of the community. (See page 3.)

Prologue

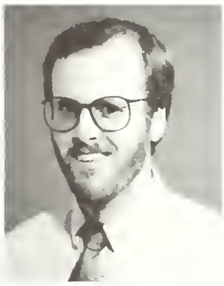
If you're like me, you get suspicious of anyone who pretends to have all the answers. If a salesman, for example, approaches me with a broad smile and an outstretched hand and acts like I'm his bosom buddy when I don't even know him, I shy away. He is making assumptions about me, and I feel like an object rather than a person.

The Gospels record that Jesus "spoke with authority" (Luke 4:32; see Matthew 7:29; Mark 1:22), largely because of his deeds. People listened because he performed powerful works of mercy. He treated people with respect rather than as objects of his preaching.

This issue includes stories of Mennonite Voluntary Service workers and the sometimes difficult questions they face in their work. Chris Franz, for instance, follows Jesus' example of ministering to people in their context. He acts out his concern with integrity.

Also in this issue is a new column, "Fiscal health" by J.B. Miller (see page 10). The column, which deals with matters of stewardship, will appear each month.

In the news section read about last month's annual Council of Commissions, in which the elected leaders of our conference met to discern the direction of the work of the conference. As you read, pray for the church, that we all may let life-giving questions from the Holy Spirit inspire us. *gh*



Next issue: Healing the wounds of abuse

Cover: Photo by M. Franz

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite **(ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Editorial offices: 722 Main St., Box 347, Newton, KS 67114-0347, (316) 283-5100, fax: (316) 283-0454

The courage to RISK

Chris Franz combines empathy and a patient sense of authority in his work with youth in the northern Manitoba community of Riverton.

Miles Reimer

The young man had said he would be back, and that did not make Chris Franz's job of supervising the drop-in center at Riverton, Man., any easier. Now the man was back, having knowingly violated the rules against drinking. He challenged Chris to kick him out and tried to pick a fight. "It was hard to live out my pacifist convictions in that situation," Chris says. He managed to guide the person outside. The man made verbal threats and landed a few blows, but Chris gained the respect of the students and the rest of the community. He was able to do what needed to be done with firmness and a sense of respect for himself, for the person who was drunk and for the needs of the drop-in.

> *Local people report that*
> *ince Chris has come,*
> *tudents are spending*
> *ess time in the streets*
> *nd more time in*
> *upervised activity.*

On another occasion someone punched a hole in the restroom wall. Instead of banning the person, Chris convinced him to fix the hole. Chris helped him talk about the behavior and take responsibility for his actions.

Chris has been successful in the early part of his Mennonite Voluntary Service term in Riverton by being patient with the questions that new relationships bring. "I am not the center of this picture," he says. "Yet I need to become involved and take the risk of making some mistakes." He has also challenged some of the "obvious" answers in situations, like not standing up to a drunk or banning someone who damages property.

Since he began his assignment last September, Chris' major responsibility

M. Franz

'Let them know who you are': *Chris Franz (right) with one of the children in Riverton.*

is to supervise the drop-in at the Riverton Friendship Centre and coordinate some activities at the local gymnasium. His goal is to assist students from northern Manitoba communities and become a part of Riverton's life. Local people report that since Chris has come, students are spending less time in the streets and more time in supervised activity.

This success is no accident. Chris combines empathy with students and a patient yet deliberate sense of authority. He has supervised a gym full of students without raising his voice.

Belonging: He knows that he is just as new to Riverton as are the students. "I found it just as difficult to come back after Christmas as the students did, but once I was here I felt a real sense of belonging." His acceptance as part of the community is evident. Others often tease him and joke with him as much as they do with Edith and Neill Von Gunten, who have been there for 15 years as Native Ministries workers for the Conference of Mennonites in Canada.

Chris' ability to be with the kids on their terms, while defining the requirements of the situations, has allowed the students to offer him authority.

The students do not feel that Chris misunderstands their interests. "You've got to roll with it for a while," Chris says. "You also have to let them know who you are once in a while"—whether that means beating them at basketball, being a good loser at ping-pong, sitting and chatting with them or letting them know the boundaries for group interaction.

"The Native culture treats kids like adults much sooner than white culture," Chris says. While white kids will rebel against authority, Native kids will "pass by it." Chris' ability to be with the kids on their terms, while defining the requirements of the situations, has allowed the students to offer him that authority.

There are many new days, new situations and new questions. But Chris has set a solid foundation of empathy and has shown the courage to take risks.

Miles Reimer, Winnipeg, is associate director/Canada for Mennonite Voluntary Service of the Commission on Home Ministries.

QUESTIONS are strange creatures

Chuck Neufeld

"Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and everyone who seeks finds, and to the one who knocks it will be opened" (Luke 11:9-10).

Questions are strange creatures.
Some, if we dare ask them, offer life.
Others, even *if* we dare, offer no life.

Questions are strange creatures.
If we dare hear them, some call to us.
If we dare notice, some beckon us.
Some make us wonder about more than just their own possible answers.
Some make us wonder about other questions.
And, if we can stand it, we'll ask these "other questions."
Questions about money and God.
Questions about careers and evangelism.
About church and geography.
About community and time.
Questions that link the unlinkable, make us think the unthinkable, believe in the unbelievable.

Questions are strange creatures.
Some have a life of their own.
Others struggle just to exist.
With little chance of being heard.

These are the questions, the ones with little chance of being heard, that often change everything.
Little questions asked by little people.
People like you and me.

These are the questions that poke away at old assumptions.
These are the little questions that aren't noticed until they've affected us
  until they've infected us
  until they are a part of us
  until they determine everything
    about us
    about how we feel
    about how we behave
    about how we live
    about *whether* we live.
These are the questions, if we dare ask them, that will change us—from the inside out.

What are these questions?
The kind that live?
The kind that help *us* live?
The kind that offer us life
In the face of lifelessness?
The kind that offer us hope
In the face of hopelessness?

What are these strange creatures?
These creatures with the sound of an ancient call?
What are these questions that
  call forth something from within
  call forth *life* from within—
  even when there is *no life* within.

Whether we hear them or are deaf to them
They live.
Whether we believe them or doubt them
They live.
Just by asking them.
Sometimes just by asking them.

Questions are strange creatures.
The ones that offer life.
Who knows what they are?
The ones that offer life?
The ones that offer *us* life?
Who knows what they are?
And who will ask them?
For life's sake.
For our sake.

Some offer life.
Sometimes just by asking
- about work
- about where we work
- about prayer
- about where we pray
- about church
- about where we are the church
- about us.

Some offer life.
Sometimes just by asking.

The author encourages this to be read by several people in the style of readers' theater. Assign specific lines to different readers as you find most appropriate.

Chuck Neufeld is director for Mennonite Voluntary Service of the Commission on Home Ministries.

SENIORS follow the call of voluntary service

Stories of seven Mennonite Voluntary Service workers and the questions they face.

Kathy Landis

Questions. Some of us don't ask many. Some were taught not to. But some do ask questions, even questions about answers that in the past had always been considered true. Listen to these stories of senior citizens who are asking questions, answering questions and questioning answers as they serve with Mennonite Voluntary Service.

Helen and John Loewen

Helen and John Loewen moved from Elm Creek, Man., to Hutchinson, Kan., in June 1992. John began working with Interfaith Housing as a carpenter and Helen as an activity aide at Friendship Manor. Before they came into MVS, one of their big questions was whether or not they correctly understood God's call. Today they feel their understanding of the call has been verified. "Both the supporting congregation and the clientele we serve have affirmed us and express appreciation for our involvement," John says. Now a new question has emerged. "How can the church live in so much wealth amid a city of such great poverty?" asks John. "The Bible challenges us to place a strong emphasis on taking care of widows and orphans. Our experiences so far have strongly confirmed this teaching and encouraged us to become more zealous in this endeavor."

Joyce Judd

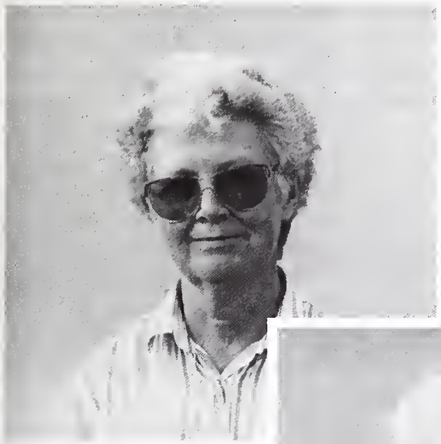
Before coming into MVS, Joyce Judd was a self-employed artist. For a long time she wanted to be involved with some type of Christian service. Once her family obligations had been taken care of, she decided the time had come. Joyce now works as a community service worker at Welcome Inn in Hamilton, Ont. According to Joyce, "We are too often taught that we shouldn't make mistakes. This tends to limit our view of our capabilities." Joyce says she is "challenging this belief by helping people learn that it is all right to make mistakes; it is part of the learning process. This is one way to help others gain confidence."

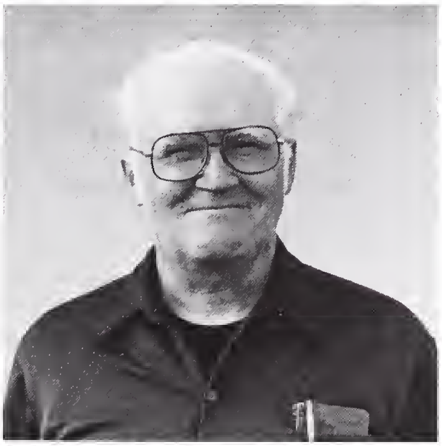
Joyce is not only challenging others and old assumptions, she is also being challenged. "I find that I need to take a closer look at some areas of the women's movement and at the change coming about in the use of some terms. Many words in common usage in my younger years, while not offensive to me, are so to others. Because I live in community and value other people's opinions, I must listen and rethink my own outlook."

> "Growing doesn't stop during our mature years. People can stop their careers and make changes during their middle years."
>
> *Phyllis Boese*

Ella Bergen
Frank Bergen

For Ella and Frank Bergen, the idea of service was nothing new. They had been involved in their Swift Current, Sask., community for many years but decided to join MVS after "hearing how much others from their home area had grown and received as a result of giving their time." The Bergens moved to Winnipeg last October to work at Bethania Haus, a retirement center for seniors. The Bergens asked several questions that led them to a service assignment with MVS: "How can we better focus our lifestyle to respond to those who have so much less? Is it possible to live more with less and still maintain a sense of comfort? In what ways are we affected by our peers' influence?" The answers to these questions won't come quickly, but Ella and Frank are living them out.





Many of these volunteers are asking faith-related questions. How do we live out our faith? What is God calling us to? How do society's stereotypes of the poor affect how we relate to those who live in poverty? How did Jesus interact with them? What is our response to the Bible's call to "look after orphans and widows" and share our possessions?

Questions. What questions are churning within you? What questions is God asking you?

Glen Boese
Phyllis Boese

Glen and Phyllis Boese have had a variety of cross-cultural experiences. While in seminary they lived in inner-city Chicago. From 1984 to 1992 they worked in Zaire through the Commission on Overseas Mission. Last December they began working through MVS at Hopi Mission School in Kykotsmovi, Ariz. Glen says, "In Zaire we found ourselves questioning our long-held ethics of promptness, saving, accomplishments and seeing results, the need for modern conveniences, feeling ownership of time, space, property and use of money. The Zairian Christians shared their possessions as long as they existed. We were the wise virgins that saved our oil. They followed Christ's example of putting others first."

Though society tends to glorify youth over age, "we learned that growing doesn't stop during our mature years. People can stop their careers and make changes during their middle years," says Phyllis. "Our MVS assignment is helping us have faith that God has a plan and use for us. We knew God had a purpose for bringing us back from Zaire, but we wondered why. Hopiland may have been in God's plan for us all along. We just didn't know it. Twenty years ago we visited the Hopi Indian reservation and had a favorable impression. Now the needs here are a match for our abilities. The warm welcome we received reinforces the belief that our abilities will be useful. We hope to show love and forgiveness as an example of how to live out the Christian faith."

Kathy Landis is associate director/West for Mennonite Voluntary Service of the Commission on Home Ministries.

Letters

The issue that won't go away

In the Feb. 23 issue of *The Mennonite* were two [letters] on homosexuality: "Cannot Have it Both Ways" and "Tired of Homosexuality."

What is wrong with Mennonites, and what are we trying to prove?

I would agree with Harold D. Burkholder's [letter] and put an end to articles of this nature. Everyone should read the book of Jude and 2 Timothy 4:1-4.

Even the military knows this is wrong. *Herman A. Friesen, Henderson, Neb.*

It is true, as Harold D. Burkholder said, "The homosexual issue just won't go away" (Letters, Feb. 23). That many homosexual people have found deliverance is also true. It seems that it could be possible to find healing for what has sometimes been called acquired homosexuality. For example, it has been suggested that boys and girls who lacked affection from the parent of the opposite sex might become homosexuals. Or it is believed that children who experimented with others of the same sex might establish habits they would continue into adulthood. Undoubtedly, through sympathetic counseling and prayer many persons have been able to become heterosexual.

We certainly cannot ignore biblical passages that speak about homosexuality. There are, however, many Christian counselors who are still left with the puzzlement of homosexuality for which there seems to be no known cause. I fear we may take the attitude of the disciples who asked, "Who did sin, this man or his parents, that he was born blind?" (John 9:2). When a desperate, anguished person says, "I have never experienced any attraction to someone of the opposite sex," can we confidently tell her or him that such a problem can only be attributed to sin? In my opinion we would only drive such a person into greater despair and loneliness.

Could it be that, like Paul's thorn in the flesh, a certain kind of homosexuality cannot be cured, even through fervent prayer? But nothing I have said should be interpreted as endorsement of homosexual practices. *Louis Goertz, North Newton, Kan.*

Harold Burkholder's letter on homosexuality (Feb. 23 issue) prompted this letter.

There seems to be general acceptance that sexual activity is not only for procreation but also to express intimacy. Many also believe there is danger of becoming emotionally stunted if one doesn't engage in sex. The conclusion follows that whatever one's situation—single, widowed, disabled spouse, homosexual or heterosexual—one must have sex.

Did God create our bodies for homosexual as well as heterosexual expression? Is it wrong because it's in the Bible, or is it in the Bible because it's wrong? I don't think the Bible condemns homosexual orientation, only practice, like other sexual misbehavior, including lust.

I have visited men in prison for many years. We never know beforehand what their offense is. We don't need to judge them; society already has. In such an atmosphere one can develop friendship and respect for one another as human beings.

In reflecting on this I have been surprised at the nonjudgmental way I have been able to relate to prisoners, even to one who murdered a child and an innocent woman. I doubt that I would have acted the same toward someone like that on the outside.

This has helped me understand how Jesus could invite himself to the house of Zacchaeus or talk with the woman at the well and have a favorable response.

It seems to me when we come down hard on those who are homosexual, pro-choice, oppose prayer in school or join the military, we alienate them to the very message we want them to hear. It's really hard to love the sinner without giving the appearance of approving the sin. *Willard Unruh, North Newton, Kan.*

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"To those who would cancel a subscription over the inclusiveness of the church of Jesus Christ I say, Don't let the door hit you on your way out."

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Report closing of hospitals

The Mennonite publishes stories on Haiti, Zambia, Brazil, Croatia and women in ministry. You do a wonderful job—even if I do not see you covering things I think you should. Psychiatric hospitals are closing or closed, chemical dependency treatment centers are closing or closed, general hospitals are also falling on hard times. You don't follow those stories, but I will not cancel my subscription. And to be honest—who cares? To those who would cancel a subscription over the inclusiveness of the church of Jesus Christ I say, Don't let the door hit you on your way out.

Keep up the dialogue on homosexuality, women in ministry and the other pains of change. *Jim Compton-Schmidt, Fresno, Calif.*

The earthly Jesus is our pattern

Sex and war. You can't say *The Mennonite* avoids the big issues.

On homosexuality, Harold Burkholder (Letters, Feb. 23 issue) is right on the money; about the military, Mitchell Brown (Feb. 23 issue) is candid and refreshing, but just enough off to be dangerous. He is right to admit that God can use armies to accomplish his purposes, but he is wrong to say "others are called to bring peace by joining the army." In the New Testament, "call" means a personal summons by God or Jesus. Since the cross and before the Second Coming, that personal summons will match God's present task of suffering love and will always bear the shape of Jesus' earthly call to give life and not take it. The *earthly* Jesus is our pattern, not the glorified Jesus, the Jesus returning on the clouds of heaven, who will take vengeance at the close of this age.

A more precise and biblical way of putting it is that God institutes government (and by implication their forces)—that is, he uses this human arrangement to further his purposes. But God calls his people to live as Jesus did. Unless we are careful to make this distinction, we end up with two contrary calls, both from God. How to decide which is for us? Our own feelings, of course. No, God's personal summons to the believer will never contradict the actual action and behavior of the man Jesus, whose life is set out in the Gospels. *Monty Ledford, Aberdeen, Idaho*

A dream for peace

We North Dakotans for more than 30 years have been on the front line defending the United States with our two Air Force bases and 300 missile silos. Now it's time for us to get back in character as the peace-loving people we are by proposing alternative uses for the bases and missile silos.

As the Peace Garden State with the longest undefended border in the world, we're logically positioned to promote the works of peace.

The Air Force bases could become university campuses under the jurisdiction of the United Nations, teaching people from around the world (1) nonviolent conflict resolution, (2) ecological and agricultural subjects and (3) languages and other skills making for peace.

As the bases are phased out, Air Force personnel can begin planting evergreen trees at missile silos, leaving us with 300 "peace groves" to commemorate our contribution to the Cold War.

Perhaps this is just an old man's dream, but good things often emerge from dreams. *Larry Lange, Devils Lake, N.D.*

God used our conference

Why should we encourage youth to attend church conferences, conference-sponsored activities and conference schools? Our congregation was thrilled to hear how God used our General Conference to lead Dallas Bergen, a 16-year-old in our church (Grace Mennonite, Regina, Sask.), to faith.

On Jan. 13, Dallas was baptized upon confession of his faith. During his testimony he specifically mentioned the role that conference events and institutions played in his decision to follow Jesus in his life. Canadian Conference in Saskatoon in 1991, General Conference in Sioux Falls in 1992, Camp Shekinah in Saskatchewan and Columbia Bible College in British Columbia were all mentioned as being key in his decision.

Keep up the good work. *Eva Hofenk, Regina, Sask.*

'Cirrhosis of the giver'

We enjoy *The Mennonite* very much, even when it calls us to repentance, as it has of late in race and poverty issues.

I read with deep sadness in *Mennonite Reporter* (March 8 issue), "Giving to General Conference Falls Far Short of Goals" [see the article "GCMC Misses '92 Budget Goals" in the March 9 issue of *The Mennonite*, page 15]. What has happened to our beloved Mennonite people? Have we the dread disease "cirrhosis of the giver—a disease characterized by the paralysis of the nerve from the heart to the pocketbook," as Larry Kehler calls it? Has our love for the Lord and his work grown cold? Let us all examine our spending habits and our giving action to determine whether or not our vision could be enlarged a little more so that projects don't have to be cut due to lack of funds.

Perhaps tour companies, restaurants and places of amusement might suffer, but it might enhance God's work if our priorities got adjusted positively. Imagine what effect it would be to the budget if each Mennonite golfer made a hole-in-one by donating an extra green fee to the conference.

I don't believe that "the trend to spending on local needs" is a factor as much as a hedonistic tendency to spend on personal desires and wants is to blame for the dreary financial picture. Let us who are able dig a little deeper to the glory of God, our Savior in Christ. *John H. Loewen, Saskatoon*

Prisoners want *The Mennonite*

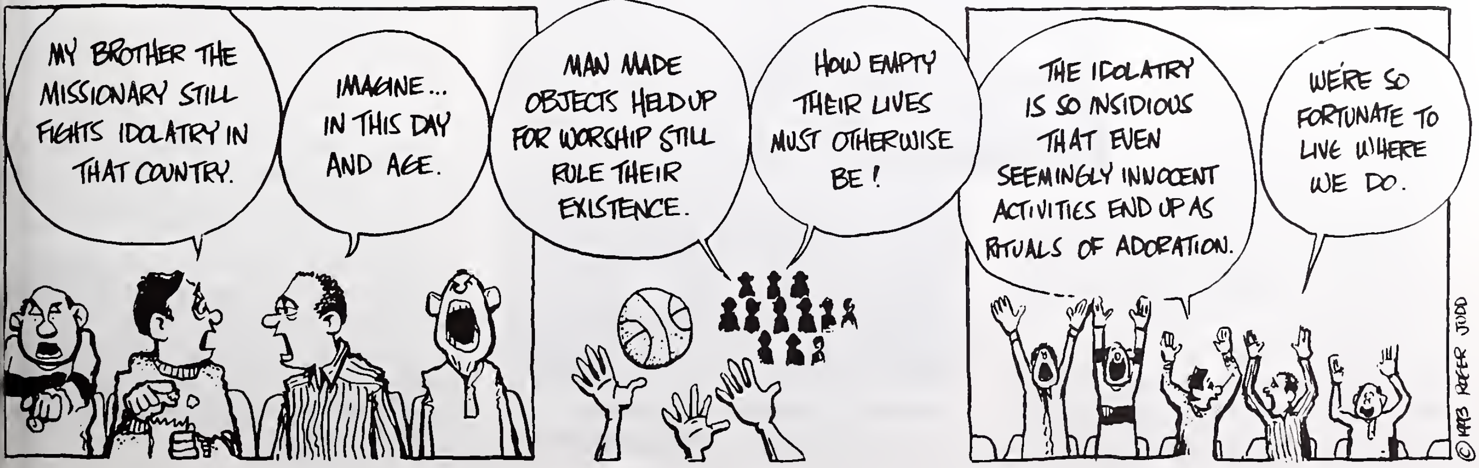
In May 12, 1989, I became incarcerated. But this unfortunate setback has not diminished my desire to learn and to serve Jesus Christ. Being a Mennonite, I seek materials from a Mennonite point of view. To date, I have not received any Mennonite materials from outside sources except Eastern Mennonite College's news bulletin.

I am writing in regard to *The Mennonite* for the reason that I long for good Mennonite reading materials. Since I am incarcerated, I have no funds to pay for a subscription.

Another Mennonite fellow here, George Koenig, wants *The Mennonite* as well. *Roy L. Tuinstra, Warren Correctional Institution, Lebanon, Ohio*

Editor's note: *A fund exists for sending free subscriptions to prisoners who cannot afford it. Donations to this fund may sent to* The Mennonite, *Box 347, Newton, KS 67114.*

Beyond Belief


MY BROTHER THE MISSIONARY STILL FIGHTS IDOLATRY IN THAT COUNTRY.
IMAGINE... IN THIS DAY AND AGE.
MAN MADE OBJECTS HELD UP FOR WORSHIP STILL RULE THEIR EXISTENCE.
HOW EMPTY THEIR LIVES MUST OTHERWISE BE!
THE IDOLATRY IS SO INSIDIOUS THAT EVEN SEEMINGLY INNOCENT ACTIVITIES END UP AS RITUALS OF ADORATION.
WE'RE SO FORTUNATE TO LIVE WHERE WE DO.
© 1993 ROEFER JUDD

Fiscal health

The wealth drain

Why are wealthy entrepreneurs, farmers and professionals leaving our congregations?

J.B. Miller

J.B. Miller joined Mennonite Mutual Aid in 1990 and serves there as vice president of financial services and manager of Mennonite Foundation.

One recurring theme I have observed in our Mennonite communities is the number of wealthy people who have left the Mennonite church. While some countries experience brain drains, some of our congregations are experiencing a wealth drain.

Wealthy entrepreneurs, farmers and professionals are leaving the church of their heritage for other denominations or no church at all. I have not conducted a scientific survey, but when I ask why this is occurring, I hear three underlying reasons:

1. Wealthy people often don't feel welcome in our congregations. It seems politically correct to bash the wealthy as money-grubbing, self-centered and stingy. The wealthy feel distanced from the rest of the congregation, singled out, preached at and condemned.

2. Wealthy people often feel they are only appreciated for their money. Many of them express concern because they are assigned only to congregational committees that center on finance, fund-raising or budget issues. "They only want me for my money," I hear occasionally.

3. Wealthy people often have few colleagues or peers. In many congregations there are only a few wealthy people. As a result, they have no one they are comfortable with to turn to for counsel. While there may be some who believe wealthy people should not be part of our congregations, I hope they are in the minority.

Is it too much to expect our congregations to be communities that nurture both the rich and the poor among us?

Wealthy individuals have much to contribute to our congregational life through their life experiences. They are often able to contribute management expertise and guidance that are not readily available from other people. Just because they may be financially secure does not mean they checked their commitment to Christ's kingdom and the church at the door.

How then do we keep the wealthy feeling welcomed and part of our community of believers? Here are several suggestions:

1. Make them feel as important as the poor and middle class among us. Do not single them out by calling attention to their possessions, successes or acquisitions. Make them feel part of the total community.

2. Seek their advice and participation on issues other than those involving money. Wealthy people can make great members of committees other than finance and stewardship.

3. Turn down the volume of criticism and judgment. Too often we jump to the conclusion that wealthy people gained their wealth through less-than-honest means. Or we may believe that if they were really serious about following Christ they would give their wealth away. We need to recognize that many wealthy people are generous and support the work of the church in a variety of ways, both monetarily and otherwise.

4. Explore the appropriateness of accumulating wealth and include the wealthy in that study. We have too often been quick to condemn and unwilling to recognize the importance of forming capital to weather economic downturns and other financial challenges.

Is it too much to expect our congregations to be communities that nurture both the rich and the poor among us? Or is it only possible to build congregations of narrow socioeconomic groups, alienating people at both ends of the spectrum?

Keep the path to life open

Daily vigilance in the small things is what keeps our families and churches going and growing.

Sara Wenger Shenk

Sara Wenger Shenk is author of Coming Home *(Good Books, 1992). She and Gerald, her husband, are in Austria through June on a Mennonite Central Committee assignment.*

I have a lot more respect for maintenance men and women than I used to. Those of us who work in less tangible jobs lose touch with what it really takes to stay warm in the winter, to keep basic systems functioning, to produce food, to maintain an acceptable level of cleanliness. Whether it's a school, an office complex, a hospital or a home, unless the simplest tasks of maintenance are looked after faithfully, the quality of life quickly deteriorates.

With a determined daily vigilance, our maintenance crews hold chaos at bay on millions of fronts around the world. In fact, I would argue that no matter what we do, from writing psychology textbooks to baking nutritious bread, we are all working at maintenance of one kind or another—maintenance of relationships, of lessons learned by ancestors, of basic survival.

The pastor of the "International Chapel" we are attending here in Vienna claimed last Sunday that the normal trend for Westerners is to assume we can just coast along. His observation meshed well with my reflections during the previous week. I too am plagued by this "Western" malaise. When asked to shoulder greater responsibility, the timid child in me says, let someone else do it. Others can have the credit (and the grief). It's lovely to coast, to take it for granted that all systems will purr smoothly along without extraordinary (sacrificial) effort. I tend to expect the best of people—that they will be self-motivated and competent, that integrity will abound, that children will socialize themselves into wise adults and that the kingdom of God will spring forth painlessly.

Mid-life delivered me a rude awakening. No longer can I simply critique how the generation before us got it wrong, while gloating in my superior knowledge on the sidelines. Now it's my turn to put my life on the line and risk failure as a mother, a teacher, a pastor. And I've discovered that success is inevitably intertwined with sacrifice, so that only with grace can one bear the cost. And it is a daily vigilance in small things that impresses me most in others—the commitment to maintain thoughtful courtesies, words of encouragement, acts of service.

Against all odds: Another pastor friend and I laughed together as it dawned on us that, though day after day we work hard and imagine we're getting somewhere, when it's all said and done we'll look back and see that our work was simply daily maintenance. Every day we fight our way through a jungle of interferences just to keep the path to life open for ourselves, our children and our congregations. And it is the small acts of faithfulness that, when sustained on a daily basis, make all the difference between a family or church that slowly disintegrates and one that, against all odds, grows in grace.

'The simplest tasks of maintenance': *a construction worker on the job*

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It is the small acts of faithfulness that, when sustained on a daily basis, make all the difference between a family or church that slowly disintegrates and one that, against all odds, grows in grace.

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While day after day brings more snow in this Austrian wonderland, I'm grateful for Sergei and Vladimir, the sturdy maintenance duo who keep the many walks around our home passable and the furnace functioning. I'm grateful too for a father and mother who hid the Word of God in their hearts and used it meaningfully to teach me as I grew up. I'm grateful for my church family that cares daily for each other and for its neighbors.

It is a sobering task of maintenance that has fallen to me and to each of us who are disciples of Christ. Will we be vigilant enough to keep the path to life open for our children? Only by the grace of God and a stalwart determination to apply ourselves to graceful maintenance every day.

Speaking out

Violence does not bring peace

'Negative peace' is no answer to the problems in Somalia.

J. Denny Weaver

In the last three years the most seductive of all American myths has tempted Mennonites as a peace church, the myth that guns and violence solve problems, provide security and produce freedom.

Recently the appeal to a righteous cause has taken a different form. Some Mennonites have defended a supposedly humanitarian role for the U.S. Army in Somalia. (See "A Time for Silence, a Time for Action," Jan. 26 issue.) While "negative peace" imposed from outside is less than full peace, the authors argue it is better than active fighting and does allow food to reach starving people.

The idea of a "negative peace" that produces some good when compared to chaos is a just-war criteria under another name. "Negative peace preferable to injustice" is the kind of argument that just-war theory calls proportionality. In this instance it is a claim that using the U.S. Army to force the warlords into a cease-fire creates more good than not using it.

If Mennonites are pacifists by principle, we should not fall into the use of just-war criteria to rationalize action by the U.S. military. If we claim Jesus is the norm and source of truth, then we can and should say that the use of guns and violence is never justified.

That said, do Mennonites and other peace church pacifists have anything to say about Somalia? If Jesus is truly the norm of God's truth, then Jesus' rejection of the sword and of violence is not just one principle—it is a stance from which to examine other issues. Consider the following:

1. Guns are part of the problem of Somalia. Does it make sense to claim that more guns will solve the problem? To fall back on guns for a solution is to be seduced by the American myth about the efficiency of violence. It is the myth our children learn from their earliest history lessons, when they are told that U.S. freedom began with the use of guns in 1776.

2. The American faith in violence and guns to solve problems often puts blinders on the search for solutions. Faith in violence seems to visualize only two alternatives—do nothing or use violence; let people starve or send in the U.S. Army.

3. Reports of the Army's intervention in Somalia do not live up to the optimism for this mission. Sporadic fighting appears to have delayed the transfer of authority to United Nations troops. A report in the Toronto *Globe and Mail* (Jan. 25) described an actual decrease in security since the incursion. While some have received food, the bandit bands have not disappeared. Instead they have moved across borders and into new areas where there are no coalition forces.

Bandits: Logic that accepts negative peace for food distribution would also justify an expanded military operation to subdue bandits and warlords in their new territories. Eventually the compromises would justify a ground invasion to stop killing and hunger in Bosnia-Herzegovina.

Acceptance of negative peace also presupposes the United States' right to determine the course of world affairs.

The intervention in Somalia complements the myth of U.S. invincibility with national myths of goodness and kindness. The Gulf War and the Somalian intervention foster the belief that the United States, the world's only remaining superpower, has a warm heart inside its tough exterior.

That unstated ideology conceals some real-world political objectives. An article in the Toronto *Globe and Mail* (Jan. 27) listed three. One is to regain access to a huge tarmac runway at Berbera, Somalia, used by military jets when the United States had an air and naval base there in the 1980s. This runway has a key location, near Saudi Arabia and other oil-producing countries in the Middle East. Second, the United States wants a stable Somalia, predominantly a Sunni Muslim country, as a bulwark against the spread of Shiite Islam, the foundation of Muslim fundamentalism. Third, it wants secure access to a potentially huge quantity of oil beneath northern Somalia. U.S. State Department officials in Somalia use the Conoco compound at Mogadishu as headquarters.

Can peace people do nothing but sit and watch? Consider the following:

1. The civil war in Somalia, the legacy of the Western colonial presence and Cold War rivalries, has destroyed much of Somalia's infrastructure and the traditional clan structure. A solution to Somalia's problems includes restoration of clan integrity.

2. Gandhi, Martin Luther King Jr., the Intifada, the fall of the Berlin Wall, the collapse of the Soviet Union and more show that enormous social change can happen without guns.

3. Christian Peacemaker Teams is the cutting edge of the peace churches as agents of social change. Nonviolent people could develop wider support for CPT rather than rationalize support for the U.S. Army in Somalia.

4. As Mennonite peace churches we need to confess that we have not yet thought much about large-scale, international nonviolent action and intervention. It is a failure for which we should repent.

5. Somalia is complex. It is not possible to lay out a nonviolent solution that solves all problems. But those who hold the absence of a complete solution against nonviolence advocates should honestly apply the same criteria to the violent solutions.

6. Although one can make a logical case for nonviolence and point to some nonviolent successes, Mennonites and other peace churches should not support nonviolent methods because they work. We should support nonviolence on principle, because nonviolence is the way of Jesus, who made visible the reign of God on earth.

Failure of nonviolence in a particular instance will not cause us to back away from nonviolence if we truly believe that Jesus is the ultimate norm of truth. May we bring that faith to the problems of Somalia.

J. Denny Weaver is a professor of religion at Bluffton College in Bluffton, Ohio.

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite.*

News

GCMC tightens its belt

Newton, Kan. (GCMC)—At the closing plenary session of the Council of Commissions meeting here, General Conference Mennonite Church (GC) moderator Darrell Fast reminded board and commission members that despite budgetary constraints they had also heard good news about GC work. The following action and discussion took place during the annual meetings here March 12-16:

General Board

GB wrestled with budget issues and the final report of the Mennonite Church/General Conference Listening Committee for Homosexual Concerns (see related article on page 17).

The most heated debate about finances occurred during the determination of the 1994 and 1995 budget allotments to the four program areas: Commission on Education (COE), Commission on Home Ministries (CHM), Commission on Overseas Mission (COM) and Mennonite Biblical Seminary (MBS).

The GB executive committee proposed to GB that COM be reduced from 62.95 percent to 62 percent of total budget (-$36,228), CHM increase from 19.29 percent to 20 percent (+$27,089), COE increase from 7.72 percent to 8 percent (+$10,520) and MBS decrease from 10.03 percent to 10 percent (-$1,381). The committee also proposed that the GB take an in-depth look at priorities in the near future.

GC moderator Fast, Newton, said, "We're not dealing with the larger questions that arise because we are in an era of downward adjustment." He argued that the changes amounted to little more than a rounding off of the percentages.

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"We need to shore up the home shores and get back on our feet"

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However, COM representatives on GB strongly disagreed with that assessment. Tom Lehman, North Newton, Kan., noted that COM had taken the brunt of cuts in past GB budget sessions. "Due to a drop in our [COM] budget we are at the same operating level today as in the 1950s. ... I don't think this is the kind of additional discouragement we need."

Lee Delp, Lansdale, Pa., pointed out that "in a zero-sum game you have to shift your priorities. ... There is a sense that we should spend more money on missions in North America."

"We need to shore up the home shores and get back on our feet so we can go back overseas," said Warren Habegger, Berne, Ind.

The proposed changes in the budget

Dave Linscheid

'We're not dealing with the larger questions': *Fast*

Dave Linscheid

'In a zero sum game, you have to shift your priorities': *Delp*

A sexual harassment and abuse policy for General Conference Mennonite Church employees came into effect Feb. 18. "The church needs to hold people accountable for their actions. This document will help create avenues of justice, healing and restoration for both victims and offenders," said Wanda Derksen-Bergen, one of the General Conference staff members who helped write the policy.

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Mennonite Central Committee U.S. Peace and Justice Ministries invites contributions for the 1993 Taxes for Peace fund. The fund, established in 1972, gives people who withhold war taxes a way to give their money to peaceful purposes. Contributions will support the creation of new peace education materials by Peace and Justice Ministries staff and education by the Women's Concerns desk and Mennonite Conciliation Services about pastoral sexual misconduct. Make contributions to MCC, Taxes for Peace, and send to Peace and Justice Ministries, MCC U.S., Box 500, Akron, PA 17501-0500.

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Some 80 percent of Muslim refugees in Croatia are living with Croatian Catholic families, Newark (N.J.) Archbishop Theodore McCarrick reported after having visited the Baltic region. McCarrick, chair of the U.S. Bishops Migration Committee, said the housing of Muslims by Catholics had originally happened spontaneously but now is being encouraged by both church and government. "Multiethnic volunteerism among the people living in this area in the midst of this tragic war is a powerful sign of the desire to keep their pluralistic society alive," he said. (*National Catholic Reporter*)

Loren E. Swartzendruber will become president of Hesston (Kan.) College in January 1994. Currently associate executive secretary for the Mennonite Board of Education, Swartzendruber has served as pastor at Salford (Pa.) Mennonite Church and chaired the mission commission in the Franconia Mennonite Conference. He is currently pursuing a D.Min. degree at Northern Baptist Theological Seminary, Lombard, Ill., and is a member of Southside Mennonite Fellowship, Elkhart, Ind.

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Seventy-five percent of illness occurs in 25 percent of the population in the United States, Thomas Droege told participants at the annual Mennonite Health Association Assembly held Feb. 13-17 in Anaheim, Calif. He called churches to integrate their health and peace ministries. "It's the very essence of the church—not just a good thing to be doing," he said. Willard Krabill placed the blame of the U.S. health-care crisis on physicians, attorneys, the insurance industry, pharmaceutical firms "and the rest of us who want it now. ... The first four groups must give up some power, and the last must modify its expectations. It will be painful, but justice has always been painful. The most painful option is to do nothing."

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Of 3,000 Canadian teens surveyed, 80 percent expressed a belief in God, but only 18 percent said they were part of any religious organization, according to Canadian sociologists Reginald Bibby and Donald Posterski. Donita and Tim Wiebe-Neufeld brought the statistics to the annual Conference of Mennonites in Alberta as evidence the church needs to become more open to youth. They said that in many churches youth are categorized as one of many programs; decisions are made for them by older church members, making it difficult for youth to feel ownership and commitment.

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pie and the recommendation that GB study GC priorities passed, with four of the 16 board members present opposed.

GB accepted an income and expenditure budget of $4,972,703 for 1993 as well as a 2 percent salary increase for GC staff on recommendation from Division of General Services (DGS).

CHM received "strong affirmation" during its in-depth review by GB. However, GB made the following two suggestions to CHM: (1) try to involve COE and DGS in the Abraham and Sarah church-planting project and (2) attempt to be more binational in its programs. *Carla Reimer*

Division of General Services

DGS expressed its concern over church members' perceptions about recent giving to the General Conference. "I think most people think we're on a sinking ship, rather than stable," said David Waldowski, Sioux Falls, S.D.

"There has to be a way to let people [know] they haven't let the conference down," said James Harder, North Newton, Kan.

Division members agreed it is crucial that church members hear that congregational giving to the General Conference remained relatively stable during the last fiscal year, even though the conference received only 90.9 percent of its 1992 budget. For example, they noted that U.S. church giving only dropped 1 percent, while Canadian church giving actually rose by .2 percent in 1992.

The two major reasons why the General Conference did not meet its 1992 budget are the drop in the value of the Canadian dollar and the decline in estate gifts. In response to the latter reason, DGS instructed staff to adjust job descriptions to again promote planned giving.

DGS also responded to a survey exploring church members' attitudes about GC fund-raising efforts. Gary Franz, planned giving director, summarized the results of the random survey, which was sent to 2,000 church members in January. Forty-eight percent of the 669 respondents indicated that they would like to see the percentage of money given to the conference stabilized, 35 percent said they favored a decline, and 16 percent favored an increase.

The message of the survey, said Franz, is to "hold the line. ... We need to talk about stability rather than talking about a wild vision."

DGS opted to examine *The Mennonite* and *Being In Touch* in depth in the fall, after the results of a communications survey have been tabulated.

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"Hold the line...We need to talk about stability, rather than talking about a wild vision."

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Church Extension Services, Inc., reported it has $2.8 million available for church loans at a 7 percent interest rate.

DGS also reappointed Larry Becker to a three-year term as data processing manager. *Carla Reimer*

Commission on Home Ministries

An evaluative report about the Hopi Mennonite church and Hopi Mission School sparked considerable discussion among CHM staff and members. The General Conference began its work on the Hopi reservation in Arizona 100 years ago.

CHM had hired Anne and Jacob Loewen, former Mennonite Brethren missionaries from Abbotsford, B.C., to evaluate CHM's work with the Hopi, including Mennonite Voluntary Service (MVS) involvement at the Hopi Mission School.

Among other things, the Loewens recommended that the General Conference "acknowledge past Mennonite mission mistakes, including the wholesale condemnation of Hopi culture," allow the organization of a Hopi United Church and help develop curriculum for the Hopi Mission School.

Elmer Myron, Hopi pastor in Phoenix, Ariz., and chairperson of Mennonite Indian Leaders Council, said that a similar report 30 years ago never went anywhere because no one came to help interpret its results with Hopi Mennonites. He asked for a resource person to do that this time.

Toward the end of its meeting, CHM agreed to find someone to help the Hopi Mennonites process the report and represent CHM to the Hopi, to acknowledge the mistakes of the past and allow the Hopi Mennonites to organize independently if they wish.

Commission on Education member Erick Sawatzky, Elkhart, Ind., and COE staff person Rosella Wiens Regier share a laugh during a coffee break at the Council of Commissions meetings.

Dave Linscheid

The most emotion-laden discussion was about several recommendations prepared by a CHM task force in response to the Loewen report. The recommendations indicated the "conditions [that] must be met before Mennonite Voluntary Service can place teachers at Hopi Mission School." These included having a long-term principal in place, receiving job descriptions for teachers, knowing the number of required teachers and projecting realistic class size and structure.

Nadenia Myron, a Hopi from Phoenix, said that this felt like more restrictions placed on the Hopi church from outside, a replay of the past.

MVS director Chuck Neufeld, while saying that "no paternalism was ever intended," insisted that MVS cannot place teachers at Hopi Mission School without these understandings.

In the end, CHM passed a resolution that affirmed the Hopi Mission School board and MVS work there as well as the commitment of the school board to meet the above-mentioned MVS needs.

Last fall CHM began an above-budget campaign to raise funds to implement the "Laughing with Abraham and Sarah" resolution passed at last year's triennial sessions at Sioux Falls, S.D. The project proved popular. The goal of $14,000 has already been met, and an additional $6,320 has been pledged.

CHM decided to add one-quarter time to evangelism and church development secretary Marilyn Miller's three-quarter-time job so that she may coordinate the Abraham and Sarah program.

CHM members agreed to secure one or two key volunteers in 1993 to coordinate a caravan of volunteers that would help support church-planting projects.

They also passed a budget of $35,116 for the project, which includes money from restricted funds and the expectation that the Abraham and Sarah coordinating team will seek further income and work together with area conferences in Canada and the United States.

CHM reappointed Miller and MVS associate directors Kathy Landis and Miles Reimer to three-year terms. CHM elected member Willis Busenitz as vice chairperson. *Gordon Houser*

Commission on Overseas Mission

COM concluded a chapter of history in Taiwan and began writing a new one in the Commonwealth of Independent States.

Executive secretary Erwin Rempel called it "a shifting of an era" in Taiwan, as COM closes its 40-year-old mission structure there and opens the door to what Rempel called a "fraternal, church-to-church relationship."

> "Most people think we're on a sinking ship."

Rempel, Asia secretary Larry Kehler and Hugh Sprunger, long-time missionary in Taiwan, spent Feb. 22 to March 4 in Taiwan, where they discussed the future relationship between COM and the Fellowship of Mennonite Churches in Taiwan (FOMCIT).

The team recommended and the board has now approved the discontinuing of COM's mission organization in Taiwan. COM will turn over three properties in Taiwan to FOMCIT by the end of 1993.

Columbia Bible College, Clearbrook, B.C., will hold an alumni homecoming April 16-18. Contact Bert Loewen, (604) 792-1124, or George Schmidt, (604) 853-3358.

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The Integration Exploration Committee of the Mennonite Church and the General Conference Mennonite Church has mailed materials, including a video, to MC and GC area conferences. The committee has asked area conferences to share these resources with their congregations. They are intended to help churches think through the issues involved in integration. Contact your area conference.

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Daniel Mtoka, a pastor in the Tanzania Mennonite Church, was found stabbed to death Feb. 20. According to shortwave radio reports, Mtoka was driving from Tarime to Bukiroba the day before when he picked up four people needing a ride, including a police officer. The three other passengers reportedly attacked Mtoka and the officer and made off with the vehicle. The Tanzania Mennonite Church is calling for prayer during this tragedy.

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Locations and dates for the 1993 Evangelism Training Events for training Living in Faithful Evangelism program leaders are Clearbrook, B.C., June 6-9; Warner Southern College, Lake Wales, Fla., June 7-10; Lebanon Valley College, Annville, Pa., July 5-8; Taylor University, Upland, Ind., July 12-15; University of LaVerne (Calif.), Aug. 9-12; Canadian Mennonite Bible College, Winnipeg, July 18-21; Bethel College, North Newton, Kan., July 19-22; and Warner Pacific College, Portland, Ore., Aug. 9-12. For more information, contact the Commission on Home Ministries, (316) 283-5100, or the Conference of Mennonites in Canada, (204) 888-6781.

Five Mennonite church leaders from British Columbia returned from the Middle East in late February. Jake Balzer, Paul Fast, Janice Kreider, Walter Paetkau and Herta Thiessen spent 2 1/2 weeks in Egypt, Jordan, the West Bank, Israel and Syria as part of an MCC-sponsored listening tour of the region.

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The Windsor (Ont.) Mennonite Fellowship received a $15,000 grant from the Tenth Man program of Mennonite Men Feb. 28 to renovate its meeting place. The fellowship also received a $20,000 grant from Mennonite Men last fall. A total of $30,000 was distributed to churches in the United States and Canada in 1992. Mennonite Men is a program of the General Conference Mennonite Church.

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Women in Mission voted to contribute funds toward a Mennonite and Brethren in Christ African women's conference in Zimbabwe this summer, theological training of a Chinese female pastor, supporting a female member of the emerging Christian Peacemaker Corps, Bible training for a pastoral couple from Mexico and participation by female conference youth ministers in the South American International Learning Visit planned by the General Conference Commission on Overseas Mission. The decisions were made at Women in Mission's meeting during the Council of Commissions in Newton, Kan., March 12-16. "Women in Mission is committed to work in ways that will encourage all women to understand themselves as women in mission both locally and overseas," said the group's president, Jeanne Rempel, Upland, Calif. "All women are accountable for the gifts they have been given."

Dave Linscheid

William Toews, Leamington, Ont., urged the Commission on Education to concentrate on 'not just doing the past better, but finding a new approach.'

"There's a very deep commitment to move from one phase to a new one," said Kehler. However, he noted that the process was not without pain.

Sprunger said COM's approach of putting Taiwanese people in charge as soon as possible enabled the shift.

While COM reshapes its work in Taiwan, it is preparing to send the first COM workers to the former Soviet Union. The board approved Janet and Walter Bergen for work in the Commonwealth of Independent States. They will be supported by COM and Mennonite Central Committee.

While the board approved the Bergens and two other couples for overseas work, they also faced the reality of shrinking budgets. COM has had a steady decline in the number of missionaries, from 158 in 1983 down to 89 in 1992. Erwin Rempel reported that the number may drop to 70 by the end of 1994 due to the budget crunch.

"We are simply pulling back into our churches, and that frankly is the death of the church," said Wilbert Shenk, Associated Mennonite Biblical Seminaries missiologist.

In other action, COM

- asked the staff to prepare proposals for above-budget fund raising to take to the General Board later this year;
- appointed Elizabeth Soto and Frank Albrecht to serve in Colombia and approved Bryan and Julie Moyer Suderman to serve in Colombia, pending finalization of Julie's job description;
- appointed Christine Waltner as COM representative to the Africa Inter-Mennonite Mission board and executive committee;
- voted to move ahead with a pictorial history of COM. *Larry Penner*

Commission on Education

COE decided to cut its half-time family life ministry position as well as its support of the General Conference Historical Committee at the end of this fiscal year due to budgetary constraints.

Commission members projected that additional programs will need to be cut in 1995 because of a shortage of funds.

In order to maintain current program levels COE also approved a 1993 budget that draws on several restricted funds. Commission members recognized that relying on restricted funds is not a long-term solution.

To address future budget realities the commission will appoint a task force of four COE members and executive secretary Norma J. Johnson to "outline program priorities and staff allocations appropriate for 1995 budget projections."

William Toews, Leamington, Ont., urged that the task force concentrate on "not just doing the past better but finding a new approach."

As the commission continues to evaluate its relationship with congregations, Jeff Wright, Rancho Cucamonga, Calif., proposed the development of a new model.

He suggested the model should be "one where the center [General Conference headquarters] does not simply create and distribute educational materials but one where the center facilitates what is happening on the local congregational level."

COE found a summary of congregations using its curriculum to be "sobering." The summary showed that of 13 categories of Sunday school materials, only the teacher's edition of *Builder* is used by more than one-third of General Conference churches. It was noted, however, that Canadian churches as a whole use a higher percentage of COE curricula than American churches.

In other action COE reappointed Johnson to a three-year term as executive secretary and Abe Bergen to a three-year term as director of youth ministry. Commission members also recognized staff who had served with COE for 5, 10 or 15 years. Dick and Mary Rempel each received special recognition for 30 years of service. Mary is the copy editor of *Bibelstudien*, and Dick manages Faith and Life Press. *Rachel Klassen Friesen*

General Board accepts report on homosexuality

Newton, Kan. (GCMC)—The General Board (GB) took action to "accept with thanks" the final report and recommendations of the Listening Committee for Homosexual Concerns during the Council of Commissions meeting of the General Conference Mennonite Church here March 12-16.

The General Conference and the Mennonite Church appointed the listening committee in July 1990. The final report came to the two denominations in August 1992.

While GB accepted the final report and recommendations, Vern Preheim, general secretary, said, "Members wanted to be clear that the board is being guided by the 1986 Saskatoon conference resolution on 'Human Sexuality and the Christian Life.'"

The 1986 statement says, in part, the following: "We understand the Bible to teach that sexual intercourse is reserved for a man and woman united in marriage and that violation of this teaching is sin. It is our understanding that this teaching precludes premarital, extramarital and homosexual sexual activity." It also calls for "remaining in loving dialogue."

Preheim also said that GB does not agree with the wording of all the recommendations. He said that GB particularly objects to a statement that asks each denomination to "intensify its efforts to help churches study homosexuality."

The listening committee concluded that the discussion about homosexuality should continue because of the diversity of opinion and interest surrounding it.

"The church can't walk away. If an issue itches, we can't say it doesn't exist," said committee co-chairperson Edward Stoltzfus, Harrisonburg, Va.

In order to address the spectrum of views on homosexuality, the report recommends that each denomination identify a person within its organization to facilitate dialogue and education at the congregational and denominational levels. Instead of designating a staff person to work with these concerns, GB asked the Commission on Education to generate a list of resources for churches.

Beyond the denominational level the report also asks the seminaries and other educational institutions to (1) review their policies to ensure they are not discriminatory toward homosexuals and (2) assume more responsibility to study homosexuality from biblical, theological, ethical and scientific viewpoints.

Congregational leaders may have the toughest time addressing homosexuality, the report says. One pastor told the committee, "I know this is an issue the church must deal with, yet if I mention homosexuality, I'll lose my job."

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"The church can't walk away. If an issue itches, we can't say it doesn't exist."

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The report suggests the following approaches for pastors: (1) initiate contact with homosexually-oriented people and their families; (2) lead church discussions with acknowledgment of your own convictions together with a spirit of openness; (3) provide sustained pastoral services to gays and lesbians; (4) create a congregational climate where people can tell stories related to homosexuality, (5) continue to learn from and contribute to discussions of other congregations and groups.

GB decided to take a more general approach, encouraging "our congregations to continue dialogue and study on the question of human sexuality and that this process happen in the spirit of openness and Christian love."

Copies of the 21-page final report of the Listening Committee for Homosexual Concerns are available to General Conference churches for $2 each. Contact the General Secretary, General Conference Mennonite Church, Box 347, Newton, KS 67114.

A new visa now available to foreign students coming to Associated Mennonite Biblical Seminaries, Elkhart, Ind., will make it easier for them to work in the United States. The exchange visitor visas will allow spouses to apply for work permits and will not limit students to on-campus employment.

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Mennonite Indian Leaders Council took action at the Council of Commissions meetings of the General Conference Mennonite Church in Newton, Kan., March 12-16 to support Bethany Christian High School's decision to change its team name from Braves to Bruins. The high school, in Goshen, Ind., will implement the change this fall.

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The Commission on Home Ministries recently accepted a recommendation from the Hopi Mennonite Church Council to return the Moencopi (Ariz.) Mennonite Church buildings and land to the people of Lower Moencopi. CHM U.S. chair Willis Busenitz, Busby, Mont., brought the recommendation to CHM. Worship services have not been held in the church for two years.

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Peace churches in Colombia sent an open letter to President Cesar Gaviria and the guerrilla leaders in that country. The letter called for an end to the country's violence and censorship of the media. It called the war "pathological and deranged," and asked both sides to "be willing to listen to [the civilian population's] sensible and just approaches to peace." The letter was endorsed by the Evangelical Mennonite Church of Colombia, the Brethren in Christ Church, the Brethren Church of Colombia and the Holy Name of Jesus Church.

MCC Manitoba has established a provincial Women's Concerns Committee. Such provincial committees exist in British Columbia, Alberta and Saskatchewan, and efforts are under way to establish one in Ontario. The chapters address issues like gender equality, says Erica Block, who is chair of the Manitoba group. "Women are trying to find their place in society on equal terms," she said.

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The Canadian government is maintaining its support of Mennonite Central Committee despite a decision to reduce development assistance funding by $642 million over the next three years. MCC will lose only about $3,000 of its funding. MCC escaped larger cuts because the government reassessment favored organizations that were less dependent on government funding, said Ron Bietz, Overseas Services assistant for MCC Canada.

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The Brazilian Council of Churches has issued a public statement condemning the death penalty as a means to counteract the rising crime wave in Brazil. The churches said they recognize that the dealth penalty already exists de facto in Brazil, although it remains illegal. There are daily reports of the extermination of young people and children in the cities, assassinations of women and men in rural areas who are committed to social justice, and death squads and organized crime pervasive in the drug market. "All these are implementations of the death penalty, and some sectors of society also wish the state to have the right to kill," the statement said.

Listening committee scrapes iceberg

Newton, Kan. (GCMC)—When Sue Goerzen and Edward Stoltzfus agreed to serve as co-chairpersons of the Listening Committee for Homosexual Concerns for the General Conference Mennonite Church and the Mennonite Church, they knew it would not be easy.

"I knew it would be a difficult piece of work that would require careful attention because it involved a lot of strong passions," said Stoltzfus. He is a professor of theology at Eastern Mennonite Seminary, Harrisonburg, Va.

Goerzen, Harrow, Ont., also figured it would be fairly complex due to her prior experience as co-chairperson of the 1982 General Conference sexuality study. She is a retired professor of family studies from the University of Windsor in Ontario.

Still, neither was prepared for the number of people who shared with them. "There was no end to the responses. I have a file that is two to three inches thick with correspondence from individuals," said Stoltzfus.

He estimates that the committee just touched the tip of the iceberg when it comes to communicating with Mennonites of homosexual orientation.

"The church needs to recognize and be sensitive to the fact that there are homosexual people in our congregations and institutions that we don't know about," Stoltzfus said. Some research indicates that between six and 10 percent of the population has a homosexual orientation, he said.

"We cannot condemn a person because of homosexual orientation. It's not a choice for many of the ones I have learned to know," said Goerzen. "If all of us could see their pain and just love instead of condemn."

However, Stoltzfus is not surprised by the church's attitudes toward homosexuals. "General society and the church have a long history of marginalizing people, from epileptics to parents who are told that their children's disabilities are the result of their sin," he said.

Goerzen also observed how the church has changed over time. She recalled how divorce and remarriage were the hot topics at a 1980 meeting of the Conference of Mennonites in Canada. "All I heard then was condemnation. Twelve years later we are willing to deal with it and accept individuals who have gone through divorces," she said.

"We cannot condemn a person because of homosexual orientation."

Sue Goerzen

"Each church must grapple with this issue. The denominations cannot dictate where we should stand," said Goerzen. "Until homosexuality impacts us at a personal level, we'll never know if we're right or wrong about the way we've walked with homosexuals."

Homosexuality is a "frontier" issue that the church cannot afford to run away from, agreed Stoltzfus. "It needs serious work. The people who can help us find our way through are our homosexual brothers and sisters," he said. *Carla Reimer*

Alberta delegates vote to expand camps

Calgary (GCMC)—Delegates saw the end of one conference program and the expansion of another. At its annual sessions here Feb. 19-21 the Conference of Mennonites in Alberta heard the last report on the sale of the Home for the Aged in Coaldale and agreed to increase staff time and purchase additional land at Camp Valaqua. Camp Valaqua directors Tim and Donita Wiebe-Neufeld will now share a full-time position instead of a half-time one. Camper fees will be increased to bring them into line with costs.

The camp committee headed by Rob Baerg presented a plan to expand camp property. Delegates agreed to allow the conference executive and the camp committee to negotiate the purchase of 110 acres of land adjacent to Valaqua property.

Three people from Alberta were appointed to liaison positions with the General Conference: Margaret Kruger as Christian education resource person, June Dyck to the Young Adult Reference Council and Ruth Friesen to the Family Life Council.

Ray Friesen, principal at Swift Current (Sask.) Bible Institute, reported that the school had survived the difficulties of the past year. The school is pursuing a slightly wider focus, combining some studies with the Cypress Hills Regional College and establishing accreditation with five other educational institutions.

Delegates encouraged the task force that is studying the future of Bible education for youth in Manitoba, Saskatchewan and Alberta to continue its work. *Irene Klassen*

Budget blues reach Saskatchewan

Carla Reimer

Duff Warkentin leads singing at the Conference of Mennonites in Saskatchewan.

Rosthern, Sask. (GCMC)—Delegates attending the Conference of Mennonites of Saskatchewan (COMOS) here Feb. 26-27 expressed uneasiness with the level of giving to COMOS.

Church donations to COMOS fell $22,695 short of the 1992 congregational giving goal of $366,500. The 1993 budget proposed a 5 percent increase in congregational giving from 1992 receipts.

"Church donations have been on the decline for a number of years. We cannot keep on with debit financing," said Peter Dyck, Nutana Park Mennonite Church, Saskatoon. "We have to cut some programs completely; otherwise we will end up starving each program."

Ken Landis Funk, co-pastor at Mennonite Fellowship of Rosthern, asked, "Are we living in a state of denial? ... We need to take a serious look at how we go about budget decisions. Maybe we need to face reality."

Renata Klassen, Nutana Park Mennonite Church, wondered if church members should be asked to pledge giving to COMOS in advance. "Then we could plan our budget based on pledges, not hopes and prayers," she said.

Others, such as Vic Krahn, Mount Royal Mennonite Church, Saskatoon, pointed out how current COMOS programs and staff are underfunded. He pointed to the work of Anna Rehan, COMOS youth minister, as an example. "There is no question that she does a good job. We have someone who is committed. It's not fair that she receives only a 60-percent salary," he said.

Questions were also raised about the Mennonite Youth Farm's plans to build a $1.3 million residence by drawing on its $775,000 reserves and other sources. The youth farm had received a letter from the Fire Commissioner in July 1992 that said the farm needed to bring its current residential building up to code or rebuild. In light of this information, the delegates had approved the plans for a new 22-room residence in earlier sessions.

At the end of the budget discussion, delegates decided to approve the 1993 budget of $484,400. They also did not take any action to change their approval of the Mennonite Youth Farm building project.

In other action, delegates

• passed recommendations encouraging more cooperation among Mennonite educational institutions in the prairie provinces, establishing an office to coordinate cooperative events and calling for a close examination of whether SCBI can afford to continue to operate;

• asked the COMOS executive committee to explore the option of uniting the Christian service committee and the missions committee;

• re-elected Margaret Buckner, Saskatoon, as COMOS secretary for a two-year term. *Carla Reimer*

Several Protestant churches are asking U.S. President Clinton to end formal diplomatic ties with the Vatican. The Church of the Brethren, the Presbyterian Church (U.S.A.) and the Seventh-day Adventist Church joined the effort in February. (*National Catholic Reporter*)

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Africa Inter-Mennonite Mission received reports of damage resulting from late January riots in Kinshasa, Zaire. Facultés Protestantes Au Zaire, a theological school, experienced extensive looting Jan. 28. AIMM workers report the looters took everything from watches to the eyeglasses people were wearing. One Mennonite pastor studying there lost his baby's crib and diapers. (*Gospel Herald*)

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Canadian Member of Parliament Ray Funk introduced a bill to set up a Peace Trust Fund March 16. The bill would allow people who conscientiously object to contributing to the military to divert a percentage of their taxes to a Peace Trust Fund. The percentage would be set by the proportion of Canada's estimated military expenditures in each year's budget. "The principal objection to participation in the military has a long and honorable history, dating back to the Reformation," Funk said. "However, in this era of high-tech warfare, conscientious objectors, many of them members of the Historic Peace Churches, such as Quakers, Mennonites and others, believe that their tax dollars serve as surrogates for physical participation in military activities and [they] are thus seeking a legal avenue to contribute their taxes to other means of seeking peace in the world."

Record

While the United States is the most generous donor of military aid to foreign countries, Japan surpassed the United States in 1989 as the largest donor of economic development assistance. When aid is measured as a percent of the donor's gross national product, the United States ranks 20th among 21 industrialized countries in contributions. (*Seattle Mennonite Church Communicator*)

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The Midwest Coalition for the Homeless has filed for foreign aid from 22 other nations to help the homeless in the United States. Members say they primarily hope to shame the U.S. government into acting to assist the homeless, but they also say that if some country is willing to help, they won't turn the money away. (*Salt*)

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A survey published in Emerging Trends found that 54 percent of Americans rate clergy as high or very high in ethics and honesty, down from a peak of 66 percent in 1985. The rate has declined since the televangelism scandals of 1988. The rate compares to 52 percent for doctors, 50 percent for college professors and 66 percent for pharmacists. (*Mennonite Brethren Herald*)

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People and their spouses who worked in Puerto Rico with Mennonite alternative and voluntary service are invited to a 50th-year celebration at Goshen (Ind.) College, Aug. 20-22. The first Mennonite workers assigned to Puerto Rico went with Civilian Public Service in 1943. Contact Robert Yoder, Foreign Language Department, Goshen College, Goshen, IN 46526.

DEATHS

Philip S. Bedsworth, Hesston (Kan.) Church, 42, died March 18 in Wichita, Kan. Bedsworth pastored at Prairie Street Church, Elkhart, Ind., from 1978-84 and at Hesston Church, 1986-89. He had taught at Hesston College since 1989. He is survived by his wife, Joyce Eicher; son Steven, Hesston; daughter Sara, Hesston; parents, Berne, Ind.; and a sister, Beth Bedsworth, Elkhart.

WORKERS

James L. Dunn has had the suspension of his ministerial credentials continued for another six months until Sept. 9 by the ministerial committee of the Western District Conference.

Ediger

Voth

Viola Ediger and **Stan Voth**, Bethel College Church, North Newton, Kan., began an assignment with the Commission on Overseas Mission of the General Conference Mennonite Church in Japan in March. They are serving as hosts at the Japan Anabaptist Center and guesthouse in Tokyo.

Laura Fultz, Peace Community Church, Clovis, Calif., is the first Victim Offender Reconciliation Program director trainee in a program to provide directors for new programs. She will spend a year in the Fresno, Calif., Mennonite Voluntary Service unit before launching a new VORP in Madera, Calif.

David Graybill has been named associate editor of *With*, a magazine for teenagers published by Faith and Life Press and Mennonite Publishing House.

Lee Pfahler, Silverwood Church, Goshen, Ind., began a Mennonite Board of Missions assignment as an assistant program coordinator at Richmond (Va.) Peace Education Center.

Rick Huber, Community Church, Lancaster, Pa., began an MBM assignment doing research and writing for Bread for the World in Washington in August 1992.

Steve Jessen has replaced Dave Wagner as pastor at Ashland Christian Fellowship, Ashland, Mont. The church is in the process of merging with the Ashland Baptist Church and plans to relate to both Baptist and Mennonite denominations.

—compiled by Larry Penner

Singles: Introduction services are not just for "losers" anymore. Just join—make new friends, maybe in an area you'd like to visit, meet a mate, whatever. Twenty couples have found mates through Crossroads, and they were ministers, nurses, teachers, many professions, senior citizens and kids in their 20s—not a loser in the lot. Try this modern method whic is approved by our church leaders.

For information write to **Crossroads, Box 32, North Tonawanda, NY 14120.**

Washington Mennonite Fellowship needs a **manager for Camp Camrec** in beautiful Cascad Mountains. Full-time position available September 1993. Oversee camping program and maintain facility. Housing, salary and benefits. Applications should be completed by April 30.

Call **(509) 448-2601** or **(206) 329-5665** for application packet.

Freeman Academy invites applications for a full-time position of **assistant administrator**, combined with teaching Bible, counseling or other assignments. Must have secondary principal certificate or be willing to pursue this endorsement. Freeman Academy, a member of the Mennonite Secondary Education Council, is a Christian middle school and high school for grades 5-12. Starting date Aug. 1, 1993. Position open until filled.

To apply or receive more information, contact **Leroy Saner, Principal, Freeman Academy, Box 1000, Freeman, SD 57029, tel. (605 925-4237.**

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Reply to **William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817, (419) 358-3317.**

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Instructor in Bible and pastoral ministries, beginning fall 1993. M.A. or M.Div. degree required. Pastoral experience preferred. Send resumé to **Phil Osborne, Academic Dean, Hesston College, Box 3000, Hesston, KS 67062, (316) 327-8206**. Women and minorities are encouraged to apply.

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Send a curriculum vita and three references (no tapes or supporting documents at this time) to **Dr. John Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

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Contact **Norman Kauffmann, Director of Student Development, Goshen College, Goshen, IN 46526; (219) 535-7639.**

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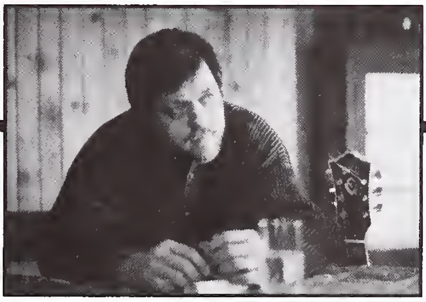

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Reviews

BOOKS

Pastors should stay put

Under the Unpredictable Plant: An Exploration in Vocational Holiness *by Eugene H. Peterson (Eerdmans, 1992, 197 pages)*

Reviewed by Don Steelberg, Wichita, Kan.

If you are a pastor, here is a book to savor and an author to argue with. Espousing long-term pastorates, Eugene Peterson uses the story of Jonah to look at the temptations to leave a church and the resources for staying.

A veteran of 29 years in one parish, Peterson issues a call for vocational holiness, to see the pastorate as a vocation, not a career. Tarshish is the metaphor for the career move, the excitement of the edge of the known world. Tarshish is the opportunity to get away from the dailiness of the pastorate—attending all the meetings, keeping the statistical counts rather than learning to know the people.

The resources that worked for Peterson are a wonderfully unusual mix, from James Joyce's *Ulysses*, with its glory in the particular, to Wendell Berry's farm as an image for parish, to the Psalms and the Book of Revelation and more.

But a lingering suspicion remains that Peterson likes the sound of his own words too much. In a particularly telling instance, as he meditates on Jonah under the plant, Peterson takes umbrage at a preschooler for missing the point of his story, asking instead, how it was that Peterson was bald. The teaching moment is lost. Peterson is so caught up in his talk that he misses the end of Jonah's story.

Arguable as well is Peterson's theory that pastoral work does not lie in committee meetings but in spiritual direction. Where better to get to know your people than through their interactions? Where are more life issues subtly, subterraneously or overtly treated?

The jury is still out on the wisdom of pastorates of the length Peterson recommends, but day-to-day faithfulness against the siren calls of Tarshish needs the help he offers. And Tarshish, the whale's belly and Nineveh may all be experienced without ever leaving Joppa as he shows.

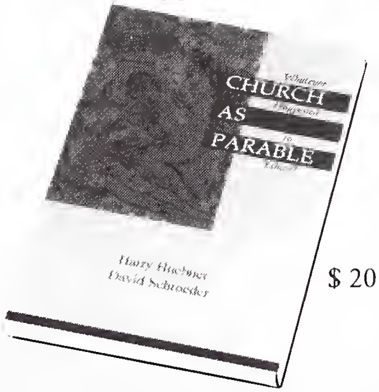
Resources

- **A Commitment to Christ's Way of Peace**, a new peace statement adopted by Mennonite Central Committee, is available in brochure form from MCC, Box 500, Akron, PA 17501-0500.
- **Paying for Peace**, a video in which war-tax resisters share their stories, and **Compelled by Conscience**, a video explaining how the Peace Tax Fund would allow people who conscientiously oppose war to designate a portion of their federal taxes to peacemaking, are available for loan from Mennonite Central Committee.
- **Life After 50**, edited by Katie Funk Wiebe (Faith and Life Press, 1993, $10.95, $13.95 in Canada), explores the relationship between older adults and the faith community.

—compiled by Larry Penner

CHURCH AS PARABLE

Whatever Happened to Ethics?



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Editorial

Now or never

Hey! Can you help us out?"

I kept walking, but Scott stopped. I watched the cabs, storefronts, people under the bus shelters, anything to keep my eyes averted. I knew what was coming.

"We got kicked out of our place a week ago—we've got nowhere to go." He talked fast, afraid of losing our attention. He wanted money, food, Pampers for the child.

Scott invited them to McDonalds, and we sat down while Scott went to get the food. The man's name was Edward. After six months in Chicago with Mennonite Voluntary Service, I already knew his story. He had lost his job. Now he slept at a men's shelter, his wife and baby at a women's shelter.

Scott came back with the food. "You're not from Chicago," Edward told him, unwrapping a hamburger.

"How'd you know?"

"You stopped."

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Spontaneous moments allow the wind of the Spirit to move.

• • • • • • • • • •

God's will: This issue of *The Mennonite* is about questions, and as a church we ask tough ones. We question the church's place in the world, the directions of our lives, our understandings of God's will.

But Edward asked a different kind of question, a simple one: "Can you help us out?" Yes or no.

Concrete questions can be the hardest because they're inescapable. They are points of decision that carry immediate consequences. At the same time they offer us opportunities other questions don't.

When I first got to Chicago, when I was from "out of town," I had given a man $5 after listening to a similar story. Later I saw him leave a corner liquor store with a brown bag. Since then I had let a protective hardness grow around me. Stopping for Edward, involuntary as it was, cracked the shell and let me connect with a stranger for a moment.

Risking lunch with the family gave me the gift of seeing beyond the situation to the people. The encounter began as middle class meeting homeless and ended as Larry meeting Edward. This is the real point of mission, when Christian service ceases to be smug charity and becomes knowing and loving each other as people. St. Vincent De Paul said, "It is only for your love alone that the poor will forgive you the bread you give them." Giving money, giving time, is easy. Giving love, giving of ourselves, means being open to discovery and change that can be painful.

How often did Jesus drop what he was doing in order to help people he met along the way? He modeled for us a willingness to change. When he at first spurned the gentile woman of Mark 7, her brashly humble response prompted him to heal her daughter.

After Scott's visit, I adopted a new strategy for such encounters. It was inconsistent and impractical. It was by no means realistic. My strategy was simply to stop more often than I had.

A few weeks ago, a member of my church suggested a way to live in unlivable times, borrowed from a bumper sticker: "Practice random acts of kindness and senseless beauty." One consequence of being human is that we routinely fall short of doing justice, loving kindness and walking humbly with God. Any routine, even (especially?) daily work in the church, can quickly stagnate when we close our ears to the call to change.

But as human beings we also possess the gift of spontaneity. We may at any moment choose a new course. Spontaneous moments open us to grace and allow the wind of the Spirit to move through us.

The danger is that we will trade our freedom of choice for the comfort of familiar ways, that we will let ourselves be lulled by the rhythm of routine and fall asleep in the presence of our God.

Stay alert. Being in the world but not of it, being open to change, is not comfortable, but it is joyous. Let us pray for the courage to risk. *Larry Penner*

Inside

Bad theology leads to bad behavior / p. 6

Reporting abuse: an evaluation / p. 10

Let's 'globalize' the church / p. 12

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For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

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Healing the wounds of abuse

Prologue

Last summer, at the triennial sessions in Sioux Falls, S.D., General Conference delegates passed "A Resolution Against Interpersonal Abuse." Among other things, the resolution called us "to find ways to restore and to bring healing both to those who abuse and to those who have been abused." It also encouraged "study in our congregations ... of issues of interpersonal abuse and of healthy relationships between men and women."

This issue offers a story of one woman's journey toward healing from abuse (pages 3-5), plus a report from therapist Gordon Dyck, who works with men who have abused (page 5).

David Schroeder, who has taught Bible and ethics at Canadian Mennonite Bible College in Winnipeg, outlines theological misunderstandings that reinforce abuse (page 6).

Last summer, at the annual meeting of Meetinghouse, a consortium of Mennonite and Brethren in Christ editors, we decided to have someone with journalistic expertise evaluate our magazines' handling of the abuse issue. Larry Cornies, a former associate editor of *The Mennonite* who now works for a secular newspaper, agreed to the task. His report (pages 8-9) is positive yet holds out some challenges.

Finally, we introduce a new columnist who may need no introduction. Bernie Wiebe, editor of *The Mennonite* from 1976-1986, will write the "Church and world" column every other month. *gh*

Next issue: Rural values, urban church

Cover: Photo by Vada Snider (for illustration purposes only)

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Three stories, three victims of incest, yet one survives to confront her abuser and move toward healing and reconciliation.

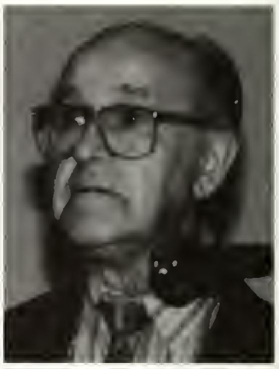
6 Bad theology leads to bad behavior

Bible and ethics professor David Schroeder points out nine theological misunderstandings that reinforce the abuse in our families and churches.

7 Psalm of lament

Ruth Lapp Guengerich uses the biblical genre of lament to express the feelings of one of her former students who was abused by the woman's foster father.

8 Reporting abuse: an evaluation



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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite **(ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Healing the wounds of abuse

A Mennonite woman finds healing after confronting three generations of incest.

Incest is not a taboo. Talking about it is a taboo.
— Mary McGrath, from *The Courage to Heal*

I know I have been able to heal because I'm not being silent.
—Lorraine Williams, from *The Courage to Heal*

My story

I don't know how old I was when the abuse began. I believe I was 4 or 5. It stopped sometime after I was 11. But the fear of it happening again, and the risk of it happening again, never left me until my early 20s, when I confronted the man who abused me. The man was my grandfather, a Mennonite who went to church regularly and said grace before every meal.

When he was around, my grandfather looked for opportunities to be alone with me. Then he would grab me and hold me close against him while he kissed me.

I could not have told you then how I felt. I did not know the words. I know the words now, but they are not enough. I felt violated, anxious, nauseated, afraid it would happen again, shamed, revolted, betrayed and hunted. I felt hatred, anger and disgust.

When I was about 8 I told my mother about one incident. I will never forget how hard it was for me to say what happened and how ashamed I was to have to use sexual words. My mother wanted to know exactly what had happened. She believed me.

My parents tried to confront my grandfather, but the abuse did not stop. I didn't tell again until I was 11, when I was told, "I don't know what to tell you except to never allow yourself to be alone with him."

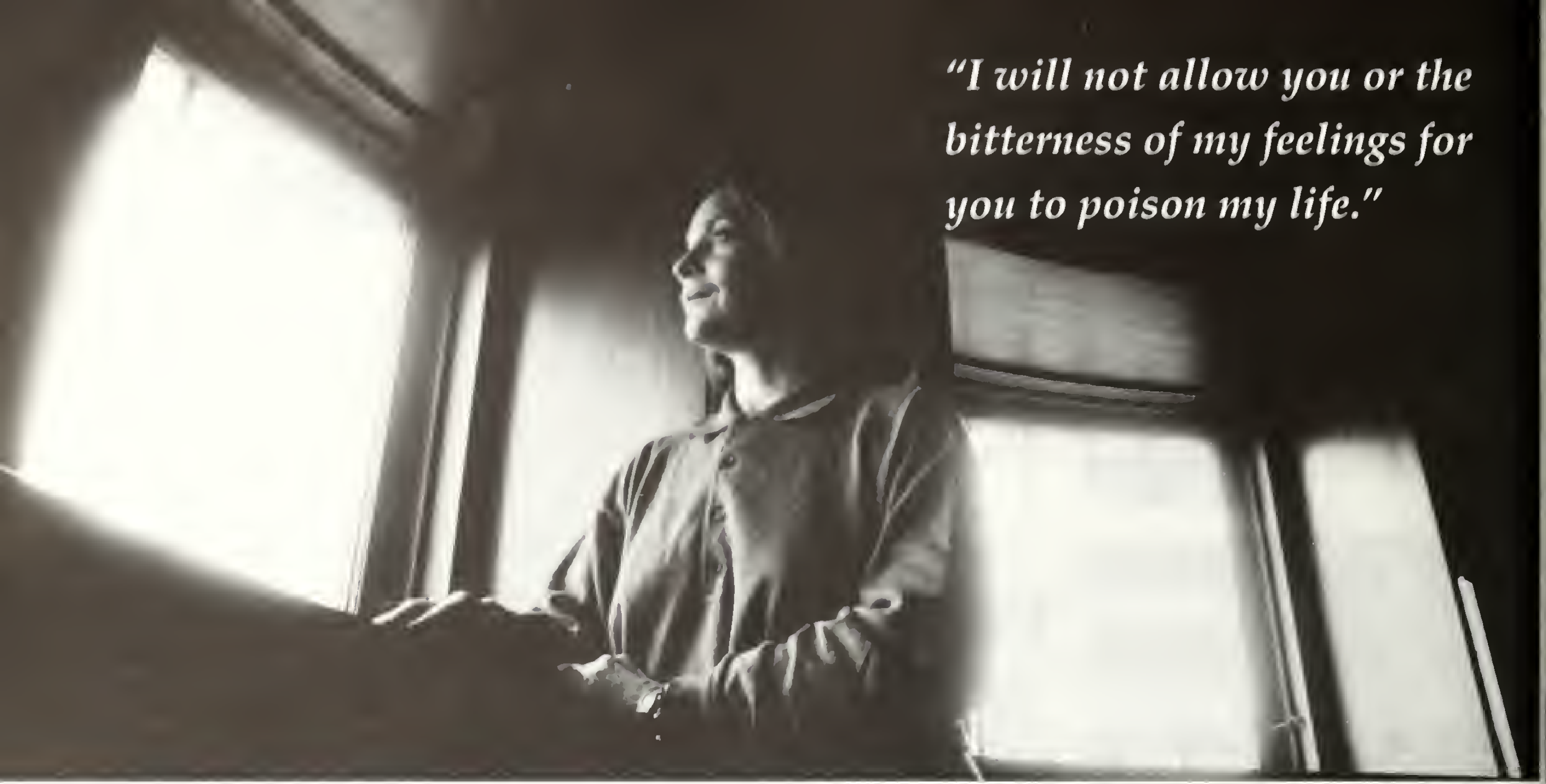
I don't think it ever happened after that. But it seemed to my young mind that if it had, it would have been my fault for allowing myself to be in an unsafe situation.

From this I came to believe that my feelings were not important, certainly not as important as the adult man who was hurting me. For a long time it was easier to let another person's feelings determine an outcome, even if that outcome led to another abusive situation.

When I was 20, my grandfather, again when we were alone, suggested I "kiss him" in the way he had before. Instead I kissed him on the cheek, showing him what I knew was appropriate between us. Although I felt a minor triumph, I was shaken by his suggestion that I, as an adult, would willingly continue the pattern of abuse. I became convinced I would never be safe until I confronted him.

To help me figure out what I wanted to say, I tried several counselors. But 10 years ago most counselors did not know how to help victims of sexual abuse. When one told me that incest victims relive their pain over and over in their lives, I told her I wouldn't accept that. "I'm going to forgive him," I said. She laughed.

Storm of feelings: I abandoned therapists and decided to do my own therapy. I didn't know that forgiveness would take me right through the



"I will not allow you or the bitterness of my feelings for you to poison my life."

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storm of feelings I'd been avoiding for years. There was nothing noble in my will to forgive. It was an act of survival. It was my way of saying, "I will not allow you or the bitterness of my feelings for you to poison my life."

So I had to face these feelings and for the first time let myself feel them. I had to cry and scream. I had to be afraid. I had to be angry. I had to feel the pain of betrayal. I felt alone.

I talked to my parents and friends. I wrote—letters I never sent; poems; a short story about a girl who confronts her abuser, who tells him everything, then at the end finds out he's deaf. I drew pictures of my anger. I had fantasies of revenge. I had nightmares for months. I lived with my fear.

And I prayed to a God who was strong enough to accept the intensity of my feelings, a God who continued to love me unconditionally but who gave me no answer to my ultimate question, the question of all abused children—Why, God, did you not see my pain and protect me?

Eventually I worked out what I needed to say to free myself. I knew I could expect nothing from my grandfather. After a year and a half, I realized the question was, If he were dying, what do I need him to know?

I went to him and said, "What you did to me when I was a child was wrong. It hurt me and made me afraid of you. I wish you had never done it. I wish, instead, you had shown me you loved me."

He listened. Then he said, "I hope someday you can forgive me. It was my weakness." In all my months of preparation it had never occurred to me that he would apologize. His apology was to me a profound act of grace.

Soon after, I told him I forgave him. He squeezed my hand, and said, "Thank you." I felt an incredible healing. After that I was able to be around him without being sick with anxiety. Somehow my abuse became grounded in the past.

In the 10 years since these conversations, I have been disappointed to discover that forgiveness has not give me more freedom. While in many ways I am living in the light, I am always shocked by the intensity of my despair when I meet other victims an hear stories of the violation they have endured. The dark tunnel I have traveled through still reaches out to pull me back inside.

But despair will not have the final word. In these raw moments of

What is incest? What is sexual abuse?

From the National Center for Child Abuse and Neglect: "Child sexual abuse is defined as contact or interaction between a child and an adult when the child is being used for the sexual stimulation of another person." When this occurs in families, the NCCAN says, "it's incest."

Sexual abuse does not always mean intercourse. According to Carolyn Holderread Heggen, author of *Sexual Abuse in Christian Homes and Churches*, "sexual abuse occurs whenever anyone with less maturity or power is tricked, trapped, coerced or bribed into a sexual experience … the needs of the victim are ignored. The victim is used for the sexual gratification … of the abuser" (pp. 20-21).

One more definition of incest is from Mike Lew's *Victims No Longer: Men Recovering from Incest and Other Sexual Child Abuse*: "Incest is a violation of trust, power and protection. It differs from other forms of sexual abuse in that the perpetrator is assumed to stand in a protective (parental) role to the victim. … The victim of incestuous abuse not only has to deal with the results of a physical act, but also the devastation of his ability to trust."

communion with other victims I have seen the courage to bear unendurable pain. This courage gives me hope. Because the people who are talking are the people who are healing.

My mother's story

Years ago I asked my mother, "Did he ever do anything to you?"

She thought. "No, not that I remember. I always felt uncomfortable when I was alone with him. Once, when he took me to the train, he kissed me, like he did you, with his tongue."

"Mother," I said, "that's sexual abuse."

She said nothing.

In the last year, as my mother read the issue of *The Mennonite* that dealt with how men abuse women, she came to me and said, "It happened to me, too. I was a victim. I was sexually abused."

I cried because she could name it.

My grandfather's story

Before my grandfather died he received a letter from one of his older brothers. In it the brother apologized for something horrible he had done to my grandfather when they were both children.

When my grandfather was a teenager, his family had already learned they couldn't trust him with his young nieces. They kept an eye on him. He acted out his pain—on them, on my mother, on me, on one of my cousins, possibly others.

If my grandfather were still alive, I'd ask him, "What did your brother do to you?" I wish people had known how to help him. I wish someone had made sure he got the help his actions were crying out for.

Things are different now. Therapists are learning how to help people who have been sexually abused. Women are speaking out, but we also need to hear from men.

The author has requested anonymity out of respect to her grandmother and mother.

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Despair will not have the final word. In moments of communion with other victims I have seen the courage to bear unendurable pain. This courage gives me hope. Because the people who are talking are the people who are healing.

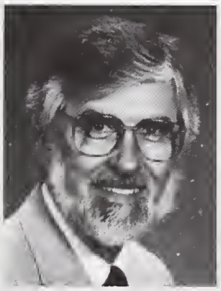
Men who abuse are often victims themselves

When asked why he had sexually molested his daughter, one Mennonite man said, "It seemed like it came out of nowhere. I didn't know then why I did it. Now I am coming to see I was filled with pain and shame from my childhood when I was molested. I never talked about it. I kept it inside. I tried to forget about it. Then one day my insides exploded. I did what I couldn't talk about. My molesting broke the silence, and my behavior said that my own childhood sexual abuse hadn't been healed."

This man's experience is all too common, according to Gordon Dyck, a pastoral counselor and psychotherapist at Oaklawn, Elkhart, Ind., who has facilitated group therapy sessions for men who have sexually abused their daughters. Dyck estimates that 90 percent of the 40 to 50 men he has worked with were sexually abused as children.

"If you include other kinds of abuse—physical, emotional or verbal—then I'm sure that over 90 percent of people who commit sexual offenses were abused," says Dyck.

Unless they confront their own pain, male victims who act out their pain on others are engaging in what psychologists call "repetition compulsion." Statistics indicate that men are more likely to act out their sexual abuse than women are—99 percent of girls who were abused had male perpetrators, as did 92 percent of boys who were abused. (Little or no research has yet been done on how women who were sexually abused relate to their children, in particular to their sons.)


'Lay down the secret': *Dyck*

According to Dyck, victims unconsciously choose one of three options: to continue the role of being victimized, to become victimizers or to take on the helper role.

"The third can be OK," says Dyck, "but it is avoidance. It can make you believe you are dealing with your own pain, but your judgment is impaired when working with someone because you haven't dealt with your pain."

Some of the factors that affect whether a man becomes a perpetrator are the severity of the abuse, how young he was when abused, how long a period of time over which the abuse occurred and how much he felt he had to keep it a secret.

"The more openness the man felt to talk about it, the less the need to repeat it," says Dyck.

Estimates are that one in three girls and one in five to six boys now living will be sexually molested by the age of 18. Over half the molesting will happen in the child's home.

"Each generation needs to bear and heal its own pain and not pass it on to the next generation," says Dyck. "Each child is a pure and innocent gift that is to be prized, nurtured and protected.

"I believe that today Jesus stands among us, men and women and children, and is saying, 'Come unto me, all you who are heavy laden, lay down the secret, and I will give you rest and healing.'"

Bad theology leads to bad behavior

Bible teacher David Schroeder offers nine theological misunderstandings that may contribute to abuse.

Aiden Schlichting Enns

Aspects of Mennonite theology reinforce and justify violence in the home and church communities. This is the message David Schroeder, retired Bible and ethics professor, gave at a seminar on abuse and healing March 5-6 in Winkler, Man.

He focused one of his talks on nine theological misunderstandings.

1. We see God as a severe judge, a God of wrath instead of a God of love. "Then it is easy to see that we have to discipline people in the same way. To view God as a harsh and angry God who 'zaps' people when they do wrong encourages us to do the same. I think it is a false understanding of the character of God."

2. Theology of creation "orders." We have an uncritical acceptance of a theology that says God originally created structures or "orders" such as the family and the nation. We do not remember that human beings create the structures of society, and these are not necessarily of God.

3. We assume God created the patriarchal family. In the Bible the extended family was considered the family. For example, a 90-year-old father was still the head of all the sons.

But "even the patriarchal family is not of God, it is a sociological event ... a thing that humans have brought about." In the Old Testament, God had extreme difficulties with the patriarchal family, said Schroeder. Because it was unkind to the widows and orphans, the poor and the stranger, God made "special laws" so they could defend themselves against the patriarchal family.

You can be a Christian in a patriarchal society, but that is different from saying the patriarchal society is Christian, said Schroeder.

4. We think men and women were not created equal. We use arguments from Scripture to say that the woman was created out of the man, to be a "helper," subject to her husband.

Adam said she is "bone of my bone," which meant, "she is my equal." In the Old Testament the word "helper" is used mostly for God, the helper of Israel. "Is God subservient to us? Never. The woman became subservient because of [original] sin."

In the New Testament the message to husbands is, "Love your wives." This is "agape" love, self-sacrificial love, not ruling. "You place yourselves under each other, not over each other."

5. We accept authoritarian leadership. This is a problem in the family, in our business world and in our whole community, said Schroeder.

6. We devalue the role of women. "Violence and abuse are made easier by the various ways we have of theologically devaluing the role of women." We have a one-sided emphasis on submission, seeing the man as breadwinner, the woman as dependent.

And this is made more severe by the language we use. Patriarchy has come into the language by our use of "he" for God, when God is neither male nor female, and the use of "man" for both men and women. We must begin immediately to change our language.

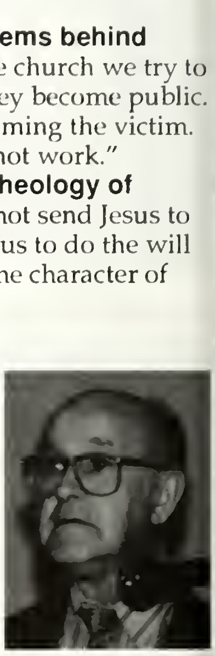
7. We believe that a marriage must be sustained at all costs. The church is good at binding, said Schroeder, but what about the loosing?"When is the time to say, Because of sin, this [marriage] cannot go on?"

8. We solve problems behind closed doors. In the church we try to hide things before they become public. "We find ways of blaming the victim. ... Secrecy just does not work."

9. We abuse the theology of suffering. God did not send Jesus to suffer. "God sent Jesus to do the will of God, to manifest the character of God." We are not to "use atonement theology to say it is all right to suffer evil." To say that suffering in itself is good "is totally unbiblical."

"The gospel message is that there is liberation in Christ for the victim and the perpetrator."

David Schroeder



Schroeder concluded his talk by saying that his hope comes from the same place that these misunderstandings come from—from an understanding of who God is.

"The gospel message is that there is liberation in Christ for the victim and the perpetrator."

Aiden Schlichting Enns is acting western regional editor for Mennonite Reporter, *from which this article is reprinted.*

Psalm of lament

For a former student who had suffered abuse at the hands of her foster father

Ruth Lapp Guengerich

How long, O Lord, until I can forgive?

I never asked to be hit.
I didn't deserve to be treated like an animal.

Why did you let him abuse me
as though I were a puppet
to manipulate at will
responding to his urges
satisfying his animalistic instincts.

He showed no caring,
no sensitivity to how I felt.

God, how could you do that to me?

I could not speak to them.
For years I had no voice to express emotion.
I felt no pain, no joy,
for my soul was braced against
all abuse and misuse
and failed to recognize gentle efforts of kindness.
I knew no love.
I only acted to please others.
I had no wishes of my own.
My "self" had no place in any existence.
All the world seemed to be against me,
holding me down,
squelching my talents,
my love of life.

Yet God, you were there—
to keep me from self-annihilation
to change my life
so that I could find my voice
of hope,
of confidence,
of tenderness.

Isolated events of scattered days
shed hope
when I felt no hope.
Stronger friends showed their friendliness.
They did not know my silent trauma
yet they challenged me to find *me*.
They did not ask about my world of pain
yet they nurtured the anemic sprout that
yearned for tender feeding.
They saw within me You
and fed my soul so that it would grow into
the image of its Creator,
the One from whom it got its first breath of life.

I will not remain a victim of others' disgraces.
I have found my roots,
planted deep within the soil of your creation.
My stem of life has flourished
defying those who hacked away at my foundations.

God, in my suffering
give me relief from the
anger at him
the pain of self-doubt
sorrow that I am not "pure" as you created me
hurt caused by manipulation, arrogance and another's weakness.

God, release me from feelings of insecurity caused by
early exposure to life's injustices;
release me from the longing to take revenge;
release me from the internal, tangled web of emotions
that defy description, for they are so massive,
so intense, so confused,
that only I know they are there;
release me from agonizing over how life could have been different,
for nothing can be undone;
release me from the painful scars of my wounding
so that I can love and sorrow with the depths
you planted inside me.

I know that I am yours,
yet I was defiled.
I know that you love me,
yet he showed no love.
I know that you are still with me,
though today I feel distant, alone,
just as I felt then.

Be present, Lord,
protect me from my enemies.
Be close
so that I feel secure.
Be available
for I never know when I will need you.

I continuously give you, my Creator, the credit
for sustaining me,
for rescuing me
and for encouraging me.
I will not cease to give you the credit which is due you,
as long as I have breath to sing your praises.

Ruth Lapp Guengerich lives in Hesston, Kan.

Reporting abuse stories: an evaluation

Meetinghouse, a consortium of Mennonite and Brethren in Christ editors, asked Larry Cornies to analyze four Mennonite periodicals' coverage of sexual abuse. An edited version of his report follows.

Larry Cornies

1992 was a difficult year for editors at Mennonite news periodicals. The noun "abuse," whether modified by the adjectives "physical," "sexual," "emotional" or "psychological," has turned up in print far more often than editors would have wished. References under "abuse" in the subject indexes of our church papers for 1992 will likely run longer than in any year prior.

Most alarming was the growing list of church leaders accused of or confessing to sexual misconduct. Of equal importance, however, was the emerging collective realization that the incidences of incest, rape, child molestation, family violence and the denial of all the above are probably no lower in the Mennonite church than other denominations, maybe even (dare we think it?) than mainstream North American society.

Most painful to those concerned about the impact of reporting these stories in the church press is the crushing irony that sexual misconduct, incest, rape and family violence can occur with such frequency in a community that has said for centuries that it does not bear arms or do violence. That is takes seriously Jesus' admonition to turn the other cheek. That it extolled the value of the nuclear, extended and spiritual family long before "family values" became a political football.

A careful reading of 228 clippings from four Mennonite news periodicals—*The Mennonite*, *Gospel Herald*, *Mennonite Reporter* and *Mennonite Weekly Review*—on various types of abuse generated, for me, a series of observations on the successes and unmet challenges of the church press in dealing with these stories.

The list of issues successfully dealt with is, in my view, an impressive one:

1. Balance: The church press has shown a concern for both the abusers and the abused. Healing and reconciliation is the clear, if unstated, theme throughout the stories. This has been the most significant contribution of these periodicals.

The church papers accomplished this by consistently giving all sides (usually, there were more than two) a voice in print, expressing in their editorials the need for hearing and healing, and allowing access to their pages by readers concerned for both abusers and abused.

2. Adherence to accepted journalistic principles: Meetinghouse coverage clearly reflected adherence to the nuts and bolts of basic, sound journalism. Stories about accusations of sexual misconduct were published as promptly as possible. Efforts were made to contact accused individuals and give space to their responses. If no response was forthcoming, that was also reported.

Of great concern to readers was the question of naming the accused without naming the accuser(s). By almost every journalistic standard in the world of "secular" journalism, this practice is acceptable, provided editors are convinced of the validity of the accusations. I believe the practice is no less valid in the context of the church. High-profile church leaders are not average parishioners. Few vows of ordination, licensing vows or other ceremonial methods of placing individuals in positions of leadership are free of some reference to the responsibility and trust leadership confers.

As for the need to protect the identity of the accuser(s), the letters to editors in these clippings convince me that protection is required. Someday accusers may feel safe enough to come forward. Judging from the bitterness of some church members over accusations against their leaders, however, that time has not arrived.

3. Self-criticism: From mid-1990 onward, Meetinghouse editors grappled, individually and collectively, with the ethical issues raised by first one story of misconduct, then another. Much of the editors' struggles is mirrored in their editorial pages. Read together, an evolution in approach to these stories can be seen. In earlier editions, there is uncertainty, yet tentative conviction about the need to publish these stories, complete with the names of the accused. Later, we see a fervent belief that publication is a necessary part of both understanding who we are as a church community and the healing process. At various points during this evolution, the counsel of readers was solicited, both directly and indirectly. Editors seemed genuinely interested in allowing the principle of mutual counsel to work on them.

Meetinghouse editors reached out to each other as well. By early 1991, they had examined the journalistic issues at stake through distribution and discussion of a lengthy article by Jim Coggins on reporting scandals within the church. By mid-1992, editors had assembled a series of guidelines for reporting sexual misconduct and other sensitive news stories—about the same time as the General Conference's Ministerial Leadership Services office and the Mennonite Church's Board of Congregational Ministries released their document to help churches deal with the issues.

This article is another part of the ongoing process of self-criticism.

4. Reader access: The responses of readers to accounts of sexual misconduct varied widely, from stern indignation over the damage caused by the accusations to both the individuals concerned and the church as a whole, to praise for the lifting of veils of silence which had covered hurt, frustration and fear. As the debate by readers continued, additional stories of abuse, sexual and otherwise, flooded the pages. Together, they seemed to comprise the collective catharsis of an entire community. For a church periodical to serve as a sounding board for such a collective experience seems appropriate.

Despite these successes, there are some journalistic challenges that remain unmet:

1. Context: What concerned me most after a reading of this material was the absence of articles which set the current crisis into some kind of context, whether historical or social. The "fall" of more than a half dozen prominent church leaders to accusations of sexual misconduct within a period of only two years begs further inquiry. Dozens of letters referred to abuse, long hidden, within Mennonite homes. A few of the follow-up questions that came to mind were these:

- What is the history of sexual misconduct among church leaders? Have Mennonite women suffered abuse for generations, or have changing social norms made this a more recent phenomenon? For the sake of the victims and the church community as a whole, we need to gain perspective on the current flurry of accusations. Former and current directors of ministerial leadership offices, other denominational leaders and professional counselors, social workers and psychologists in the church need to help us understand it.
- Do pastors and other church leaders in the 1990s face greater pressures on their sexual behavior than those of earlier generations? If the pressure is greater today, what measures can conferences or denominations take to safeguard the leaders, male or female, against the temptation to fall into the trap of misconduct?
- Regarding family violence and abuse: Does the Mennonite experience of being an immigrant people, complete with its attendant hardships, make us more susceptible to violence and the temptation to abuse? Does our love of discipline feed the cycle of abuse? Does our closeness as a community breed secrecy and perpetuate abuse? Is loss of reputation and standing with the church community more devastating than in society at large?

2. Advocacy: Given the unprecedented outpouring of grief by women through the pages of church periodicals, it would be appropriate for the church press to respond with a more aggressive stance pressing for the legitimation of their plight. This might take the form of simply keeping the pages of our church papers open to the stories of abuse. Or it may take the form of editorials which would press for a broader acknowledgment of the repression of women in our homes and in the church. Or it may take the form of a challenge to denominational leaders to proclaim the Jubilee of women—not just through a special year of Jubilee but through a process of study and celebration that would affirm our roles as men and women within our nuclear and church families. A conference on abuse, attended by a few dozen participants, simply isn't a big enough forum for these issues to be placed, front and center, before the church as a whole.

If nothing else, we need to proclaim the church as a safe haven for women and an abuse-free zone for all.

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If nothing else, we need to proclaim the church as a safe haven for women and an abuse-free zone for all.

3. Follow-up: The church press's task of reporting abuse, especially the misconduct of church leaders, will not be complete unless attempts are made to follow up on the cases of those accused and those who have confessed. If healing and restoration are, in part, the aims of the church press, these individuals cannot be forgotten—something easily done in the pressures of trying to meet the next deadline. To play some role in the return of these individuals to full partnership and acceptance within the church community should be the leftover agenda item of the past two years of work.

Editors will need to try to manage this follow-up in the spirit of reconciliation. The dangers are a premature proclamation of healing and wholeness on the one hand, and a magnified isolation of the accused on the other.

Larry Cornies is a journalist at the London Free Press *and an adjunct professor at the Graduate School of Journalism at the University of Western Ontario. He is a member of Valleyview Mennonite Church in London, Ont.*

Part of the accountability process

Mennonite periodicals have done a good job handling abuse stories, but several key issues must still be addressed.

Joyce Smith

After reading letters, articles and features on sexual abuse, I felt the agony Mennonite readers and journalists have experienced. Meetinghouse members are to be congratulated for the way they covered these cases.

That said, several key issues must still be addressed:

- Publications must continue to be open to withholding names of the abused. It allows those abused something they often have been denied—choice. Fear of identification may stop some from reporting abuse. Others may feel empowered by attaching their names to their stories.

In the case of those found guilty of abuse, freedom of choice is one of many abdicated through the commission of crime. This also means great suffering for the family of the abuser, but I cannot imagine an alternative. Names should not, however, be revealed until all parties have had the benefit of due process.

- The terms used in covering abuse are of utmost importance. I prefer "abused woman" or "abused child" to "victim." The former suggest that the person has suffered abuse but will go on, it is hoped, to live as a whole human being. The same follows for "abuser."

Dave Linscheid

A message of hope: *Reports of abuse should include personal comments, particularly by women.*

- It is important that reports of abuse are not limited to sterile, "hard-news" reports. Some of the most moving pieces I read included personal comments. Unfortunately, women's voices were in the minority. I would have liked to have read more news stories and features written by women.
- The above comment does not extend to letters to the editor. Here there was no gender boundary in readers' criticism or praise. I was shocked that some of the comments were printed. One particularly nasty letter in the July 23, 1992, edition of *Mennonite Weekly Review* attributed venomous motives to the women in the John Howard Yoder case. Editors must do their best to provide a balance of opinion and avoid hateful letters.
- Placement of stories is almost as important as the way they are written. *The Mennonite*, for example, handled the Urie Bender story particularly well. In its Feb. 25, 1992, issue, it ran the unnamed women's letter alongside a statement from the Mennonite Conference of Eastern Canada (MCEC). In this way the women were able to tell their story while having it validated by an official body. This validation is absolutely necessary, both for the abused as well as the abusive person. It also maintains the publication's credibility.
- Some letters to the editor included charges of sensationalism. This may stem from the amount of coverage involving spiritual leaders. Stories dealing with sexual abuse in general should be added to those involving ministers. Informing readers of the widespread nature of the problem will soon make it apparent that journalists are not out to pillory high-profile people.
- I was impressed by many of the features dealing with abuse, particularly those appearing in *Gospel Herald*. Journalists can escape charges of sensationalism by including "constructive" pieces dealing with what to do when told about abuse, the steps to reconciliation or the problems with systemic sexism and power structures.

Finally, there is a strong message of hope in this coverage. The press can act as part of the accountability process that various people identified as a solution to the problem of sexual abuse. Accountability is both the gift as well as the curse of the press. For Meetinghouse I sincerely hope that the curse will be lightened and the fruits of the gift soon be evident.

Joyce Smith is a student at the Graduate School of Journalism, University of Western Ontario, London, Ont., and has a special interest in religion and media.

Letters

New friends at Second Baptist

On Feb. 28, during Black History Month, I joined the Second Baptist Church in Newton, Kan. I am also a member of a Mennonite church. This [Baptist] church is African-American, though some of the members are French Apache Indians. Already on the first Sunday I attended I was asked to play prelude music before Sunday school and to accompany hymns. Their musicians play by ear. I also participate in sharing time, as does almost everyone from 5 to 100, and I help with children's work.

A number of years ago, when our family lived in Newton, I learned to know several of these members at a Bible study. One of them has been a special friend all through the years. Mary, one of my Indian friends, and I study our Sunday school lesson together during the week.

I appreciate the Sunday school hour, the music, sharing time and sermons. Pastor Leonard Gray reminds us that many people "play church" and that "knee power is the strongest power." Often he says, "I heard the Bible say," which adds another dimension to just reading it. He has asked my husband, Milton, to preach some Sunday morning.

The music at Second Baptist Church is unforgettable. It has an irregular beat and includes people's suffering and the grace they have received from Jesus to endure it. I always sit on the edge of my seat when the choirs sing. I am gripped by their soul energy and bubbling joy, which never leaves them. They sometimes sing a song about running to Jesus and that no one can block or stop them. Let us all form circles and reach out to touch each other in love in every church and run to Jesus together. *Geraldine Gross Harder, North Newton, Kan.*

Death of a leader

I would like to acknowledge the passing of Sylvester Knows His Gun, a Christian leader among the Northern Cheyenne, who died March 7 in his sleep. Sylvester grew up in Busby, Mont., son of a Crow father and Cheyenne mother. He attended the White River Cheyenne Mennonite Church with his parents, and it was there he publicly declared his faith in Christ. In later years he remembered with special joy the Christmas celebrations in that church. With help from the Mennonites he attended Bethel Academy in North Newton, Kan., and later graduated from Freeman Academy in Freeman, S.D.

When a Crow Indian evangelist introduced Pentacostalism to the Northern Cheyennes, Sylvester joined the movement and eventually pastored his own church. He maintained a life-long friendship with Ted Risingsun and other leaders in the Mennonite church. A few years ago he proposed a union of his group with the Mennonite church at Lame Deer, Mont.

He was one of the first to attempt an Indian-owned store in Lame Deer. He worked in various capacities for the tribe and Bureau of Indian Affairs but decided that the Christian gospel was of first importance to the future welfare of his people and devoted the closing years of his life again to proclaiming that gospel. *Malcolm Wenger, Newton, Kan.*

Rose-colored glasses

In the Feb. 9 issue Mike Klassen puts forward his view on "family values." I find it interesting that "family values" has become a common phrase yet is seldom defined. I find this a handicap to my understanding of articles such as Mr. Klassen's. I also believe he is looking at the Mennonite church through rose-colored glasses, ones that we have all been wearing for too long.

In the last few years studies in Winnipeg have shown incidences of abuse to be just as common within the Mennonite church as in society as a whole. I see no reason why this finding would not extend to the entire North American Mennonite community. This makes it hard for me to accept that "few [Mennonites] will abuse their spouses or children." We have ignored this issue long enough. It is time to be honest and work toward healing. When that begins to happen we can truly say that we have "absorbed family values from [our] families and church members."

I take particular exception to Klassen stating that abortion rates are as high among Catholics as the national average to show society's failure to teach family values, while ignoring our own failure to love and support hurting people within our own church. *Alice Harms, Kansas City, Kan.*

Control deadly handguns

I am writing to enlist the support of Mennonites and all peace-loving people to become actively involved in reducing the violence in the United States. One effective means to this end is to curb the senseless proliferation of handguns and automatic weapons.

It is a well-known fact that the prevalence and easy accessibility of guns have brought about the needless and senseless killing of thousands. We are an armed camp with guns in the hands of children and youth who have not yet developed an appreciation for life, of the emotionally unstable, of enraged and desperate citizens who resort to killing.

The National Education Association estimates that every day 100,000 students carry guns to class; another study reports that 13 percent of all incidents involving guns in the schools occur in elementary and preschools (*Time*, Feb. 8).

We are paying a terrible price in human life for failing to restrict the availability of handguns. For starters we could

- urge our congressional representatives to pass the Brady Bill, which requires a five-day waiting period and background check for handgun sales,
- make it illegal for anyone under age 21 to have a firearm except in restricted circumstances,
- require a license to own a gun just as one must get a driver's license to prove he or she can drive a car safely,
- make it tougher to get a federal license to sell firearms and thereby reduce the number of licensed dealers. (Over 270,000 Americans have such a license.)

The National Rifle Association has proved to be a formidable opponent to any gun-control legislation. But recent gun-control victories in Virginia and New Jersey indicate that people have had enough random and senseless shooting. It is crucial that we make our voices heard in our communities, states and nation. *Richard Yaussy, Newton, N.C.*

Church and world

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Let's 'globalize' our churches

We need to be partners with mission churches around the world.

Bernie Wiebe

Cloth gets "sanforized" so you can count on fit. Utensils get "sanitized" so you can count on their being safe. These are "bottom line" for us.

Today our churches need to claim and commit ourselves to another bottom line. Each church must become "globalized" so we can count on becoming more spiritually alive and relevant in today's world.

This has become most clear in recent news that Mennonite denominations have no more money to support Mennonite World Conference.

Do you notice the irony in this? More than 130 years ago the General Conference began in large part because people could not wait for other Mennonites to see a more aggressive vision for the church, including involvement in education and in the missionary movement. Sisters and brothers have responded ever since. At great financial, personal and spiritual sacrifice, the Haury, Voth, Petter, Penner, Baer, Kroeker, Funk, Ensz, Burkhalter, Wenger, Moyer saga began to unfold (see *Open Doors* by S.F. Pannabecker).

No one my age can forget stories about the missionary enterprise. In spite of our ignorance and often abusive approaches to culture, indigenous religion and the implications of converting people from other races, creeds and cultures, there was gradual but growing response. The Holy Spirit, then as now, cannot be stopped when people sincerely seek to do God's will. Converts worldwide—through Mennonite missions—are about as many today as membership in the original "sending" churches (*Mennonite World Handbook*). Today's growing edge in most Mennonite denominations is in our "mission" churches.

Bernie Wiebe, former editor of The Mennonite, *teaches conflict resolution studies at Menno Simons College in Winnipeg. He is vice moderator of the General Conference Mennonite Church.*

Those who stayed home gladly prayed and supported mission workers (although we realize today that we underpaid and overworked most of these willing servants). Now the fruit of their witness is our fellow believers at home and abroad—in numbers almost identical to ours. But they are living in a variety of settings. We would not recognize many of them as "of us" without a guidebook; they are different and express their faith from their contexts, just as we express our faith from our context. And now we are not so sure that we want to become partners in the gospel. Isn't that a form of family abandonment?

Some churches overseas observe us and wonder if *we* need missionaries. Recent Mennonite trends reflect status-quo spirituality and an inwardly focused, self-nurturing, technological, "more popular and privatized brand of Christianity and a more comfortable way of life" (*Wild Hope* by Tom Sine). Meanwhile denominational budgets erode steadily. The number of General Conference overseas missionaries has declined from a peak of about 200 to less than 100.

We still have a significant development involvement through Mennonite Central Committee and Mennonite Economic Development Associates, which have arisen largely parallel to missions instead of in partnership. Total giving to the church by Mennonites has not declined, but we have changed the direction of our spending. Local projects involving our lay people, institutions that serve us, plus an almost total adoption of the corporate operation model for our churches consume most of our giving. Less and less is left for being partners with our sisters and brothers around the world.

Tom Sine (in *Wild Hope*) warns that the international literacy of Western Christians is eroding. The challenge facing us today is to become "world Christians." Sine cites Genesis 1 to remind us that the Bible begins with the "creating" God who birthed creation and waits even now to continue birthing new creation (Romans 8:21). The whole Bible testifies of God bringing new hope and new creation to what is dull and/or lifeless.

Radical alternative: Sine argues that too many Christians have bought into either the activist or the conversionist model of church, when all the while God calls us to be the confessing church. He calls it a radical alternative for the future, "rejecting both the individualism of the conversionists and the secularism of the activists." It is a call to break free from our acculturation and become more of the incarnate Christ for the world. Geographical boundaries are irrelevant today.

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The challenge facing us today is to become "world Christians."

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Stan Freberg, the comedian, once said the greatest curse of TV is how it confines our imagination to 21 inches. Most of us confine our spiritual imagination to the rearview mirror. We need to focus our eyes again after the teaching of Jesus: "I tell you, look around you and see how the fields are ripe for harvesting" (John 4:35b).

It will take gigantic determination, creative and vulnerable imagination, honest openness to fresh incarnations of our Lord and sincere devotion to our global God to become more willing partners in the "globalization" of our churches. We need to be willing to move beyond the bureaucratic models of our denominations.

Let each church ask, Which mission church have we tried to learn to know and become partners with? Let each believer ask, Which witness of my church have I tried to keep in touch with and visited in person? For us to respond with faith and discipleship to either of these questions will bring us to a revolutionary and radically new understanding of the church.

THE Mennonite AMBS window

Associated Mennonite Biblical Seminaries

Focus

Christian education: Most powerful influence

by Daniel S. Schipani

"The most universal and most appreciated role of the Christian ministry through the ages has been teaching."
- Henri J.M.Nouwen[1]

"Effective Christian education is the most powerful single influence congregations have on maturity of faith." That was the conclusion of a recent study of 561 congregations in six denominations. Sunday school classes, Bible studies, adult forums, family events, music and drama programs, new member classes all play a major role in congregations that view faith as having the power to transform lives.

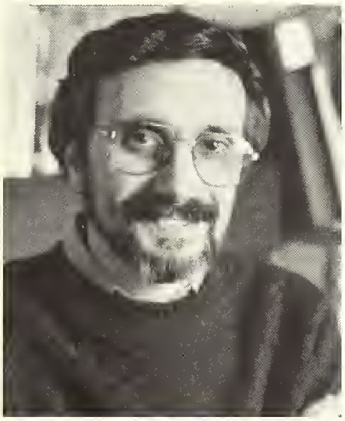
The inter-Mennonite study leading to the proposal of a "Congregational Discipling Model" restated the importance of educational ministry. In this model, the task of helping people grow in discipleship is at the center of congregational life. Education in the church strives to enable people for worship, equip them for community and empower them for mission.

Church growth and the nurturing of faith depend on the effectiveness of the educational ministry in congregations. Just as the early believers after Pentecost "devoted themselves to the apostles' teaching..." (Acts 2: 42a), so can we embrace the challenge for renewing the educational ministry in our churches.

What makes Christian education effective?

Both recent studies point to specific factors that contribute to the effectiveness of education in the church:

- Pastors and other leaders with strong commitment to Christian education and involvement in that ministry.
- Teachers who are faithful disciples of Jesus Christ, have been affirmed in their gifts to teach, and seek to develop their potential.
- Programs which result from careful planning, including clear goals and learning objectives, and periodic evaluations.
- Teaching methods that put the Bible in dialogue with current faith issues, examine life experiences, and encourage spiritual discernment.
- Content which blends biblical knowledge and insight with major life issues that each age group faces.
- A high percentage of all members active in the life of the church in worship, community, and mission.



New realities, new challenges

We must reassess the potential contribution of Christian education in the face of changes taking place in congregational life. *The Mennonite Mosaic*[2] reports several factors in the five largest Mennonite groups in Canada and the U.S.: the fast pace of urbanization, higher education, and changes in occupation, income levels and mobility.

Additional changes face us in our church life: more professionally trained pastors, "baby boomers" coming into leadership, differing expectations about styles of worship, increasing emphasis on evangelism and church growth, and renewed questions of stewardship and sharing financial resources.

The educational ministry, on the one hand, reflects these challenges; on the other hand, educational ministry can help us develop new possibilities for the church's life and ministry. The following testimonies illustrate how Christian education is serving the church.

We are grateful for creative and faithful ministry already happening; and we hope that we will experience further growth in that ministry as partners with God's Spirit.

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[1] *Nouwen, Henri J.M., Creative Ministry. Garden City: Doubleday and Co., 1978, p. 4*

[2] *Kauffman, J. Howard, The Mennonite Mosaic. Scottdale, Pa.: Herald Press, 1991.*

Daniel S. Schipani is professor of Christian education and personality at AMBS.

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Christian Education:

Four congregations at work

Factors that contribute to effective Christian education are present in many congregations. Four AMBS alumni tell how their congregations carry out creative, faithful education programs.

David Bergen

Bethel Mennonite Church, *Winnipeg, Manitoba, is very intentional in selecting and supporting Christian education teachers. Associate pastor David Bergen, AMBS student from 1982 to 1983, asked the Sunday School superintendent and the chairperson of the Sunday School committee for their perspective on the educational ministry of the congregation.*

Teachers in the children's Christian education classes at Bethel Mennonite Church, Winnipeg, Manitoba, are selected for their enthusiasm and interest in children, as well as their strong faith.

The most important quality in teachers is a strong personal faith. Those whose faith has been tested by life experience are the most able to share their faith in ways that young children will understand. Those firmly grounded in their own faith are the most comfortable dealing with the questions posed by youth and young adults.

"Do you know what I look for?" says our Sunday School superintendent. "If someone talks to a child, does he or she look that child in the eye? I remember those teachers who took time for me, who listened to me." A genuine interest in the child, a real commitment to the needs of the child—these qualities are rooted in the Christian character of the teacher.

At Bethel, teachers get training and support from:

- an annual Christian education convention, sponsored by the Educational Ministries Commission of Conference of Mennonites in Manitoba;
- members of the Christian education team who help in the classroom or serve as mentors for beginning teachers; and
- the liaison with a Canadian Mennonite Bible College program which places students in ministry positions in congregations.

Wayne A. Nitzsche

Wooster Mennonite Church, *Wooster, Ohio, recently spent twelve weeks on an intense study of what it means to be a member of the congregation. Pastor Wayne A. Nitzsche, who earned a Master of Divinity degree from AMBS in 1986, developed the study materials and led the study.*

At a congregational meeting in which we were discussing expectations of the pastor, a member asked, "I wonder if we have any expectations of members?" That question became the rallying cry for a twelve-week study on meaning of church membership and decision-making.

The elder team asked me to reflect, research and write the materials for this study. I pulled out files and notes from AMBS classes and borrowed from books old and new. The following is an overview of the study which our congregation focused on both in the nurture hour and the worship hour:

1 What is the church? - biblical and historical overview.
2 As a member: What should I expect? - a look at our mission statement.
3 As a member: What is expected of me? - personal involvement with the mission statement.
4 What is a membership covenant? - biblical study of covenant and comparison of ours to two others.
5 How does decision-making relate to membership? - biblical study related to decisions; recognizing and celebrating the acts of God in our decisions; how our congregation makes decisions.
6 Where from here? - discussion with congregational leaders.

I liked the unity of integrating both the worship and nurture hours each Sunday morning during the study. God's acts and ours could be reviewed and celebrated. Questions could be raised through a sermon and discussed during the nurture hour. My vision is for more of this integration in an attempt to bring faith and life together as a community.

Adults in Christian education classes at First Mennonite Church, San Francisco, study issues important to class members, with a focus on biblical study to guide their discussion.

Don Wyse

***First Mennonite Church,** San Francisco, Calif., led by co-pastors Don and Joyce Wyse, alumni of AMBS, is a very diverse congregation. Their Christian education program brings the Bible into dialogue with current faith issues for members of the congregation.*

Medical ethics, environmental ethics, racism, peace, and ethics of human sexuality are just some of the issues our Christian education classes have studied. These are probably not unlike topics in many Mennonite churches. However, in our congregation, the rubric, "The Bible says....", is seldom heard.

This is certainly not because the Bible is unimportant to us. It is a central part of our worship. Sermons and the worship service itself are based on lectionary scripture readings.

But our congregation is composed of people well educated in science and/or the humanities. Many have some seminary education; others have almost no acquaintance with the Bible.

While our classes are issue-centered, we expect leaders to bring biblical material. For example, in a study on peace, two Sundays focused on biblical texts. The leader (with seminary training) gave background and fit the texts into their historical and literary settings. Another Sunday focused on texts important for Mennonite perspectives. The last Sunday explored our own experiences and helped form understandings for us.

The Bible is central in our teaching and study. As Michael King says in his recent book, "It is a star to steer by." In fact, it is the major star we steer by. But it doesn't play a single tune and we need people with skill and commitment to help us find the right "tune" for our time and place.

Shirley E. Yoder

*In the **Park View Mennonite** congregation, Harrisonburg, Va., the Christian education program for young people has an intergenerational flavor. Shirley E. Yoder, who earned an AMBS Certificate in Theological Studies, shares highlights.*

High school students meet weekly, one week for a peer-led Bible study and the next for discussing issues.

On Bible study evenings, a student chooses a text that has been meaningful, or one that is difficult to interpret so all can benefit from the input of peers and adult sponsors.

At the initiative of the youth, discussion evenings are "ask-the-pastor" events, when they explore how the Bible speaks to life situations. When a senior's grandmother died, death was the subject. An assault on a newspaper carrier and a robbery-related murder by a local student raised questions of how Christians deal with fear and crime. As the associate pastor who is unmarried, I was asked to discuss singleness.

This year we will have two parent-teen forums on issues notoriously difficult for teen-agers and parents to talk about: the use of alcohol and sexuality. The goal is to help teens and parents to talk, not to tell the teen-agers what to believe and practice.

The hour-and-a-half session on alcohol included educational and biblical study, discussions for teens with parents, and individual and group activities. Families took home ideas to encourage more conversation.

The next forum will explore sexual attitudes and behaviors, date rape, AIDS and other sexually transmitted diseases. We again will look at how the Bible helps shape attitudes and behavior.

Christian education at home

For parents to provide effective Christian education in the home requires two things:

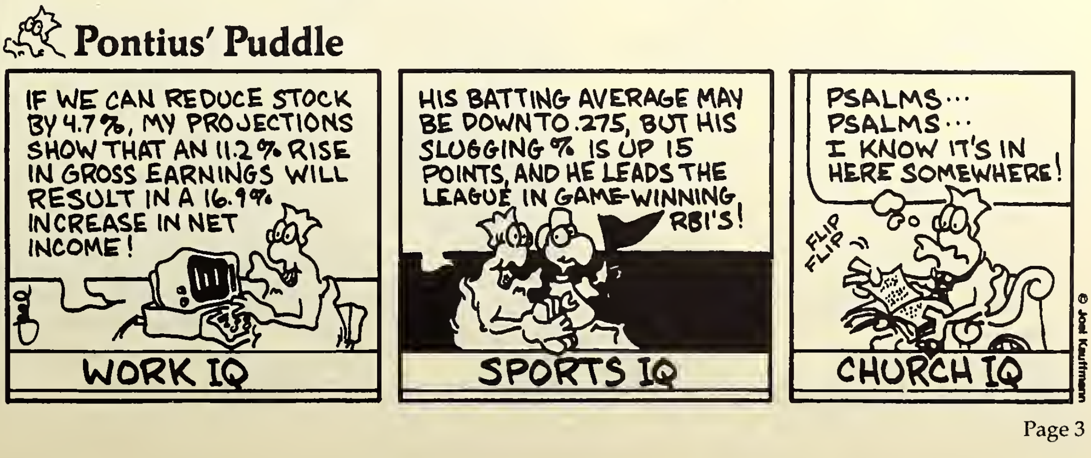
1. Parents have to be intentional about this dimension of their parenting responsibility and take time to be with their children to teach them the faith in the midst of living.

2. Parents need to have a vital faith by which to live - a faith to share with and model for their children.

Without these two things, there can be no effective Christian nurture.

- Ross T. Bender, professor of Christian education at AMBS and author of Christians in Families, Scottdale, Pa.: Herald Press, 1982.

From Gospel Herald, March 9, 1990, p. 164.


Pontius' Puddle
IF WE CAN REDUCE STOCK BY 4.7%, MY PROJECTIONS SHOW THAT AN 11.2% RISE IN GROSS EARNINGS WILL RESULT IN A 16.9% INCREASE IN NET INCOME!
WORK IQ
HIS BATTING AVERAGE MAY BE DOWN TO .275, BUT HIS SLUGGING % IS UP 15 POINTS, AND HE LEADS THE LEAGUE IN GAME-WINNING RBI'S!
SPORTS IQ
PSALMS··· PSALMS··· I KNOW IT'S IN HERE SOMEWHERE!
FLIP FLIP
CHURCH IQ
© Joel Kauffmann

President's Window

The Gospels record only one time when Jesus used the term "scribe" in a positive sense. In Matthew 13:52 he likened scribes who are "trained for the kingdom of heaven" to the "master of a household who brings out of his treasure what is new and what is old."

In the church, another word for *scribe* in the positive sense would be *teacher*. Teaching involves drawing upon the rich resources, both old and new, of the Scripture and the faith community. Teachers who retain only the old may become irrelevant--and help their students become that way. Teachers who attend only to the new may become rootless--and encourage their students to follow suit.

Teaching that nurtures a living faith needs both roots and relevance. The articles in this *AMBS Window* call attention both to the contemporary renewal of Christian education and to its rootedness in Scripture and the faith community.

At the request of the denominational representatives and in response to new challenges in Christian education, the seminary has begun again to offer a two-year degree program in Christian education. To make it accessible to a wide range of people, some courses are offered in summer and during January and continuing education events are planned.

Let us remember, however, that the renewal and the roots of Christian education depend on the home as well as on the church and seminary. At a consultation ten years ago, church and seminary representatives agreed that the "basic responsibility" for Christian education "rests with the parents and the families of the church."* For Christian education to draw fully upon treasures both old and new, church and school and home will need to work together.

**Leland Harder, ed. Perspectives on the Nurturing of Faith, Occasional Papers #6, Institute of Mennonite Studies, AMBS, 1983.*

Resources

Five great books for Christian education in the last five years

Harris, Maria. *Fashion Me a People: Curriculum in the Church*. Louisville: Westminster/John Knox Press, 1989.

Johnson, Susanne. *Christian Spiritual Formation in the Church and Classroom*. Nashville: Abingdon Press, 1989.

Groome, Thomas H. *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry*. San Francisco: Harper, 1991.

Moore, Mary Elizabeth Mullino. *Teaching From the Heart: Theology and Educational Method*. Minneapolis: Fortress Press, 1991.

Schipani, Daniel S. *Religious Education Encounters Liberation Theology*. Birmingham: Religious Education Press, 1988.

Video resource

Effective Christian Education, a four-video resource discussing results of research of six major denominations related to nurturing faith and building denominational loyalty *(see page 1)*. Available from Search Institute, 122 W. Franklin, Suite 525, Minneapolis, MN 55404-9835, 800 888-7828.

AMBS Panorama

AMBS resources for Christian education

Master of Arts degree in Christian Education

A two-year program, introduced in 1992, that equips students for congregational education.

Summer course

Education Ministry in the 90s: Focus on educational ministry that highlights the discipling dimensions of worship, community and mission. Taught by Marlene Kropf, spiritual formation program assistant, and Daniel Schipani, professor of Christian education and personality, July 12-23, at AMBS.

Weekend workshop

From Foundation to Jubilee: Previewing a New Curriculum. Previews the new Anabaptist children's curriculum. Led by Rosella Wiens Regier, Ron Guengerich and Sandra Schiedel, July 16-17, at AMBS.

Thomas Groome lectureship

Thomas Groome will be a guest at AMBS, Nov. 18-19. Groome is professor of religious education and theology at the Institute of Religious Education and Pastoral Ministry, Boston College. He has made a major contribution in developing the well-known "shared praxis" approach to Christian education.

For more information, contact AMBS, 219 295-3726.

Prayer request

Pray for students who are completing studies and will participate in commissioning and commencement at AMBS, May 20 and 21. Ask God to guide them as they take this step in their preparation for ministry.

Summer study

Summer school is enriching... stimulating... convenient... affordable. Study conflict and conciliation, law and power, or hymnology... get new perspectives on Mennonite history or the New Age movement... learn from guest instructors John Paul Lederach and Nelson Kraybill or from AMBS professors Millard Lind, Willard Swartley, Mary Schertz, Mary Oyer, and Perry Yoder.

Seminary Sampler

AMBS students Shana Hodel from Goshen, Ind., and Reuben Cedino from the Philippines talk with visiting prospective students during the AMBS annual open house, Feb. 26-27.

Photo credits: Page 1 by Howard Zehr; 2 by Julie Fast and Mary Nitzsche; 3 by Russ Schmidt; 4 by Troy Hill.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

Editor and designer: Mary E. Klassen
Consulting editor: Richard A. Kauffman

Distributed three times a year as a supplement to Gospel Herald, Mennonite Reporter, The Mennonite.

April 1993
Printed in U.S.A.

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Mennonite
Biblical
Seminaries

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Elkhart, IN 46517-1999
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Central District catches integration fever

Gordon Houser

Conference delegates share a laugh.

Morton, Ill.—Integration fever hit delegates here March 25-27.

Meeting in joint sessions for the first time in 12 years, delegates to the Central District Conference (CDC) of the General Conference Mennonite Church (GC) and the Illinois Mennonite Conference (IMC) of the Mennonite Church (MC) voted overwhelmingly for the two groups' respective executive committees to "begin conversations together on a process of integration." The votes were 121 to 4 for CDC and 72 to 4 for IMC.

Most people who spoke from the floor about the resolution spoke in favor of integration. Loretta Baumgartner, Versailles, Mo., said that "now is the time for integration." David Habegger, Fort Wayne, Ind., called this "a mandate to look at differences" between CDC and IMC. Allan Beatty, Ames, Iowa, however, said that some MC-GC differences "are not just of style but of substance."

The GC and MC denominations are in the process of exploring integration and will vote on an integration proposal in 1995. CDC is also discussing integration with the Indiana-Michigan and Ohio conferences of the Mennonite Church.

"Walking Through the Wilderness" served as the theme for the sessions. Retired Bible professor Stanley Shenk

Testimonies from CDC/IMC

Lowery

During the 1980s, Wilmer Otto, Champaign, Ill., got involved in farm-implement dealerships and lost a lot of money. Later his wife developed cancer and had several operations, including a bone marrow transplant. Together they read in the Bible about Job, "who went nose-to-nose with God," Otto said. Now they are learning to live with ambiguity, with not knowing.

Maclin

Lee Lowery has a night ministry that invites homeless young people (ages 14-21) to a safe place. "Jesus taught us to get out from behind the four walls," he said. "I wonder if the people who most want Jesus are the ones we don't want around."

Chip Welch, 16, was in an auto accident and came to realize how much his parents love him, how much God loves him. He now feels called to get a stop sign put up at the intersection where his accident occurred, where two others have died in accidents.

Welch

Phil Maclin of Joy Mennonite Fellowship in Peoria, Ill., is a fire fighter who also serves the church as pastor. On the job, he said, "I fight fires. ... But the rest of the time I try to start fires." He calls himself a "spiritual arsonist." *GH*

The Smithsonian has withdrawn its invitation to the Mirror of the Martyrs exhibit, which was to open at the museum April 1. The museum extended the invitation Dec. 30, 1992, then backpedaled and withdrew the invitation March 8, just two weeks before the exhibit was to arrive in Washington, said exhibit organizer Robert Kreider. Kreider said reasons given for the reversal included the terrorist bombing of the World Trade Center and the standoff in Waco, Texas. The exhibit tells the story of people included in the historic Anabaptist book *Martyrs Mirror.*

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Bibles printed with desert camouflage covers are being distributed to American forces in Somalia by the American Bible Society. The ABS has printed some 30,000 Protestant and 10,000 Catholic Bibles for Marines. The Armed Forces chaplaincy head says chaplains have used the New Testament and Psalms to help soldiers address the problems they face, including poverty. (*Christian Week*)

• • •

On the anniversary of the My Lai, Vietnam, massacre, Mennonite Central Committee worker Earl Martin spoke to 1,000 farmers and students gathered at My Lai March 16 to remember the 504 people killed there by U.S. soldiers 25 years ago. "The sad story of war is written on the Vietnam Wall in Washington and in the tombs of My Lai and villages all over Vietnam. But healing and forgiveness are also present," said Martin. He and Pat, his wife, were married just hours before the massacre 25 years ago. At the time they were working in nearby refugee camps and were married just seven miles from My Lai.

Teen motherhood in 17 southern U.S. states rose from 38.4 births per 1,000 girls ages 15-17 in 1986 to 44.6 in 1990. Government aid to support the mothers and their babies rose from $3.6 billion in 1987 to $5.7 billion in 1991. In contrast, only about $110 million was spent on primary prevention education in 1991. *(Mennonite Brethren Herald)*

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Noting that wartime heroes outnumber other heroic people in statues across the country, the National Peace Foundation is soliciting suggestions of people whose heroism came through sacrifices they made to bring peace during wartime. If you have a suggestion of a person to be honored or a location for such a monument, contact the National Peace Foundation, 1835 K St., Suite 610, Washington, DC 20006. *(Salt)*

• • •

Evergreen Mennonite Church, Bellevue, Wash., held a charter celebration Feb. 28. About 135 people attended the morning service, including visitors from Seattle Mennonite Church. Thirty-five adults officially joined the church, which grew from a core group of about 20 adults from Seattle Mennonite that have been meeting as a congregation since September 1991.

• • •

An Anabaptist retreat for families with members experiencing prolonged mental illness will be held May 28-30 at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. Resource leaders are Patricia Roop Robinson, associate chaplain/pastoral counselor at Brook Lane Psychiatric Center, Hagerstown, Md., and Claire Griffen-Francell, consultant on mental illness. The conference is sponsored by the Church of the Brethren/Mennonite Mental Health Awareness and Education Committee and Mennonite Health Services. Contact Laurelville Mennonite Church Center at (412) 423-2056.

gave three Bible studies: "Hope for the Journey," "Gifts for the Journey" and "Ministry on the Journey." Marilyn Miller, a staff person for the (GC) Commission on Home Ministries, and Allan Yoder of the (MC) Mennonite Board of Missions also spoke on the conference theme.

Interspersed among reports, singing and talks were testimonies on the conference theme from various church members. These ranged from a businessman to a teenager to an African-American pastor (see box on page 13). In only one session did the CDC and IMC meet separately.

In its business sessions the CDC passed a budget of $292,500, a 4.6 percent increase over the 1992 budget and a 12.8 percent increase over 1992 receipts. Delegates also agreed to adopt changes in the CDC constitution that involved a purpose statement, actions of the executive council and the inclusion of a stewardship and finance committee.

Plans are for next year's CDC sessions to be at Camp Friedenswald, near Cassopolis, Mich., though dates have not been set. *Gordon Houser*

Speaker offers hope, debunks myths of abuse

Normal, Ill.—A weekend conference on family violence and sexual abuse, "Breaking Silence, Bringing Hope II," brought about 180 people to the Mennonite Church of Normal here March 5.

Speakers for the conference included survivors of abuse and Carolyn Holderread Heggen, author of a newly released book, *Sexual Abuse in Christian Homes and Churches.*

In her talks Heggen identified what she termed "lies" about sexual, physical and emotional abuse and described the direction she thought the Mennonite church should move to help heal the wounds suffered by the abused.

One of the myths Heggen identified was the belief that the "community is more important than individual pain."

Another unfounded assumption, she said, is "that men are to dominate women and children." People often view this premise, based on Genesis 3:16, as a prescription for rather than a consequence of the fall, Heggen emphasized. That assumption allows for the existence of a hierarchical model with little accountability.

A third fallacy, Heggen said, is that "our sexual attitudes and behaviors are private, and not the business of the church." This belief keeps us from openly discussing our sexual problems in the church and is a source of spiritual erosion, Heggen said.

In her "Portrait of a Healing Community" address, Heggen outlined her vision for Mennonite churches. She called for a spiritual revival, with repentance and an acknowledgment of our brokenness. We must re-examine our teachings on family life, she said.

We need to "make a commitment to walk along in loving presence" with victims, she said. We must listen to their stories no matter how terrible, accept the fact that they can't pretend nothing happened, provide practical help such as babysitting and financial assistance for counseling, and "hope for them when they cannot hope for themselves."

Finally, to help prevent abuse we must name abuse as sin, promote and support families, support and affirm the permanence of the marriage covenant while finding ways to deal with broken covenants without violating people's dignity, and identify better ways to share power in the church.

Heggen affirmed that we do have a theology that can help us deal with the problem of abuse. The church, she said, is better equipped to deal with the problem of abuse than secular service agencies. *Thomas Yoder*

Thomas Yoder

Carolyn Holderread Heggen signs a copy of her book for a conference attendee.

Abuse survivors share their stories

Normal, Ill.—Three survivors of abuse shared their stories at the conference on family violence and sexual abuse, held here March 5 (see article on page 14). One was a case involving abuse in a satanic cult, another involved sexual abuse by a father, and the third abuse by a church leader.

The woman abused by a church leader said she was abused repeatedly by a person she described as a friend of the family and her "best friend." She said she felt controlled by her abuser like a marionette. The control extended to career choices and her way of viewing the world. It affected her emotional and physical well-being and kept her from exercising her intuition. Because of the damaging effects on her emotional, physical, sexual and spiritual life, she left the church.

She described the abuser as lavish in his praise of her performances. He entered her life when she was in her early teens. As she grew older and more mature, she began to recognize the relationship as abusive, and with the help of friends and counseling she terminated the relationship and began a path of healing. When she came forward with a diary description of abuse situations, people told her that it was hard to believe that he would do a thing like that.

The person who experienced sexual abuse from her father said she did not remember the abuse until after she was married. With her counselor and the help of others, her parents were confronted with the situation but were unable to acknowledge that it occurred.

The person sharing about the satanic cult involvement asked that his story not be printed.
Thomas Yoder

Henderson farmers taste mission field

Newton, Kan. (GCMC)—There is a first time for everything. For farmers Marion and LeRoy Friesen of Henderson, Neb., their February trip to Colombia was the first time they volunteered for a working vacation overseas.

The Friesens, together with others, spent two weeks working and traveling in Colombia with the Mennonites Encountering New Neighbors Overseas (MENNO) project. The project is sponsored by the Colombian Mennonite Church and the Commission on Overseas Mission (COM) of the General Conference Mennonite Church.

"We were looking for a winter vacation of some kind," said Marion. "We also wanted to help missionaries. The dual nature of the project appealed to us."

The Friesens helped with cleaning, painting, landscaping and repairs at the Mennonite campground and school in Cachipay. One of the projects involved rebuilding tables that had been partially destroyed by termites. They also visited several Colombian Mennonite churches and projects.

At a worship service in Cachipay, the MENNO participants had the opportunity to share what experiences had moved them during their stay in Colombia. LeRoy spoke about how important it was for him to be able to contribute to the work of a church that was striving for peace in the midst of violence. He recalled how he chose not to go to war in the late 1950s and instead joined 1-W service.

Marion received inspiration from the boundless energy of retired mission worker Mary Hope Stucky, who at age 76 prepared meals for the MENNO participants three times a day. This was no easy task in a country where the electricity was off for five hours every morning and from 5:00 to 7:00 every evening, Marion said.

"She did everything with such ease," she said, recalling how Stucky hand-squeezed the orange juice they had for breakfast.

The Friesens were also touched by the warmth and appreciation they received from both the mission

The Kansas Peace Institute will host the seminar "Handling Student Conflicts: A Positive Approach" June 7-11. Jean Marvel of the Peace Education Foundation in Miami will teach teachers and parents communication skills, creative thinking and problem-solving skills, independent and group work skills, and physical and emotional well-being. Enrollment, limited to 25 participants, is due by May 3. Tuition and fees will be $200; scholarships are available. Contact Louise Hawkley at (316) 283-2500.

• • •

Mennonite Disaster Service urgently seeks a licensed electrician to come to southern Florida. MDS is helping rebuild the Homestead area, devastated in last summer's Hurricane Andrew. Having licensed craftspeople available expedites the permit and inspection process. Any licensed electrician willing to donate six to 26 weeks should contact MDS at (717) 859-3889.

• • •

Wendy's fast-food chain founder Dave Thomas is encouraging business leaders to start assistance programs for families adopting children. Thomas, himself adopted as a child, has paid $22,000 in the last two years to help families through the costly adoption process. (*Salt*)

• • •

African-American churches are investing financially in their communities by starting businesses, according to the *Wall Street Journal*. New Sunny Mount Baptist Church in St. Louis began a bus rental, creating 15 jobs. In Denver, Here's Love Christian Fellowship has developed Community Housing Outreach to provide low-income housing and create at least five jobs. Greater Christ Temple Church, Meridian, Miss., owns a supermarket and a 4,000-acre farm, including meat processing plants, a bakery, restaurants and an auto repair shop. Most members have avoided welfare through church-related jobs. (*Gospel Herald*)

The Nestlé boycott is being intensified. The International Nestlé Boycott Committee, including UNICEF representatives and delegates from 14 countries, decided last December to intensify the boycott because Nestlé continues to use questionable tactics in marketing baby milk products, despite promises it made in 1984 to restrict such practices. (*Messenger*)

• • •

Thirteen Canadians visited Colombia in February as part of a two-week "Re-Creation Seminar" sponsored by the Commission on Overseas Mission. Participants visited a home for the elderly, five bookstores, a foundation for community development, a Spanish Anabaptist Literature resource center for Latin America, a retreat center, two primary schools and a seminary, all of which are connected in some way to the Mennonite churches in Colombia.

• • •

Cincinnati Mennonite Fellowship will host the Second Biennial Arts Weekend and Exhibit Feb. 4-6, 1994. The weekend is set up to reflect and document current activity in the arts community. Artists in all fields are encouraged to help determine the direction and content of the event. Artists interested in leading a workshop are encouraged to submit proposals by Sept. 1. The arts exhibit will be a juried show open to any artist of Mennonite background or faith. The show will run through the month of February at the Carnegie Arts Center in Covington, Ky. Interested artists should send a self-addressed stamped envelope for the prospectus by August. For information on the weekend contact Cynthia Stayrook, 233 Emming St., Cincinnati, OH 45219-1416, (513) 721-6373. For information on the exhibit contact Cheryl Pannabecker, 1682 Blue Rock, Apt. 1, Cincinnati, OH 45223, (513) 681-4192.

workers and Colombian Mennonites. For example, said Marion, the principal of the Cachipay school prepared a special program for the MENNO participants. During the program the schoolchildren gave each participant homemade cards. They received a hug and kiss with each card.

Working vacation: *Levi Peters (left) and LeRoy Friesen repair a school desk during their stint with the MENNO Project.*

As a result of their working vacation the Friesens said they are even more committed to the work of COM. "We now have a special place in our hearts for Colombia," said Marion. *Carla Reimer*

Somalian unrest spills across border into Kenya, increases tension

Garissa, Kenya (MCC)—Increasing violence in northeastern Kenya, especially in the province bordering Somalia, is creating tension and suspicion among Kenyan authorities, the local Kenyan-Somali population and Somali refugees camped in the region, say Mennonite Central Committee workers in the area.

Several Kenyan police have been murdered, and armed banditry has increased, according to MCC workers Deborah Fast and Menno Wiebe. Fast and Wiebe work in literacy projects.

Violence is not new to the area. Since Kenya's independence in 1963, remote northeastern Kenya has been infamous for its "shifta" (bandits). Local disputes over pasture and water, and political issues of participating in and receiving a fair share of government services have caused major confrontations.

But the past 18 months have been particularly unsettled. Below-average rainfall has led to scarce pasture, causing hardship for nomadic animal herders. An influx of more than 200,000 Somali refugees, together with the livestock they could save, has

A long way from home: *About 160,000 Somalis who fled the civil war in their homeland now live in refugee camps in northern Kenya, like Camp Liboi, pictured here. Violence and lawlessness have increased along the Kenya-Somalia border, where Somalia's upheaval has aggravated unrest due to drought and Kenya's political changes.*

created increased competition for scarce resources. Kenya's own political transformation to a multiparty government has also fed the growing insecurity.

The Kenyan government and the United Nations have discussed placing foreign troops along the border to prevent armed looters from making an easy escape to Kenya. No plan has yet been announced.

German Mennos minister to immigrants

Germany (MWC)—For 20 years now the Mennonite Organization for the Care of Umsiedler (MUB) in Germany has been seeing to the needs of "Aussiedler," Mennonites who have come to Germany from countries in the former Soviet Union.

MUB has registered about 78,000 people, including all people they come across "with a Mennonite name," even if they are not members of churches. Almost 40,000 of these resettlers can be found in Christian congregations today.

The project began in late 1972. At that time the North German Mennonite Conference asked Hans von Niessen to give half his working time to look after the many Mennonite immigrants returning from South America. Almost simultaneously a much larger stream of Mennonites began to arrive from the former Soviet Union.

The International Mennonite Organization for Relief and Other Responsibilities (IMO) joined in the task, and in 1974 Mennonite Central Committee became involved. Hans von Niessen became a full-time employee.

The work of MUB is inseparable from Hans von Niessen. He initiated everything and continues to do the steering today: visiting Aussiedler in the transit camps, counseling with regard to places of residence, work, church, contacting official authorities and relief organizations, and collecting funds.

He has been successful in organizing residential accommodations for many; indirectly he has become the founder of many congregations. The federal government recently honored MUB for its exemplary work in the integration of the Aussiedler into society.

No one could know, 20 years ago, what would grow out of the small beginnings: a turnabout of the picture of Mennonites in Germany. Today many more Russian Mennonite immigrants live in Germany than more established Mennonites. There are now approximately 50 Mennonite Aussiedler congregations in Germany. Hans von Niessen can no longer do the work alone. He has assistants in the office and co-workers in eight branch offices. In the beginning these were solely volunteers from Canada, but today more and more people from immigrant groups themselves are taking over these jobs. *Peter S. Voth*

Aussiedler integration in Germany less than perfect

Germany (MWC)—Peter J. Voth, chair of the board of the Association of Mennonite Churches in Germany, reflects on the juxtaposition of immigrant Mennonites with the more established Mennonites in Germany:

"The development of this relationship went through the usual phases: In the beginning there was enthusiasm that these people had been allowed to come; we were happy and we helped, perhaps not without self-interest.

"Then came disillusionment. Aussiedler went their own ways, founded their own churches, frequently maintained their distance from us—I could report on many a conflict.

"Today we have a more or less regulated juxtaposition, but here and there we are also experiencing first steps toward cooperation. No one can know when there will be a real integration of all Mennonites in Germany, if ever. But we are allowed to wish and ask ourselves, What will the picture of the Mennonite church in Germany look like in the next generation?"

A Council on Church and Media conference, "Valuing Our Audience: Doing Credible Research," will be held June 10-12 in Wichita, Kan. Sessions will focus on practical communication research and marketing techniques. Dee Gaeddert, president of Quality Institute International, will be the featured presenter. Contact Barth Hague, Box 483, Goshen, IN 46526-0483, (219) 533-9511.

• • •

Mennonite Central Committee worker Max Ediger has founded an organization that selects and trains Thais, mostly young university graduates, to live in slum communities to help residents obtain residential permits and better utility service and to improve living conditions. They also encourage residents to organize to improve living conditions. Of Bangkok's 6 to 7 million people, 1.5 to 2 million live in slum communities.

• • •

With the anticipated passing of the North American Free Trade Agreement between Canada, the United States and Mexico, fast-food franchises are booming in Mexico City. Since Mexican President Carlos Salinas opened Mexico's borders to the fast-food chains in 1991, Fast Taco, Taco Inn, Pancho's Mexican Buffet, Taco Bell, Pizza Hut, Burger King, McDonalds, Domino's Pizza, Kentucky Fried Chicken and Wendy's have opened shop there. McDonalds will soon have more than 300 outlets in operation. Domino's Pizza has 100 outlets, and Kentucky Fried Chicken is approaching 200 outlets. The Mexican Secretary of Commerce predicts that by the end of the century, 30 to 50 percent of all retail sales in Mexico will be done through franchise outlets. (*MCC Newsletter on the Americas*)

Howard Zehr (MCC)

Record

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The Network of Biblical Storytellers will meet at Duke University, Durham, N.C., Aug. 3-6. This year's theme is "New Beginnings—Telling Stories from Genesis and Acts." Cost for the conference is $225, which is due by June 30 to Tracy Radosevic, 121 S. Depot St., Cherryville, NC 28021, (704) 435-5251.

• • •

Christian Peacemaker Teams will send six to 10 delegates to the International Congress for Christian Solidarity to be held May 7-9 in Port-au-Prince, Haiti. The conference will include speakers from the Caribbean and Latin America. For more information contact CPT, 1821 W. Cullerton, Chicago, IL 60608, (312) 455-1199, fax (312) 421-5762.

• • •

The United States has cut aid to Bolivia because the country was not meeting its treaty obligations to eradicate coca fields. Aid will drop from $105 million in 1992 to $88 million this year. Since 1992, Bolivia has embarked on a plan of "coca diplomacy" to salvage the plant's traditional and medicinal uses. (*MCC Newsletter on the Americas*)

• • •

Jeff Hoffman and Lisa Barr were married March 13 despite one of the worst snowstorms of the century. "The wedding party and family members were already there, so they moved the ceremony back an hour and a half," said Lisa's mother, Violet Barr. She said about 40 people attended, all of whom, except the minister, spent the night in the Weavers Mennonite Church building, near Harrisonburg, Va. "We used cushions from the pews to sleep on," she said. "There was plenty of food. ... Jeff and Lisa spent their wedding night at the parsonage next door, then joined us on Sunday for an impromptu worship." The bride and groom got away that afternoon, but some family remained stranded until March 15. (*Mennonite Weekly Review*)

MVS—Mennonite Voluntary Service
MBM—Mennonite Board of Missions

DEATHS

Paul N. Kraybill, 68, of Goshen, Ind., died from cancer March 30. Kraybill served as international secretary for Mennonite World Conference 1973-1990. Since 1990 he served as president of Mennonite Health Association. He was the first full-time general secretary of the Mennonite Church.

Kraybill

WORKERS

Janet Beyne, Lake Superior Christian Church, Marquette, Mich., began a two-year MVS term March 15 as an accounting clerk with Mennonite Housing and Rehabilitation Services, Wichita, Kan.

Ruth Boehm was ordained Nov. 1, 1992, at Bethel Church, Winnipeg.

Christine Byers, Trinity Presbyterian Church, Jackson, Miss., began a two-year MVS term Feb. 1 as a child-care worker at Interval House in Saskatoon.

Lori Cressman, South Calgary Inter-Mennonite Church, Calgary, Alta., began a two-year MVS term Jan. 1 at Edgewood Children's Center in St. Louis.

Ian Gibson, North Langley Community Church, Langley, B.C., will begin in June as public relations director and registrar for Columbia Bible College, Clearbrook, B.C.

Kevin Goertzen, pastor at Turpin (Okla.) Church, was ordained April 25.

Stanley Green will begin February 1994 as president of the board of directors of MBM, replacing Paul M. Gingrich. Green is a doctoral candidate at Fuller Theological Seminary, Pasadena, Calif., a half-time urban missiologist for the Home Ministries Division of MBM and half-time conference minister for southern California with Southwest Mennonite Conference.

Leslie Greenwood, Salina, Kan., began a one-year MVS term Nov. 1, 1992, with a public defender's office in Minneapolis.

Phillip Jackson, Community Church, Markham, Ill., began a one-year MVS term in Markham Jan. 1 doing building rehabilitation and vocational skills development in the Markham community.

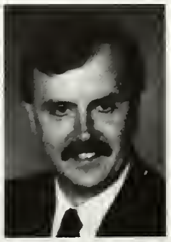
Karen Jones, Royal Oak Presbyterian Church, Marion, Va., began a two-year MVS term March 13 as a women's advocate at Safehaven, Kansas City, Kan.

Tim Klassen, First Church, Saskatoon, began a one-year MVS term March 1 as a carpenter's assistant with Mennonite Housing and Rehabilitation Services, Wichita, Kan.

Beyne

Byers

Cressman


Gibson

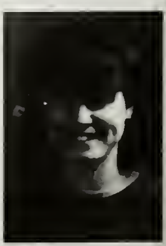
Greenwood

Jackson

Jones

Klassen

Kroeker


Lutz

Clarice Kratz, Waukesha, Wis., began as one-half time church planting/evangelism staff person for the Central District Conference Jan. 1. Clarice and Lawrence, her husband, are co-pastors at Maple Avenue Church, Waukesha.

Scott Kroeker, Mountain Lake, Minn., began a two-year MVS term Jan. 17 with an environmental agency in Seattle.

Marlene Kropf was ordained for churchwide ministry Nov. 22, 1992, at Belmont Church, Elkhart, Ind. She serves as minister of worship and spirituality at the Mennonite Board of Congregational Ministries and teaches part time at Associated Mennonite Biblical Seminaries.

Dean Linsenmeyer, pastor at Hoffnungsau Church, Inman, Kan., will be ordained July 25.

Gretchen Lutz, Seattle, is serving with MBM as an English teacher at the Education Service Center in Harlingen, Texas.

Peter Kwok, Winnipeg, began this spring as editor for the *Chinese Mennonite Newsletter*.

Barbara Martin, New Creation Fellowship, Newton, Kan., began March 8 as a secretary for Faith and Life Press.

Brad Penner, pastor at Hopefield Church, Moundridge, Kan., will be ordained May 2.

John Peters was installed March 14 as assistant pastor at Grace Church, Winkler, Man.

Lee Pfahler, Goshen, Ind., is serving with MBM as assistant program coordinator at Richmond (Va.) Peace Education Center.

James Powell, Goshen, Ind., began an MBM term in September 1992 as coordinator for Central American refugee education programs at Task Force for Central America in Tucson, Ariz.

Jan Regier, New Creation Fellowship, Newton, Kan., has been approved for ministerial licensing for a two-year term by the Western District Conference ministerial committee.

Lisa Schell, Elmira, Ont., is serving with MBM in La Jara, Colo., as office assistant at San Luis Valley Christian Community Services.

Dieter Schonwetter will begin Aug. 15 as professor of social sciences at Columbia Bible College, Clearbrook, B.C.

David Sealy, Bible Fellowship, Blackhawk, S.D., began a two-year MVS term Feb. 8 with Helping Hands, Brandon, Man.

Jennifer Stultz, Tabor Church, Newton, Kan., began March 1 as editorial assistant for Faith and Life Press.

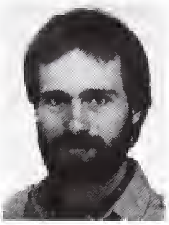
Mark Yoder has been named men's basketball coach for Bethel College, North Newton, Kan. He has served as head coach at Hesston (Kan.) College since 1986.

—compiled by Larry Penner

Pfahler

Powell

Schell



Schonwetter

Sealy

Urgent need: Hopi Mission School, Kykotsmovi, Ariz., needs seven **elementary school teachers** for the 1993-94 school year. Community and church workers are also needed for the summer.

Contact **Mennonite Voluntary Service at (316) 283-5100**.

Emmanuel Mennonite Church, Clearbrook, B.C., requires an **associate pastor**, with emphasis on youth ministry. Musical skills and leadership would be an asset. Duties to include some preaching, teaching, administration and other duties. Starting date June 15, 1993 (negotiable).

Send resumé to **Pastor Search Committee, Emmanuel Mennonite Church, 3471 Clearbrook Road, Clearbrook, BC V2T 5C1.**

Mennonite Mutual Aid is seeking a person for the position of **quality manager** to provide leadership and facilitate TQM training for MMA staff. Qualifications needed are a bachelor's degree in business, math or science; at least three years' management experience; ability to communicate effectively and persuasively; prior teaching experience helpful.

Qualified persons should contact **Human Resources, Mennonite Mutual Aid, Box 483, Goshen, IN 46526, (800) 348-7468.**

Goshen College seeks applicants for a three-quarter-time, tenure-track position in **applied voice** (soprano or alto) beginning July 1, 1993. Responsibilities include private voice instruction, directing the college chorale, supervising opera/musical-theater productions and advising music majors with a vocal-choral emphasis. Terminal degree preferred, master's required. College-level experience as studio voice instructor and choral conductor required. Interest or experience in opera and musical theater production an asset. Screening of applications will begin immediately. The position will remain open until filled. Women and minorities encouraged to apply. Goshen College, an affirmative action, equal opportunity employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

Send a curriculum vita and three references (no tapes or supporting documents at this time) to **Dr. John Eby, Academic Dean, Goshen College, Goshen, IN 46526.**

Hopi Mission School, located on the Hopi Indian Reservation, Kykotsmovi, Ariz., is looking for a **principal** (a salaried position) beginning July 1993.

Contact the interim principal, **Wilmer Leichty, Box 39, Kykotsmovi, AZ 86039, (602) 734-2453.**

Niverville Mennonite Church, Niverville, Man., invites applications for a full-time **pastor**. Approximate membership 165. The position requires a mature, responsible person who indicates a strong Christian faith. Please forward resumé including references to **Niverville Mennonite Church, Attn: David Krahn, Search Committee Chairman, Box 89, Niverville, MB R0A IE0**

Bluffton College seeks a **director of multicultural programs** to develop and implement programs to meet the special personal, social, academic and cultural needs of minority and international students. One half-time appointment to the teaching faculty in the area of candidate's expertise is expected. Master's degree or Ph.D. preferred. Screening begins May 1, 1993. Women and minority applicants are especially welcome.

Reply to **William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817, (419) 358-3317.**

Residence hall director at **Goshen College**. Will be responsible for the administration of one or more halls housing about 200 students. Responsibilities include representing the Student Development Division in the hall and presenting student needs and concerns to the administration. The director also counsels students, enforces policies and standards, handles discipline and educational programming and selects, trains and supervises student staff. A bachelor's degree and at least two years of related work experience required and a master's degree preferred. Minority people and women encouraged to apply. Goshen College, an affirmative action, equal opportunity employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

Contact **Norman Kauffmann, Director of Student Development, Goshen College, Goshen, IN 46526; (219) 535-7639.**

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— *Howard Brenneman, President*

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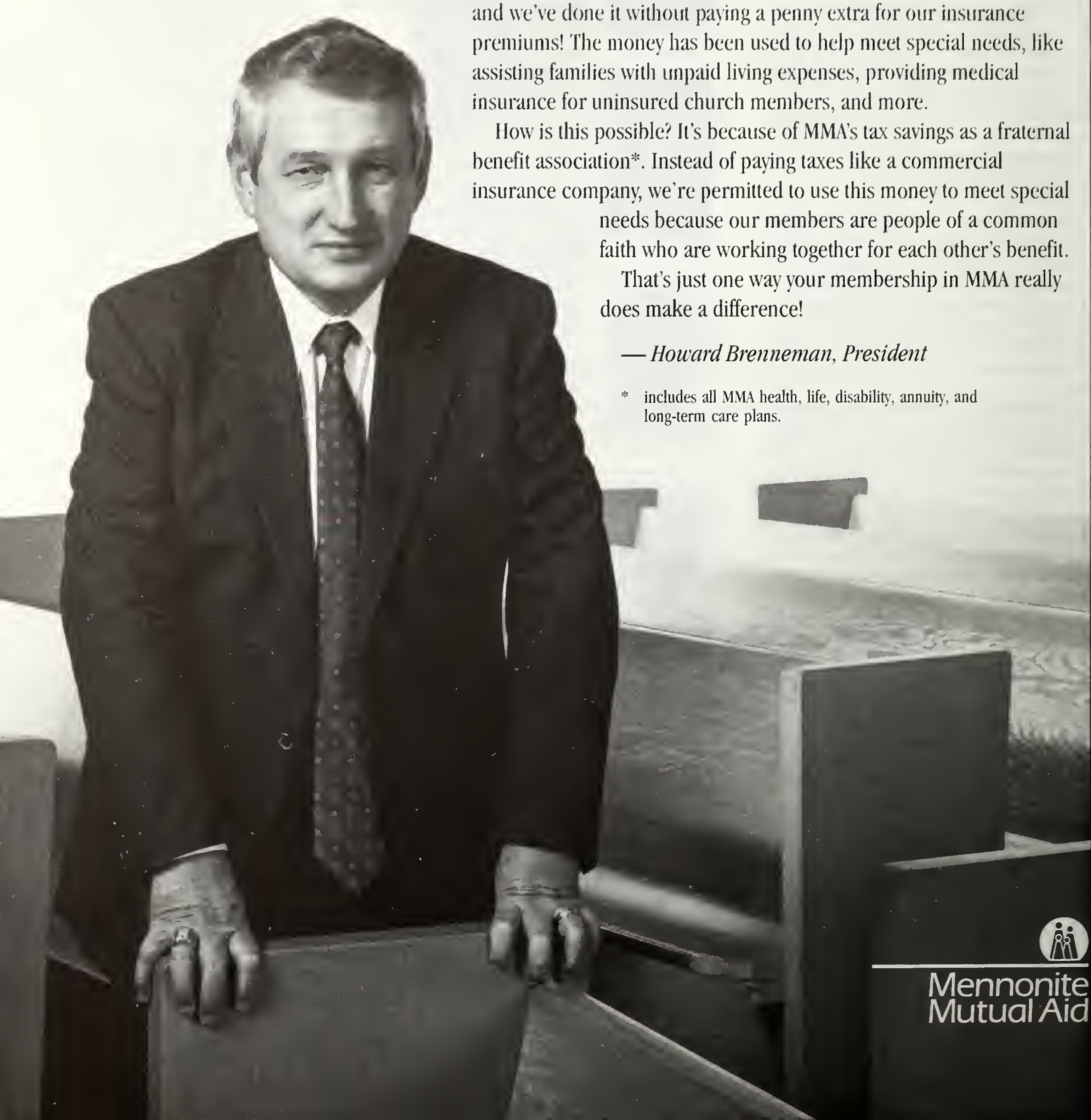
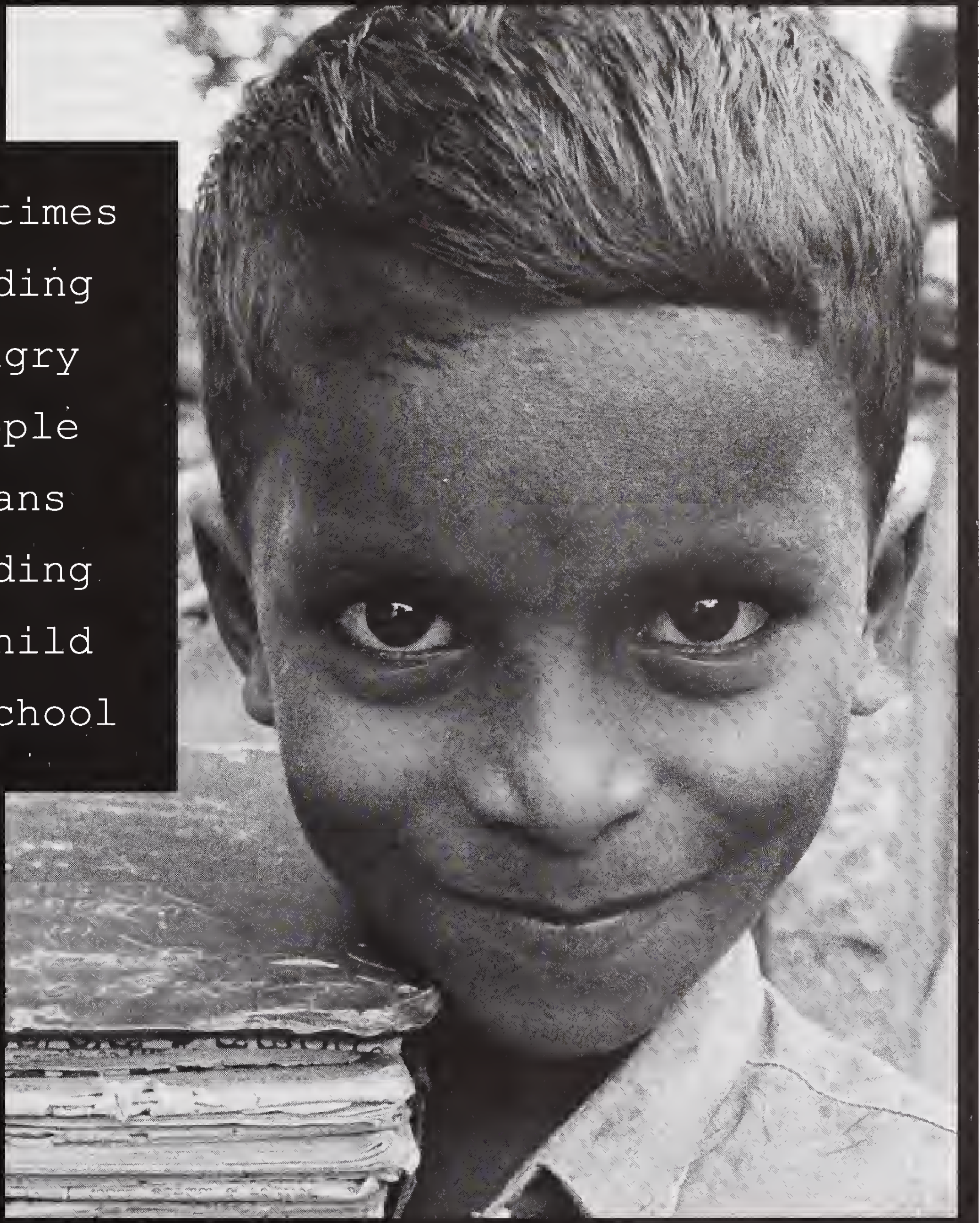


Mennonite
Mutual Aid

India education



Sometimes feeding hungry people means sending a child to school

Last year about 3,000 young people attended school thanks to MCC's Global Family Program. Education enhances their chances of finding jobs that will enable them to earn wages to buy food and other necessities. Students in Bolivia, Zimbabwe, West Bank, Paraguay and India are among those assisted. Global Family also supports an orphanage in Bangladesh, a school for disabled children in Sudan and community preschools in Brazil and Botswana. Help tomorrow's adults feed themselves by enabling them to go to school today through the Global Family Program.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA
17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Reviews

BOOKS

The hymnal strikes back

Hymnal: Accompaniment Handbook, *Kenneth Nafziger, Music Editor (Faith and Life Press, Brethren Press, Mennonite Publishing House, 1993)*

Reviewed by Shirley Sprunger King, Newton, Kan.

The new *Hymnal: A Worship Book* last year introduced us to new hymns and songs of faith from a variety of cultures. At first glance it looked different. Initial reactions to the number of single-line melodies and non-Western songs created both a renewed interest in new hymns and a fear of the unknown. Many church musicians have eagerly anticipated this *Accompaniment Handbook* for its guidance in presenting these new songs of faith.

In his introduction, editor Kenneth Nafziger compares the *Handbook* to a "guide to serving meals in ways which both delight and enrich. It might be considered an 'owner's manual,' assisting those who lead music." The introductions, interludes and accompaniments range from new materials composed specifically for this *Handbook* to materials from a variety of sources. New harmonizations and suggestions for presenting old favorites will prove delightful alternatives for many well-known hymns.

Of special interest are the essays that help set the context for different styles of music. Specific suggestions for singing and accompanying Gregorian and Anglican chants, music from the Taizé Community, hymns from Asia and Africa, and a wide range of hymns from Hispanic, African-American and Native traditions are all presented with sensitivity and appropriate detail.

The approach to providing accompaniments—whether simple rhythmic instruments, a variety of wind and string instruments, or the more traditional piano and organ—recognizes the varying musical resources found in each congregation. The accompaniments included in the *Handbook* range from simple rhythmic patterns for drums to extended hymn "concertati" that invite the congregation to participate in a rich choral and instrumental texture.

As a resource for locating additional hymn-based literature, the *Accompaniment Handbook* provides a wealth of information and suggestions for creating new accompaniments. This latest edition is a necessary and welcome companion to *Hymnal: A Worship Book*. It should alleviate the concerns of how to incorporate many of the new hymns into worship.

Although the *Accompaniment Handbook* is well organized and easy to read, it is unfortunate that the total music resources for the hymnal must be found in two separate books. Certainly the wealth of valuable material included in the *Handbook* is well worth this disadvantage.

A Menno literature primer

Mennonite Literary Voices, Past and Present *by Al Reimer (Bethel College, 1993, 75 pages)*

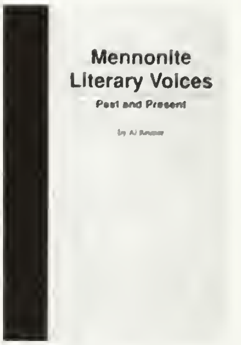
Reviewed by Larry Penner, assistant editor

Thanks to its academic formality, *Mennonite Literary Voices* will likely be read only by college professors and a few students working on senior theses.

That's too bad, because since the 1960s there has been an explosion of creative output by Mennonite writers that has gone largely unnoticed in the church. In the process of sketching a brief history of Mennonite writing, Reimer offers some valuable insights into the themes and thoughts of these writers, who reveal a side of Mennonite experience not often presented from our pulpits.

Reimer's study begins by highlighting characteristics of earlier Mennonite writing dating from the 16th century. He tracks the evolution of a "plain style" rooted in an oral tradition. In that tradition, Reimer suggests, allegory was the one acceptable route of access to the symbolic function of literature. He also offers interesting commentary on the role of "Plautdietsch," Low German, as an alternative to High German that perpetuated the oral tradition and shaped the character of Mennonite literature.

In his study, Reimer emphasizes the Dutch-Prussian-Russian Mennonite experience, and contrasts it with the Swiss-American experience. He focuses in particular on Canada, especially Winnipeg, where writers of Mennonite background are making their mark on Canadian literature.



Writing about contemporary themes, Reimer examines the father-son dynamic present in several current male writers' work and the exploration of victimhood offered by many women writers. Although neither of these themes are unique to Mennonite writing, the fact that the offspring of our communities focus on them should call us to attention.

Many of the contemporary writers Reimer discusses express anger and frustration with their Mennonite heritage, and Reimer offers good advice to the church in encouraging us to accept and hear the dissident voices of the writers we produce.

In fact, Reimer so doggedly defends the outsider's voice that one questions whether the position he assigns to the new writers, "their thoroughly ethnic orientation and, for the most part, their secular stance," is not really Reimer's own position.

He critiques John L. Ruth's earlier work *Mennonite Identity and Literary Art* for trying to prescribe the artist's duties in accordance to faith. In contrast, Reimer bases his definition of Mennonite identity almost entirely on ethnic grounds and does not address the theological implications of literary process, other than to claim the writer's role as prophet. He names as the writer's ultimate loyalty "artistic integrity."

His worst fear seems to be not that

the new school of Mennonite writers will destroy Mennonite beliefs and spiritual identity but that they will destroy Mennonite ethnic uniqueness. While he heralds writers who challenge church doctrine, he characterizes those who disregard their ethnic heritage as "literary amnesiacs [who] suffer from a self-inflicted ethnic lobotomy that deserves our pity. …"

Mennonite Literary Voices offers a helpful introduction to some of the issues in writing the Mennonite experience. But for the general reader, I'm sure Reimer would agree, read the writers themselves: Rudy Wiebe's novels, Di Brandt's or Julia Kasdorf's poetry, Al Reimer's *My Harp is Tuned to Mourning*, … the list continues to grow.

Intimate with war

And the Word Became History *by Medardo Ernesto Gómez (Augsburg Fortress, 1992, 80 pages)*

Reviewed by Tim Penner, Harper, Kan.

Gómez is a contemporary prophet struggling to bring peace and justice to El Salvador, a small Central American country nearly destroyed by more than a decade of war. *And the Word Became History* contains nine homilies Gómez wrote for his congregation, focusing on such themes as the mission of the church, Jesus as the foundation of faith and life, the Holy Spirit and communal action.

Gómez has pastored the Resurrection Lutheran Church in San Salvador since 1972 and is currently serving as bishop of the Lutheran Church in El Salvador. As the conflict in El Salvador escalated in the early 1980s, Gómez re-examined his role and that of the church. Studying the Gospels, he decided Christianity meant a more radical call to follow Jesus and emulate him in everyday living. He and the church he pastors became intimately involved with the victims of the country's civil war. Subsequently Gómez has been kidnapped, tortured and faced death threats.

Since Gómez's sermons were written for his congregation, they need some explaining for a North American audience. His translator provides a 15-page overview of the political and church history of Central America and El Salvador. That's not much background for such a big topic. Although more personal vignettes, stories and history would have added a nice touch for readers generally unaware of what has taken place in El Salvador, the sermons testify powerfully to God's love and action today.

Gómez's sermons and life are reminiscent of the events and actors in the early church and Radical Reformation. In spite of persecution, misunderstandings and the possibility of martyrdom, he continues following Christ's example as he understands it. His messages, in their modest, straightforward way, call all of us to experience and act upon Christ's desire to minister love, peace and justice.

Resources

• **Beyond the News: Sexual Abuse**, a 21-minute video produced by Mennonite Board of Missions Media Ministries, is the first in a series of videos focusing on abuse. The video features psychotherapist Carolyn Holderread Heggen and true stories of survivors of abuse. A study resource is included for use in discussion groups. Contact Beth Benner, MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, (800) 999-3534.

• **Capitalism and Christians: Tough Gospel Challenges in a Troubled World Economy** by Arthur Jones (Paulist Press, 1993, $6.95) describes the decay of American social structures during the 1980s and denounces First World capitalism, measured against Christian precepts, as detrimental to the common good and promotes the false god of materialism.

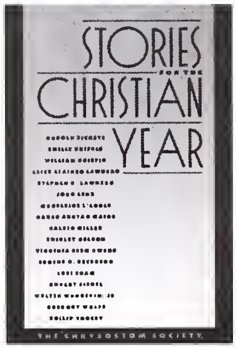
• **Christian Perspectives on Faith Development**, edited by Jeff Astley and Leslie J. Francis (Eerdmans, 1993, $24.99) brings together articles on faith development theory published in various religious and secular journals.

• **Once Upon a Wonder** (Upper Room Books, 1992, $8.95) is a collection of short stories, character studies, poetry and essays that explore Jesus' birth, baptism, ministry, passion and resurrection.

• **Mennonite Your Way Directory 7**, compiled by Leon and Nancy Stauffer, promotes travel and Christian fellowship around the world by indexing hosts willing to open their homes to travelers. The listing includes 2,250 North American hosts in 48 states and eight provinces and 250 international contacts from 60 countries. The book includes travel advice and special features on places of interest. Available for $15 (two for $27, Pennsylvania residents add 6 percent tax) from Mennonite Your Way, Box 1525, Salunga, PA 17538, (717) 653-9288 or (717) 653-0990.

• **Theological Voices in Medical Ethics**, edited by Allen Verhey and Stephen E. Lammers (Eerdmans, 1993, $17.99) contains essays of theological reflection on medical ethics, addressing topics like euthanasia, abortion, artificial nutrition and hydration, organ donation and responsibilities toward retarded children.

• **Africa Adventure** (Mennonite Central Committee) includes a teacher's guide, audio cassettes and a 33-minute video. It is designed to teach third- to sixth-grade children about African life. For a free loan contact any MCC office.



• **Stories for the Christian Year** edited by Eugene H. Peterson (Macmillan, 1992, $16) recounts Christian stories surrounding holy times such as Advent, Christmas, Easter and Pentecost.

• **A speaker's list** of Commission on Overseas Mission workers and staff available to speak in churches in the fall and winter is available from Jeannie Zehr, Commission on Overseas Mission, Box 347, Newton, KS 67114, (316) 283-5100.

• **Church as Parable: Whatever Happened to Ethics?** by Harry Huebner and David Schroeder (Canadian Mennonite Bible College, 1993, $20 in Canada) critiques modern society's emphasis on individual freedom and choice. It builds a case for an ethic based on Scripture and the centrality of God and Jesus Christ, in which the church plays an integral role.

—compiled by Larry Penner

Editorial

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The truth will make you free

Recall a time when you came to the Lord—or to another person you had wronged—and confessed your wrongdoing. Remember the relief, the unburdening, the freedom you felt as you experienced the Lord's—or another person's—forgiveness.

Truth sets us free. In John 8:31-32 Jesus addresses "the Jews who had believed in him." They had believed, but they were not "truly [his] disciples." They needed to "continue in [Jesus'] word." They were living a lie by denying their slavery to sin. They needed to "know the truth" in order to be free, but they were not willing to listen.

To confess our pain will require us to be radical followers of Jesus and resist our macho-making culture.

Are we willing to listen to Jesus' word? Are we willing to set aside our preconceived notions about Jesus, about others, about ourselves, and listen for the truth? Are we open to hearing if we have sinned, or do we fail to see the beam in our own eye because we are looking for the speck in another's eye?

When the Anabaptists broke away from the Catholic church in the 16th century, they may have thrown out the baby with the bathwater. One Catholic practice we have rejected to our detriment is regular confession of sin. Jeanne, my wife, who grew up in the Catholic church, can tell stories of going to confession as a child and reciting only "safe sins," and for some it may seem an empty ritual. But any practice—even, for example, the Mennonite "ritual" of service—can have its negative side or be practiced unfaithfully.

We Mennonites need to adapt some form of confession in order to live in the truth. The Bible commands it: "... confess your sins to one another, and pray for one another" (James 5:16). "If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness" (1 John 1:9). Being truthful about ourselves will bring us freedom.

There is another side to truthtelling. Just as we need to confess our sins, we also need to say when we've been sinned against. Jesus said, "If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive" (Luke 17:3; see Matthew 18:15). When sin continues, pain and slavery follow. But when we confront sin, talk about it and work toward healing and reconciliation, freedom results.

Courageous women: In the article "Healing the Wounds of Abuse" (pages 3-5) the author writes that "the people who are talking are the people who are healing." For too long our churches and families have not been safe enough places for victims of abuse to talk. In spite of this, many courageous women and some men have come forward to tell the truth about what others did to them. And in many cases there is healing.

Such truthtelling can bring healing to our families and churches, but it is not easy. According to therapist Gordon Dyck (see page 5), over 90 percent of the men he works with who have abused others were themselves abused. The tendency, though not universal, is for women who are abused to internalize the pain and hurt themselves, while men who are abused tend to act out their pain by abusing others.

We men need to learn to talk about our pain. Otherwise we will inflict it on others. This will not be easy, because our culture teaches us to be stoic. To confess our pain will require us to be radical followers of Jesus and resist our macho-making culture.

The author of our first article shows us the way when she writes that she will not allow what her grandfather did to her to poison her life. She had the courage to confront her grandfather with the truth, and because of that she is freer. So, too, was he. May we all have such courage to know the truth and be free. *Gordon Houser*

Inside

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of the church / p. 7

Teaching children
to give / p. 10

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 09
May 11, 1993

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Rural values, *urban church*

How rural and urban Christians can work together

Prologue

According to *The Mennonite Mosaic* (1989), a study of members of five Mennonite and Brethren in Christ denominations, 40 percent of members in the United States and Canada reside in rural areas, while only 12 percent reside in metropolitan areas with more than 250,000 people. The rest live in villages, small cities or medium-sized cities.

Unlike many other groups, Mennonites have a large percentage of people in rural areas. But that's changing. If we call any city with more than 25,000 people urban, then the percentage of urban members of these groups increased from 19 in 1972 (see *Anabaptists Four Centuries Later*) to 27 in 1989.

One consequence of this urbanization is that rural Mennonites, who have held the majority, feel more and more threatened by the vocal concerns of a growing number of urban Mennonites. We hope this issue will move us toward working together instead of talking past each other or labeling one another falsely.

The articles by S. Roy Kaufman (page 3) and Stanley Green (page 7) help us focus some of the concerns of rural and urban Mennonites. These articles are also appearing in the May 11 issue of *Gospel Herald*, the magazine of the Mennonite Church.

From your vantage point, let us know your concerns and offer your ideas of how urban and rural folk can work together. *gh*

Next issue: A look at the men's movement

Cover: Photos by Jon Goering (windmill) and Jean-Claude Lejeune (people)

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Rural values: threat or necessity?

S. Roy Kaufman

Are rural values a threat to the church? At a Mennonite urban ministry conference more than a year ago in New York City, the keynote speaker described the church as being tragically "captive to rural ideas." For me, however, it would be no tragedy if the church were captive to rural values. In fact, I wish it were.

I see a church so bedazzled by the prospects for urban growth and so overwhelmed by urban need that it readily turns its back on its rural heritage. Any serious look at rural America will show that rural communities are dying not just from the economic pressures in agriculture. It is the overwhelming dominance of urban values and ways of thinking, spread by the mass media and enhanced by easy transportation to urban centers, that is decimating rural life. Rural ideas are largely incapable of captivating anyone these days, not even the church.

Others may deplore the church's captivity to rural values, but some rural values are indispensable for those who seek to be faithful as God's people.

Here are the rural values I cherish, in contrast to life structured by urban/industrial values:

1. Care and nurture as intrinsic to the human task: God gave all humankind the responsibility of earthkeeping (Genesis 2:15). One cannot live long on the land without caring for it, without honing one's nurturing capacities. And it is precisely our ability to care and nurture one another and the earth that is missing in contemporary urban/industrial life.

2. Dependence on the earth as the source of life: One cannot live close to the land without coming to acknowledge our dependence on the earth and its natural systems. Rural life is always lived on the edge of necessity—that rare coming together of fertile soil, adequate rainfall, absence of devastating storms and energizing sunshine. Supermarkets hardly enable us to get in touch with the source of our food.

3. The awareness of God's creation: The corollary of our dependence upon the earth is our awareness of God's providence, of the wisdom of creation—the cycle of life and death, the balance of nature, the renewal of the seasons. We are a death-denying culture because we have lost a sense of the intricacies of the created order and the inevitable limitations imposed on human activity by nature. Death is the one natural constraint even urban people cannot escape, even though in general urban life does its best to eradicate natural constraints from the landscape.

4. The dignity of work done with the hands: Rural work is inevitably dirty work. It requires hand labor—that we put our hands in the dirt. In urban/industrial society hand labor is dirty work, to be hired out and imposed on others at less than minimum wage. Rural people must do their own dirty work and thereby discover the dignity of work done with hands.

Vada Snider

Rural people learn the value and beauty of convivial work—work done together in the home and with one's neighbors—for the sustenance of life.

5. Skills for producing the food we consume and disposing of the wastes we generate: Rural life, in contrast to present-day agribusiness, is not primarily about the production of commodities. Rural life perpetuates those cultural skills that enable us to grow our own food and easily dispose of our wastes. Those skills are nowhere valued in urban/industrial America and, once lost, are not easy to replace. But when the industrial system of production and consumption collapses or grinds to a halt, these are the skills that will be needed. The consumer society, with its mountains of garbage, is a dead-end street, and a stinky, deadly one at that.

6. Taking responsibility for the small space we inhabit: It is characteristic of rural life to take responsibility for the locality. Rural people think locally, not globally. They learn to understand the ecological intricacies of their field, the space they inhabit, the animals they domesticate and how best to nurture, preserve and keep that space. Rural people are interested not in the grand scheme—the global solution to global problems—but in the welfare of the local space and community, natural and human, where they live.

7. The interdependence of communal life and the value of convivial work: Rural people quickly learn, if they believed otherwise, that they cannot survive without each other's help. More than that, they learn the value and beauty of convivial work—work done together in the home and with one's neighbors—for the sustenance of life. Work done alone is drudgery, which is why so much work has become drudge work in our society. Work done together for the sustenance of a household and the welfare of a community builds relationships and brings joy as a bonus.

8. The importance of the household economy (the home) as the primary institution of human life: Rural life is life fundamentally geared to the household, to building a home. The reason rural life is declining so rapidly in our time is because the market economy has triumphed so greatly over the household economy. Once money becomes the chief measure of the maintenance of the household, as in our market economy, households and rural life are doomed. However, "economy" literally means "household order," and it is this economy that is the goal of rural life.

9. The beauty of utilitarian handwork: Cities offer us the professionalization of the arts, where only the expert few perform, and the majority observe the artistry of the exceptionally gifted. Among rural people, arts and crafts are utilitarian and participatory. Handcrafts and woodwork predominate, along with community musical and stage productions, where many can develop their creative gifts.

To be sure, these values are not exclusively rural. I'm sure many urban folk are prepared to accept these values, even as I know that some of my rural friends would rather ditch them. These values are more an ideal for a certain kind of life on earth than a spatial description of people living in a rural area as opposed to an urban area.

The contrast between urban and rural ways of life can be generalized in terms of the locus of power. In rural life, power is decentralized. Socioeconomic and political power is dispersed to local communities, to households. Home is where the important decisions are made in rural life.

In urban life, power is inevitably centralized. Throughout history the impetus toward urbanization has been the concentration of socioeconomic and political power. In its conception, the city is an imperial structure, its existence possible only by the extension of its control over the surrounding countryside, on which its life depends. Today the important decisions of life are made in the corporate boardrooms, government offices and university laboratories. Increasingly experts define the terms of our lives.

But who wants to return to the old-fashioned rural values I describe here? We are so enamored by the glamour, wealth and power of the city that we can only deplore our remnant "captivity to rural ideas," the few miserable and negative ways our rural heritage is still visible in the church—our ethnocentrism, our ethnic uniformity and our conservatism.

Many would say that we cannot return to rural values. The trend toward urbanization cannot be reversed. Urban people would not want to return to the land, care for it and grow their own food. Farmers must raise the commodities required for urban life with industrial efficiency, and all of us, rural and urban, must cope as best we can with the alienation, boredom, fragmentation and violence brought about by the consumer society.

But is this so? Is it romantic idealism to believe that there are better ways for humans to live on the earth than we are doing in urban/industrial North America? Is it naive to believe that people could choose the kind of life these rural values envision?

The Hebrew Scriptures describe the Israelite attempt to break free of the power of the dominant, urban Canaanite culture in a deliberate return to an egalitarian rural way of life close to the land, with socioeconomic and political power vested in extended family units. (See *The Tribes of Yahweh*, Norman Gottwald; *The Land*, Walter Brueggemann and *The Tenth Generation*, George Mendenhall.)

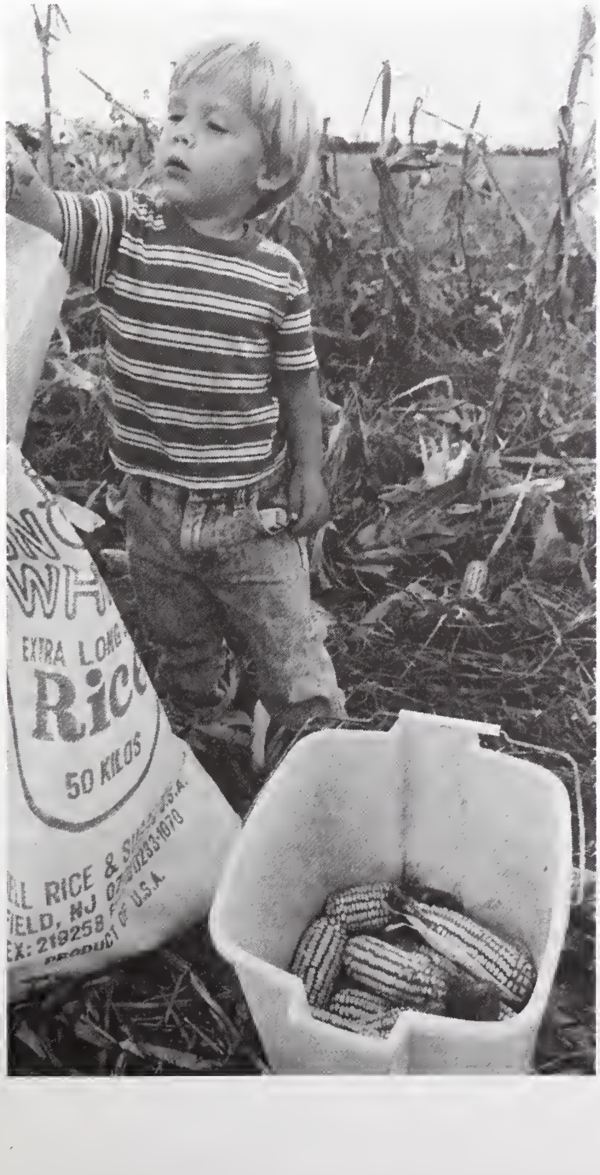
The rural, egalitarian, decentralized life outlined in the Ten Commandments and Hebrew law died hard in ancient Israel, even after the return to urban, centralized structures of power under the monarchy. Hebrew prophets continued to witness to this alternative way of life—the life to which God had called his people as a "priestly kingdom and a holy nation" (Exodus 19:6), a people living under God's rule.

Are we really prepared to capitulate to the centralized power structures that dominate our social order? Have we lost all sense of being a people who are called to put flesh on an alternative kind of living—the kind envisioned for humankind when God created us, the kind made possible for us when God redeemed us in Christ?

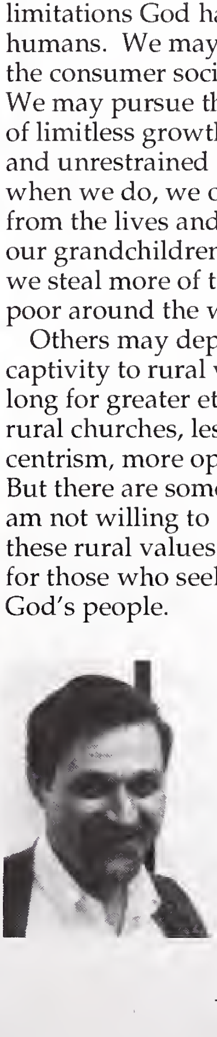
The things I value about rural life are only another way of talking about a lifestyle that is just and sustainable, a way of life that humbly accepts the limitations God has established for us humans. We may wish for more, as the consumer society encourages us to. We may pursue the American dream of limitless growth, unlimited power and unrestrained technology. But when we do, we only borrow more from the lives and the well-being of our grandchildren's generation, and we steal more of the livelihood of the poor around the world.

Others may deplore the church's captivity to rural values. And I, too, long for greater ethnic diversity in our rural churches, less prejudicial ethnocentrism, more openness to change. But there are some values in rural life I am not willing to relinquish. I believe these rural values are indispensable for those who seek to be faithful as God's people.

We may pursue the American dream of limitless growth, unlimited power and unrestrained technology. But when we do, we only borrow more from the lives and the well-being of our grandchildren's generation, and we steal more of the livelihood of the poor around the world.



Vada Snider



S. Roy Kaufman is pastor at Science Ridge Mennonite Church in Sterling, Ill.

How to use more sustainable methods in farming

24 lessons from African farmers

Harvey Harman

Spending five years with farmers in Africa has given me insights into farming in North Carolina. From 1985 to 1991 our family lived in a traditional Xhosa village in South Africa. We lived in a round mud hut with a smeared-cow-dung floor and spent our days learning from and working with our neighbors.

We now live on a seven-acre farm in southern Chatham County, N.C. These are some insights we brought back from Africa:

1. Seven acres is enough to supply a person's food needs with extra left over.

2. Prepare the garden well and plant intensely. One-quarter acre planted and prepared well will yield more than a whole acre prepared and planted badly.

3. Grow as many perennials as possible. They provide yearly food with little work after the first year.

4. Grow crops that take care of themselves and grow well in the local climate. Avoid crops with needs for extra watering or susceptibility to fungus, disease or insect attack.

5. The goal is not maximum yield but reliability and sustainability over the long term. Think about what is good for the land in 50 or 100 years, not what will pay the most return today at a cost to the land in the future.

6. Only buy tools for the farm that you can pay for in cash from the farm income.

7. Be wary of government programs and government officials. While many are caring and helpful individuals, their institutions often work against the interests of small farmers.

8. Stay away from chemicals. They cost too much and they kill beneficial insects and soil organisms. They create dependencies and can contaminate water sources and poison the family.

9. Try to eliminate plowing, which causes organic matter to break down too quickly. Plowing also disturbs the natural soil life. It dries out the soil, creates hardpans and puts the best soil underneath. Tractors and heavy implements compact the soils, making it harder for plants to grow.

10. Mulch-mulch-mulch. Exposed soils get all the humus burned out of them by the sun or washed away by the rain. Natural systems (forest and grasslands) have a thick mulch of leaves or dried grass covering them.

11. Community is more important than the individual. Most farmers in North America farm as individuals. But in Africa much of the farming (preparing the soil, harvesting) is a community-centered activity. In many places the land is owned communally, and individuals are given the right to use certain parts of it for their families.

12. Western agriculture (highly mechanized and capital intensive) is a disaster in Africa. The soils of Africa are more fragile than the soils of North America. When the mulch cover of the grasslands and forests is gone, the soils quickly erode. We have the same problems in North America. It's just that this reality has been hidden from us, since our soils are deeper and less fragile.

13. The major cause of world environmental problems is not Africans cutting down trees for fuel but the wasteful consumption of the industrialized world.

14. Make good use of weeds. Many are edible, others medicinal. Others have deep roots that pull up needed nutrients from the subsoil for use by other plants. Others can be cut and used as mulch.

15. Under traditional African systems land cannot be bought and sold—only "borrowed" for a short period of time. We should look at land as a gift rather than a personal possession.

16. Utilize all resources on the farm, especially water and rain, the thirst quencher of all life.

17. Diversify. Growing a broad variety of crops is a good substitute for crop insurance.

18. Use integrated and complementary systems. Animals and crops, for example, often complement each other. The animals make use of crop residues, and the animal manures nourish future crops.

19. Grow older breeds of animals that are naturally hardy and resistant to disease.

20. Be a learner. Let your powers of observation teach you something new every day. Spend lots of time talking to the older farmers in the area. They are the sages of the earth that remember an agriculture before chemicals and tractors.

21. Use trees. Grow two- and three-story agriculture systems with trees, vines and vegetables.

22. The San people of Botswana in their traditional hunting and gathering lifestyle are able to provide for all of their needs by working less than five hours a day. The rest of the day they have free for relaxing, community activities, storytelling, attention to relationships, ritual and rest. I find that in North America I work 10 to 14 hours per day, when I count farm work, preparing meals, doing dishes, cleaning house and taking care of the children.

23. Act as nature's assistant. Be the harvester, the spreader of seeds and the one who adds the mulch—but let nature do the bulk of the work.

24. Enjoy what you are doing. Feel the miracle and mystery of life. Be a co-creator with God the Mother.

Harvey Harman and his family worked with Mennonite Central Committee in Lesotho in southern Africa. This article is reprinted from the October 1992 issue of MCC's Africa Newsletter.

The urban release of the church

For the sake of God's reign we must be willing to be in the city, even as we are not of it, if the good news is to be heard.

Stanley W. Green

My family and I arrived in Jamaica at the end of a period of terrible political turmoil and dislocation. The International Monetary Fund and the World Bank, which had cut off loans to Jamaica, were ready to reinvest, but on their terms. Their terms involved setting up large agribusiness corporations with foreign interests committed to supplying the large winter U.S. market. Any product not acceptable in the United States was "dumped" on the Jamaican market at cheap prices. Small subsistence farmers, unable to compete in a depressed economy, were displaced.

The toll on small farmers was made personal for us when Allan Bolt came to us. He lost his home and his ability to be self-sustaining. Our home was a large, traditional missionary house with five bedrooms. Mr. Bolt lived in a part of the house. In the back yard he planted beans, yams and greens. He was a proud man who had worked hard all his life to support himself and to send boxes of food and surplus money to his two sisters, who lived in another parish. It was difficult for him to accept charity. He declined many invitations to join us at the table for meals. He would fetch his meal later, after everyone else had left. Mr. Bolt's name was one of the first that our oldest son, Lee, learned to say. Mr. Bolt became a part of our family, and he and Lee sat in the shade of the tall bean trees and chatted. After five years we left Jamaica to return to South Africa. Later that year we came to California to study. On Christmas Eve, Charles, a young Jamaican who had also lived in our home, called to say that Mr. Bolt had died. The autopsy had revealed that Mr Bolt had died of hunger and starvation.

For many people like Mr. Bolt the rural setting is not an option, or it has become an inhospitable place. In the last few decades, millions throughout the world have migrated to cities because the option of living in a rural context no longer exists. Countless others in North America who during the post-World War II years migrated to the cities from rural areas are haunted by the memory of a legacy of exploitation, racism and poverty that did not end with freedom from slavery. The cities offered the possibility of political inclusion, educational opportunity and economic advancement.

The city in biblical perspective: Are these multitudes coming to the cities, even if against their will, compromising their faith? How does the Bible view our relationship to the city? There is no singular portrayal of the city in the Bible, neither is there the suggestion that the city as city is inherently evil or morally objectionable. The city is represented as both profaned and as beneficent and humanitarian. Babel is the epitome of rebellion against God (Genesis 11:4-9). Sodom and Gomorrah are destroyed because of their wickedness (Genesis 18:24-29). However, the city is also a place where the blessings of God's peace and presence are experienced. Numerous occasions refer to cities as places of refuge against brutality and violence (Exodus 21:13, Numbers 35:11, Joshua 20:3). The city of Jerusalem is a symbol of God's presence and rule (Psalm 87:1-3, Isaiah 60:14-18). The Israelites are instructed to pray for and seek the welfare of the cities of Jerusalem and Babylon (Psalm 122:6), Jeremiah 29:7). God struggles with the insubordinate Jonah to make him go to Nineveh. God's difficulties with Jonah are on two counts. First, Jonah refuses to go to the city. Second, he shows insufficient concern for the residents of the city (Jonah 1:3, 4:1-2).

The city in missionary perspective: Nothing in the teaching of Jesus even hints that he considered a missionary strategy that avoided the city or that he regarded the city an inappropriate place for the works of God or for the presence of the people of God. Jesus preached and ministered in the city, and when he weeps over the city it is because it missed its moment of true greatness. When Jesus instructs his disciples to wait for the promise of the Spirit, it is not in the deserted countryside but in the city that they are to wait. The first Christian church was a city church. The Pauline strategy shifts the church from its first-church-of-Jerusalem captivity to Antioch, from which he targets the urban centers of Asia Minor en route to the imperial capital of Rome (Philippi—Acts 16:11-40, Athens—Acts 17:16-33, Corinth—Acts 18:1-11, Ephesus—Acts 19:1-10). Paul is so determined to go to Rome that he exults even in the chains that make it possible for him to reach that great city.

The city in theological perspective: Theologians have always taught the presence of God in every part of

If we Mennonites withdrew to rural communities, what chance would we have for witnessing to our peculiar faith to the thousands of new immigrants arriving daily in North American cities?

the created order (Psalm 139:7ff). God is also present in the city, although sometimes it takes seeing with different eyes to see God there. Revelation 21:2 reminds us that the destiny of history is in the city, the Holy City, the New Jerusalem. The final scene of the eschaton is played out in the city square.

The reign of God that Jesus proclaims is focused on the poor, the blind, the lame, the captives and the oppressed—the kind of people so visible in our cities. Jesus seems to have interpreted his mission as having special concern for the poor, the marginalized and the alienated who are flocking to the cities of our world.

Jesus commanded his disciples to go "to the uttermost parts of the earth" (Acts 1:8). Our mission includes north and south, east and west, village and city, hamlet and metropolis. Paul targeted the cities of the world of his day. For the sake of God's reign we must be willing to be in the city, even as we are not of it, if the good news is to be heard.

The city in recent perspective: The Anabaptist movement had at least part of its origins in the city. Nine years ago a disparate group of Indonesian Christians began arriving in Los Angeles. Through a partnership between a rural congregation and local vision an Indonesian congregation began. Today there are five Indonesian-speaking congregations in southern California that have become the focus for new vision for planting churches in other North American cities. If we Mennonites withdrew to rural communities, what chance would we have for witnessing to our peculiar faith to the thousands of new immigrants arriving daily in North American cities? Missionary strategy as well as the nature of the church compel us to be a witnessing and inviting presence in the multiethnic cities of our world.

Let's not kid ourselves. Even if a return to a rural future were possible, it will not be possible in one, two or even three generations. Are we in the meantime to abandon the residents of the cities to the absence of our witness? While there are things that make life in the city attractive to some, there are many other things that make it repulsive. But that is no reason to justify Christian avoidance of the city. The city needs the Christian community. The "utopian vision" of the Bible culminates in a city redeemed from its fractiousness, violence and corruption and becomes a sanctuary of peace, healing and wholeness for God's purposes. In anticipation of God's future, which is consummated in the city, the community of the redeemed are called to witness to that future "on earth as it shall be in heaven."

Conclusion: The church should not abandon its rural presence. We need a partnership, like that between a Goshen (Ind.) congregation and Mennonites in the city (instrumental in beginning the first Indonesian-speaking congregation in North America), to advance the reign of God and help us understand what it means to be a part of the church in the whole world. Urban churches need rural churches to remind them to work at a responsible, ecologically sustainable economy, and that there are things we cannot control. Rural churches need urban churches to remind them to expand their boundaries beyond the parochial and familiar and embrace the diversity of God's creation and work for justice and the empowerment of all peoples.

Urban and rural Christians together need to catch a vision of God's future that empowers us to believe and to work so that both rural community and city neighborhood may be transformed into giving expression to God's care and salvation of the whole created order.

Stanley W. Green is an urban missiologist and a doctoral candidate at Fuller Theological Seminary in Pasadena, Calif.

Where is the church in the city?

We need a strategy of inter-Mennonite mission to the cities

Richard A. Kauffman

In urban America adults take the advice they usually give to children: Don't be too friendly to strangers.

In Chicago, where Suzanne (my wife) and I spent this past fall, a gun goes off every 34 minutes. There were more killings in the United States this past year than in Bosnia, observed *Chicago Tribune* columnist Mike Royko. Private security guard companies are growing faster than any other business sector.

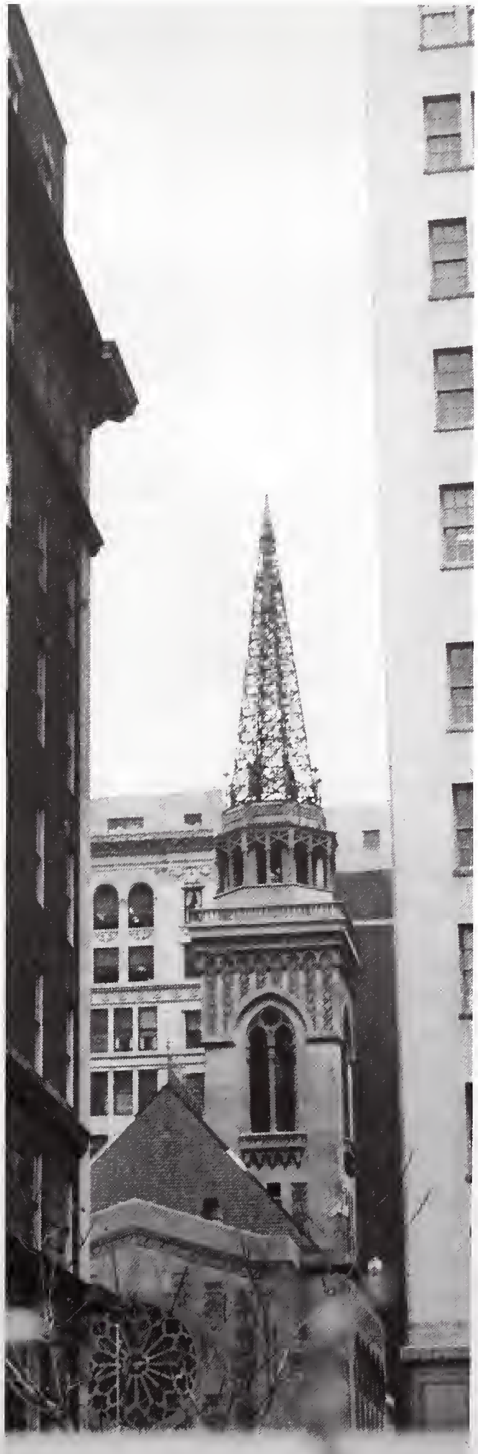
A concern for safety was on Suzanne's mind one afternoon as she was walking the streets near dusk. When a young man confronted her, she was startled and on guard. To her relief, the teenager had noticed the Goshen College sweatshirt she was wearing. He simply wondered whether she really was from Goshen—his hometown. Both his parents had been students at the college when we were there in the 1960s, and he had attended high school with our son.

As Parker Palmer says in *The Company of Strangers*, we tend to exaggerate violence in our society, and it becomes a self-fulfilling prophecy. What better example than our cities? We've abandoned cities in fear, leaving behind the disenfranchised, who find themselves trapped in ever deeper webs of hopelessness and poverty, violence and crime.

Even the *Wall Street Journal* admitted during the 1992 U.S. political campaign that the people most upset about the lack of law and order—white suburbanites—are the ones least likely to bear the brunt of crime.

That is only part of the story: The people who live in ghettos are afraid, too. Most cannot afford to flee to the suburbs, and they have few ways to express their anger and anxiety. And the people who run the cities need our empathy as much as the victims—the cities are unmanageable.

Where would Jesus be in all this pain and suffering? Or, more concretely, where is the church in the city? Some brave and committed souls do give their lives to seeking the welfare of the city. But they rightly wonder where the rest of the church is. No surprise then when they quickly burn out or get cynical.


Paul M. Schrock

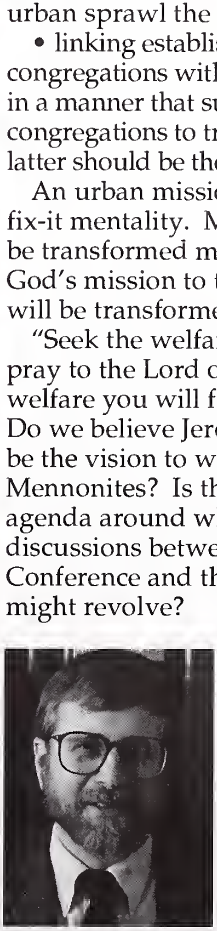
We Mennonites have often contributed toward the good of the larger society. We can mount a sustained commitment to the city comparable to what we've done in mental health care domestically, and relief and development work internationally.

A strategy of inter-Mennonite mission to the cities is needed. Such a strategy might include the following:

- choosing three to four cities where our limited resources can best be used;
- assuming supportive roles by working alongside and learning from those (Mennonites and others) who have made a long-term commitment to the city;
- taking a wait-and-see attitude toward planting more churches (this does not negate verbal witness, it is rather a prior commitment to proclaiming and embodying the gospel and letting the Spirit work where and how it will);
- reckoning with the reality that in many of our once rural communities we need no longer go to the city; with urban sprawl the city comes to us;
- linking established Mennonite congregations with urban ones, but not in a manner that subordinates urban congregations to traditional ones (the latter should be the "learners").

An urban mission must transcend a fix-it mentality. Mennonites stand to be transformed more by engaging in God's mission to the city than the city will be transformed by our efforts.

"Seek the welfare of the city ... and pray to the Lord on its behalf, for in its welfare you will find your welfare." Do we believe Jeremiah? Could this be the vision to which God is calling Mennonites? Is this the mission agenda around which integration discussions between the General Conference and the Mennonite Church might revolve?



Richard A. Kauffman, Goshen, Ind., is administrative vice president of Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Letters

Easter or IRS?

It's decision time again. Easter or Internal Revenue Service? Rendering unto God through Jesus or unto Caesar through the Pentagon? Peace through justice or "peace through strength"? These powerful questions demand choices.

"Peace through strength," a fear formula, requires violence for power. For over 50 years now through hot wars, cold wars, low-intensity wars, oil wars, drug wars, contra wars, and political and economic wars the United States has relied on this policy, piling up $4 trillion in debt.

It's been an expensive, bad choice. As the saying has it, "Sow the wind and reap the whirlwind." Likewise, Do violence abroad and harvest it at home:

- violence in homes, schools, streets, World Trade Center, other marketplaces,
- violence of homelessness, joblessness, unprotectedness from hunger and disease,
- violence to generations of potential Americans unsafe in their mothers' wombs.

Do these obscenities prefigure a willingness to abort the earth in nuclear holocaust for pride's sake?

Peace through justice is a love formula requiring absorption of violence rather than retaliation. By absorbing violence on the cross and forgiving his enemies, Jesus demonstrates its power by rising from the dead and guaranteeing life forever.

It's not only the right choice but perhaps the only choice for survival of the human family and our Mother the Earth. *Larry Lange, Devils Lake, N.D.*

Another testimony

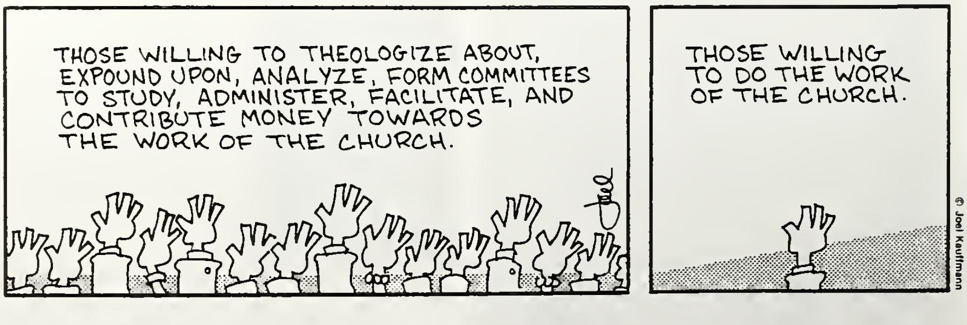
The April 13 issue of *The Mennonite* was especially appreciated by this former senior MVSer. I am again reminded of the fine team of people on our MVS staff and want to add another testimony to those given by "Seniors Following the Call of Voluntary Service" by Kathy Landis (pages 6-7).

I spent almost two years in the St. Catharines, Ont., MVS unit (1989-91), my job title being "senior visitation worker" under the Friendly Visitor Service. I will never forget how those 22 months of service contributed to my growth in faith, self-confidence and in the healing of a wounded spirit. Driving all the way from my hometown of Reedley, Calif., to a place where I was a complete stranger was like starting over again. I found wonderful new friends and a church family that opened its arms to me (St. Catharines United Mennonite). The MVS support group also had members from Grace Mennonite Church, and they gave of themselves and were most helpful. I also want to commend the two MVS directors for Canada while I was there—first Charlotte Siemens, then Miles Reimer, who took over after Char's resignation. Both Miles and Char were sensitive to the needs of each of us in the unit and had unique gifts to give to this ministry.

Finally, a good word for Chuck Neufeld, who brings a special dedication to his calling as director of MVS. (I so appreciated his poem "Questions Are Strange Creatures," page 5.) He continues to build up MVS in a tradition of excellence following those who have given of themselves as directors in the past.

Thanks to *The Mennonite* for highlighting Mennonite Voluntary Service. *Marjorie Reimer Ediger, Ransom, Kan.*

Pontius' Puddle


THOSE WILLING TO THEOLOGIZE ABOUT, EXPOUND UPON, ANALYZE, FORM COMMITTEES TO STUDY, ADMINISTER, FACILITATE, AND CONTRIBUTE MONEY TOWARDS THE WORK OF THE CHURCH.
THOSE WILLING TO DO THE WORK OF THE CHURCH.
Joel
© Joel Kauffmann

Fiscal health

Teaching children to give

Six ways to teach children to be generous, cheerful givers

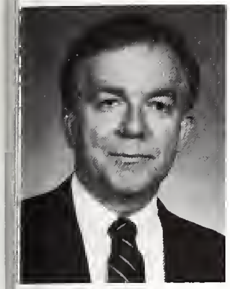
J.B. Miller

I recently watched a mother help her 2-year-old daughter place a check in the offering plate as it was passed on a Sunday morning. The little girl was happy to see the offering plate arrive, and she threw in the check with great enthusiasm. She is the kind of cheerful giver God loves.

How do parents teach their children to be generous, cheerful givers? Knowing that giving can be rewarding to both adults and children, I'd like to offer six suggestions to help our children be cheerful givers when they are young, in the belief that stewardship habits they witness and practice will carry over into adulthood.

1. Involve your child in decisions about where to give money. Assuming some of your giving goes to organizations other than your church, find out what charities your child would like to give to. For example, your child might have seen a homeless person and want to give to a homeless shelter. Helping your child see the connection between an immediate need and an act of generosity can be a valuable lesson.

2. Involve your child in your acts of charity. When you do volunteer work or when you give resources to help others in need, take your child with you, if it seems appropriate. My first glimpse of poverty was as a 5-year-old, when my father took blankets to our neighbors on a cold winter night. Until then I didn't realize that some people do not have



J.B. Miller joined Mennonite Mutual Aid in 1990 and serves there as vice president of financial services and manager of Mennonite Foundation.

enough blankets to keep warm. Observing my father's actions that night taught me more than anything he could have said.

3. Encourage them to give from their own resources. As children receive allowances and later have jobs, encourage (but don't require) them to give. You might suggest a percentage gift, but it needs to start when they first begin to handle money of their own.

4. Encourage your children to give to a local organization where they can see their gift in action. A gift hand-delivered to a local soup kitchen shows children how their individual gifts can make an immediate difference.

5. Be a model of generosity and Christian stewardship. The best way to teach Christian stewardship to our children is to practice it ourselves. If they observe us being good stewards when they are young, they will grow up believing this is how responsible Christian adults act.

> *Teaching and modeling acts of stewardship and generosity can be exciting for both the child and the adult.*

6. Believe, teach and practice stewardship as a Christian calling. Hebrews 3:16 says it best: "Do not neglect to do good and to share what you have; God is pleased by sacrifices of that kind."

Teaching and modeling acts of stewardship and generosity can be exciting for both the child and the adult. Getting children involved in these acts helps them become cheerful and generous givers as adults.

Speaking out

The spiritual poverty of the Anabaptist vision

A call for teaching a discipleship of *being* rather than *doing*

Stephen F. Dintaman

This article is not about the Anabaptists of the 16th century. It is about "the Anabaptist vision," the orienting principle of many Mennonite leaders today. It is about the effect that vision has had on many of us in the church.

Christianity as defined in the Anabaptist vision is essentially about behavior. Harold S. Bender, who first framed the Anabaptist vision in 1942, said that the essence of the Anabaptist approach to Christianity consisted of (1) the Christian life as discipleship, (2) the church as community and (3) the practice of nonresistant love.

What is too seldom noted is that for Bender himself, Christianity was never reducible to behavior. He stated his Anabaptist vision against a horizon of assumed beliefs not explicitly stated.

Two assumptions lie behind Bender's vision: (1) He held firmly to basic evangelical doctrines about the being and work of God in Christ, and (2) he believed and taught that the living out of the vision was only possible through the indwelling presence of Christ and the power of the Holy Spirit.

The next generation of "Anabaptist vision" theologians taught passionately about Christian behavior and deepened the concept of discipleship. But they gave only passing attention to the work of Christ and of the Spirit in inner transformation.

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite.*

They did this to counterbalance the kind of Christianity that says Christian faith is merely assent to doctrine (supposedly the case in Protestantism) or the kind that says that Christianity is primarily an inner spiritual experience (supposedly the case in pietism and revivalism).

This approach to the Anabaptist vision resulted in generations of Mennonite students and church leaders learning behavioral aspects of faith without learning equally well that discipleship is only meaningful and possible because it is an answer to who God is and what God is doing, and without necessarily experiencing what it means to have a life-changing personal friendship with the crucified and risen Jesus. And so our teaching of the Anabaptist vision, whatever its benefits, has contributed to our spiritual impoverishment.

I write as one thoroughly schooled in the Anabaptist vision, both in college and seminary, and as one who has attempted to teach out of that vision. I write with gratitude for the many fine teachers with whom I have studied in our Mennonite schools.

But out of my own study, out of my attempts to teach college students, and through painful personal experiences I have come to see impoverishment of the Anabaptist vision in at least three areas.

1. The vision gave us little insight into human behavior. It taught us almost nothing about sin and the dynamics of inner bondage to death and violence. As a consequence, we tended to think that changing basic behavior regarding wealth, violence and personal relationships was simply a matter of changing one's mind and then exerting one's will.

We were to be like the disciples of old who heard the call of Jesus and left everything. This approach to behavioral change in a sense continued the Arminianism, embraced by many of our Mennonite forebears, that regarded the will as fundamentally free. Therefore, change is a matter of seeing a better way and deciding to do it.

We have had little patience with human weakness and the insecurity that drives people to hold tenaciously to false gods. We have often scorned

> Faith is about God and the work of redemption that only God can and has done for us.

people who weren't ready to give up their nationalistic and materialistic attitudes. We have shown little sensitivity to wounded people trapped in bondage and addiction.

That is, I believe, why Anabaptist vision churches have tended not to grow. The Anabaptist vision only taught us how to minister to strong people who are in fundamental control of their lives. It left us frustrated and impotent when we met troubled people who seemed incapable of change.

2. We were left with an inadequate awareness of the liberating work of God through the death and resurrection of Jesus. Foremost and fundamentally, faith is not about us and our discipleship. Faith is about God and the work of redemption that only God can and has done for us.

At the heart of the Christian faith—even the Anabaptist understanding of the faith—is the message of the gospel. If you want to see why the Anabaptist vision has impoverished us at this point, simply ask what gospel it proclaims.

I find that many schooled in the vision find it difficult to give a clear answer. And that is understandable, since nowhere does the Anabaptist vision state the gospel that Anabaptists believed and proclaimed.

We are increasingly answering the question of what the gospel is by talking about the good news of peace. We have seen the good news as Jesus' *teachings* about peace, and Christianity as the *practice* of peace. That concept falls short of a New Testament understanding of God bringing peace through the blood and in the body of Christ.

Peace and justice activism and engagement in conflict mediation can be authentic expressions of faith in Jesus Christ, but for many they have become more a substitute for faith.

Mennonite academics, especially, are embracing a program of peace and justice activism that puts them in the mainstream of liberal, socially-aware academia. It does not require them to proclaim a specifically biblical, scandalous message of which the academic world in general knows almost nothing.

I am not calling for us to forsake work for social change; I'm simply reminding us that all this is not the gospel. The good news is not that Jesus has given us peace ideals that we are to implement nonviolently. That would make us the central actors in the drama of redemption.

While a gracious, loving God does empower us to be ministers of life, there can be no confusion about the fact that the Scriptures proclaim a redemption that is God's work, beginning to end.

3. We have also been impoverished in our sense of the spiritual presence and power of the risen Christ. Perhaps the major fallacy of the modern Anabaptist vision is that it has taught pre-pentecostal discipleship. Jesus' attempt to create a new community in his followers, we should remind ourselves, was a failure. It was only when Christ's redeeming death and resurrection had taken place and his empowering presence had been poured out through the Holy Spirit that fruitful apostolic ministry happened.

In his own ministry Jesus pointed to a quality of relationship that would bring unheard-of personal transformation and a liberating joy and so make it possible for us to be true disciples. Joyous, healing, empowering fellowship always precedes fruitful discipleship.

What I covet is a fresh realization that to be a disciple is not to *do* but to *be* in a new way. We are called to be Jesus' friends, not merely his servants (John 15:15). We are given the privilege of being children of God (1 John 3:1-3). We are called to receive the spirit of life in Christ Jesus (Romans 8:1-17).

Until we can think and talk as passionately about receiving and being as we do about strategizing and doing, until we get as passionate about praise and prayer as we do about social-political analysis, we will remain spiritually impoverished.

I am not suggesting that Anabaptist vision theologians gave no attention to these topics. Perhaps they assumed the truth of these things or felt it was not their task to repeat the obvious. I sense that throughout our behavior-oriented emphasis of the past few decades we have been sustained by deep reserves of theological and spiritual capital drawn from past generations. But we haven't replenished them for the next.

Part of the problem in speaking about God's work of redemption and inner transformation is that many of us can talk about these realities only with stale revivalist rhetoric. We carry an aversion to that language, which grows out of our anger at the theology and manipulative methods of some revivalist preachers encountered in our early years.

> Until we can think and talk as passionately about receiving and being as we do about strategizing and doing, until we get as passionate about praise and prayer as we do about social-political analysis, we will remain spiritually impoverished.

But reaction against the past can never provide a solid foundation for the future. The challenge before us now is to experience and name these transcendent works of grace in ways that are authentic and empowering for our times.

Stephan F. Dintaman teaches theology and philosophy at Eastern Mennonite College, Harrisonburg, Va. This article was first printed in the Conrad Grebel Review.

Women may hold more power in Somalia's future

Akron, Pa. (MCC)—Women will hold nearly one-third of the seats in Somalia's new transitional national council, if and when that council comes into being.

Somali leaders made the decision at a meeting in Ethiopia March 15-29. They agreed to set up a transitional national council that includes wide representation from many sectors of society and all regions of Somalia, except the northwest, sometimes called Somaliland, which has declared independence.

John Paul Lederach, Mennonite Central Committee's international conciliation specialist, attended the United Nations-sponsored meeting. He and "Ergada," an MCC-supported group of Somalis who promote cross-clan dialogue, had advocated that Somalia be governed by representatives from many sectors of Somali society, including women.

"Many Somali marriages take place across clan lines. Many women have brothers and fathers fighting against husbands and sons," says Lederach. "Women have been instrumental in pushing for reconciliation."

"Families have survived the war by the efforts of women," read one statement from a women's group. "[The woman's] role has changed dramatically from one of mother and supporter of the family to one of breadwinner."

Steve Elzinga, who recently completed a short-term MCC assignment in Somalia, reports that women in Somalia's capital, Mogadishu, have been working to bring the two major clans there together. In February, women in southern Mogadishu invited men and women from the northern part of the city to help them write a peace proposal to present to the United Nations. "This was the only concerted effort I saw in Mogadishu to bring Mogadishu's two major clans together," says Elzinga.

However, Elzinga says, when he went to villages, men talked with him and made decisions while women stayed on the fringes of participation. And while inclusion of women in the transitional national council is a hopeful sign, Lederach says plans for the council remain problematic because they depend on warlords' cooperation in disarming. *Pearl Sensenig*

Jon Warren (MCC)

Taking the brunt: *A Somali mother sits by her prone, shawl-covered daughter at a Mogadishu feeding center.*

General Electric Corporation, a leader in the nuclear weapons business for years, announced last November that it is getting rid of its aerospace division. According to INFACT, which has led a boycott of G.E. since 1986, the decision means "the most powerful corporation in the United States will no longer be wielding its influence over national security decision making." INFACT intends to continue the boycott until the pullout is complete. (*The Witness*)

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In some European metropolises, more Muslims than Christians worship on a regular basis, reports Martin E. Marty in *Context*. Marty quotes a German research publication that puts the Muslim population of France at 1,950,000; Germany, 1,665,952; the United Kingdom, 900,000; and the Netherlands, 280,000.

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World hunger has been reduced substantially in the past 20 years, according to a United Nations report. The percent of starving people in developing countries has declined from more than one-third of the world population to 20 percent. The number of starving people around the world dropped from 941 million to 786 million. (*Christian Week*)

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The Taiwanese government honored Mennonite medical missionaries Roland Brown and Susan Kehler March 26-27 for their contribution to health care. Brown, a doctor and former hospital administrator, and Kehler, a registered nurse, each received gifts and a trophy from the Ministry of Health and Social Welfare and had the opportunity to visit with Taiwanese president Lee Teng-Hui. Brown served in Taiwan for 35 years with the Commission on Overseas Mission; Kehler will complete 25 years of service with COM this summer.

The Mennonite received honorable mention awards from the Associated Church Press at the organization's annual convention April 18-21 in Milwaukee, Wis. The magazine received recognition for the Dec. 8, 1992, editorial "The Horror and the Holy" by Gordon Houser and for the Dec. 22, 1992, poem "The Matchbox" by Suzanne Lawrence. ACP is made up of over 200 publications representing Christian organizations and denominations in Canada and the United States.

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The Conference of Mennonites in British Columbia will hold its annual sessions June 11-12 at First Mennonite Church of Burns Lake. For information contact CMinBC, #303-32025 Dahlstrom Ave., Clearbrook, BC V2T 2K7, (604) 850-6658.

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The Northern District Conference will hold its annual sessions June 17-20 at Salem Mennonite Church, Freeman, S.D. Guest speaker Leonard Wiebe, Aurora, Colo., will address the conference theme, "Be My Witnesses." For more information contact NDC, Route 2, Box 65, Marion, SD 57043.

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While non-Pentecostal churches rarely think of Pentecostalists as progressive, Pentecostalism actually pioneered in ordaining women to preach and for ministry when it developed as a movement after 1901. Pentecostalist historian Vinson Synan in *Ministries Today* notes the phenomenon. "Paradoxically," he writes, "while the number of licensed and ordained women in the major Pentecostal denominations has increased, the percentage of female pastors has diminished over the years." *Context*

MCC backs Native American religious rights legislation

Washington (MCC)—Mennonite Central Committee U.S. executive committee endorsed the American Indian Religious Freedom Act in December 1992. AIRFA provides legal protection for Native Americans' religious rights.

"Religious freedom is something Mennonite and Brethren in Christ churches should understand," says Lawrence Hart, MCC U.S. board member and Cheyenne peace chief. Native American Rights Fund lawyer Walter Echo-Hawk agrees: "Native American communities are like Amish and Mennonite communities, where religion pervades community life. Thus governmental threats to religious freedom are threats to cultural survival."

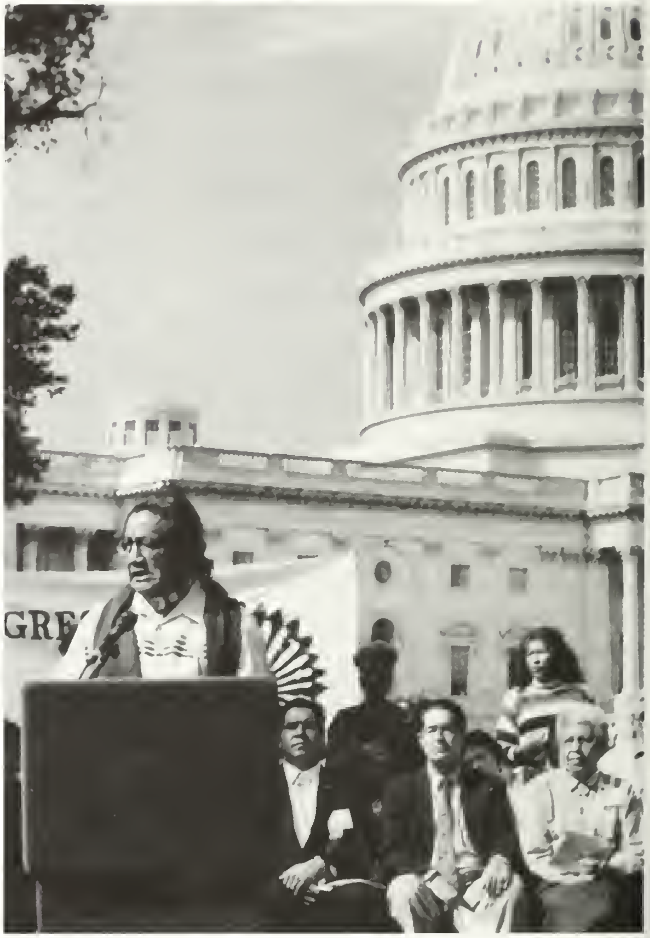
AIRFA endorses specific rights: access to sacred sites, the sacramental use of the cactus peyote, guaranteeing prisoners' rights and religious use of eagle feathers.

Certain sites sacred to many Native people are threatened by tourism and development. AIRFA would ensure protection and access to the sites for Native people.

It would also protect the sacramental use of peyote. The hallucinogenic cactus is central to the ceremonies of the Native American Church, a religious body of Native Americans in 17 states. AIRFA would ensure that its use not be prohibited by legislation.

AIRFA would also guarantee Native American prisoners' access to traditional spiritual leaders and items and facilities for the practice of religious ceremonies.

The act would also simplify the process allowing Native Americans to possess eagle parts needed for religious ceremonies. Eagles are protected under the Bald and Golden Eagles Protection Act.



MCC U.S. board member and Cheyenne peace chief Lawrence Hart addresses an AIRFA press conference .

AMBS repositions for the future

Newton, Kan.—The boards of Associated Mennonite Biblical Seminaries made several decisions at their March 11-13 meetings here that will shape the future of AMBS.

The boards endorsed plans to expand student recruitment efforts to members of other-than-Mennonite groups living within driving distance of the Elkhart campus, especially groups without their own seminaries. Gayle Gerber Koontz, dean, reported that in the fall of 1993 the seminary will test a new course format, offering one course in several intensive weekend sessions. This will allow more students to participate and may lead to offering classes in other geographical regions.

The boards also approved a new salary policy, based on a rationale that includes the following points:

- providing adequate compensation to contribute to the employee's sense of being valued by the church,
- recognizing variables such as expense of college education of children and the need for health care,
- maintaining a modest spread between the lowest and highest levels of compensation.

The policy calls for a five-year phase-in period, with the beginning date dependent on budget considerations.

Beginning steps in the three-year comprehensive fund drive brought approval and encouragement from the boards as they previewed a video and print materials developed for the campaign.

Also that weekend the Committee on the Boards, a subcommittee of the AMBS boards, reviewed the first draft of bylaws for the newly incorporated Associated Mennonite Biblical Seminary. This moves the seminary one step further in its efforts at fuller integration of the two seminaries that make up AMBS: Mennonite Biblical Seminary and Goshen Biblical Seminary. *Mary E. Klassen*

Mission workers return to troubled Zaire

Newton, Kan. (GCMC)—Long-time Mennonite mission workers Henry and Tina Dirks were finally able to return to Kinshasa, Zaire, March 12. They were forced to leave Zaire together with other mission workers in September 1992 due to political turmoil.

When they tried to return to Zaire in January, once again political violence caused them to delay their return until March. Fighting between two government factions in Kinshasa at the end of January resulted in at least several hundred deaths and severe looting.

"Life here is very different," they wrote in a March 28 letter. When they returned in March, the Dirkses discovered that, except for a few bullet holes, the CEDI (Center of Protestant Literature) building had not been damaged or looted. However, they wrote that four of CEDI's 65 workers were robbed and lost almost everything they owned.

"It is so humbling" to hear one of the workers who was robbed "tell of how people from his church gathered clothes, pots and pans from their meager belongings to give to them," the Dirkses wrote.

"There are few foreigners here, mission and non-mission alike. Many schools and businesses have closed," they wrote. "The Canadian embassy is scheduled to close at the end of May, and the American ambassador has left and will not be replaced until 'they get their act together in Zaire,' she [the ambassador] has said.

"Our international/interdenominational community only meets on Sundays now. There are so few of us and we live so scattered [across Kinshasa]."

Even the streetlights aren't working anymore, they wrote. "Quite literally, this city is getting darker and darker, as lights are going out and not being replaced."

Yet, in spite of all the frustrations, they wrote, "we have had exciting things happen here, too." Since the Dirkses returned, 11 containers of Bibles came through customs. As a

Dan Jantzi (MCC)

Women prepare corn and cassava porridge to feed thousands of people camped at Mbuji-Mayi, Zaire, en route to their home villages. The refugees had lived in Zaire's southern Shaba province, some for generations. Last year they became targets of ethnic violence in Shaba. Since November 1992 more than 35,000 refugees have passed through the town.

Almost 5 percent of the U.S. population received welfare assistance in 1992. The figure stayed between 4 and 5 percent since 1971. 65 percent of last year's recipients had received welfare for 8 or more years. (*The Wichita Eagle*)

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A joint venture between the Moscow-based Association of Christians in Business, Mennonite Economic Development Associates and Mennonite Central Committee will make it easier for people in Russia to start or improve small businesses. MCC has sent two shipments of clothing to Moscow, of which ACB will sell two-thirds to start a loan fund administered by ACB and MEDA. The other third of the clothing will be given away. ACB and MEDA are providing training for people wanting to start small businesses. Those trained in the program will be eligible for loans from the fund. Project leaders hope to reach some 14,000 new entrepreneurs and create 4,000 jobs.

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In *Synapses Messages*, Phyllis Charles tells of a friend who teaches English as a second language to children. One day she decided to use geography to teach a lesson. She asked the children to identify their flags on a map hung in front of the room. One by one, the children walked forward and pointed to their flag. The teacher noticed one of the boys wiping tears from his cheek with his shirt sleeve. She asked the boy what was wrong. Quietly he said, "Teacher, my flag is not on the map." Thinking he had overlooked it, she asked him where he was from. "Palestine," he said. The teacher responded by asking all the children to help make a flag for their classmate.

Great Trek 5, a Canadian Mennonite youth assembly, will be held next Dec. 29-Jan. 1 in Banff, Alta. Planners anticipate the participation of 450 youth, grades 10 and up. For more information contact your local or conference youth minister.

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Carolyn Holderread Heggen addressed "peace on the homefront" at the 18th annual C. Henry Smith Peace Lecture at Bluffton (Ohio) College Forum March 16. "May our [Mennonite] theology of peace be brought homeward and transform our most intimate relationships," Heggen said. She offered steps: listening to victims, confessing our inconsistencies, praying for spiritual revival and renewal, examining our teachings about relationships, dispelling the notion that personal relationships are not a concern of the church, holding leaders responsible as models, working together as congregations to face hypocrisies and beginning early to teach children about God's intentions for men and women to live in equality and accountability.

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In an open letter to the Mennonite church, 26 parents of lesbian and gay people expressed gratitude to the Brethren/Mennonite Council for Lesbian and Gay Concerns and concern at the disbanding of the Listening Committee set up by the General Conference and the Mennonite Church to study the issue of homosexuality in the church. "Harassment and hate crimes against [homosexual people] are on the increase in many communities. Unfortunately, our congregations also seem to be affected by these societal attitudes," the letter said. "Our gay brothers and sisters are worthwhile persons to whom we owe the obligation of Christian love. A people committed to love and justice must be against discrimination and oppression of gay persons."

result the CEDI bookstore will once again have Bibles. Thirty-five tons of paper from Sweden for the CEDI press also passed customs inspection.

"Problems in this country are by no means solved—in fact, they may be worsening. ... But the church is moving ahead, and God is at work," the Dirkses wrote.

The Dirkses serve with the General Conference Mennonite Church and Africa Inter-Mennonite Mission. *Carla Reimer*

MCEC prunes the money tree

Kitchener, Ont.—It was budget-cutting time at Mennonite Conference of Eastern Canada (MCEC) annual sessions here April 2-3, and few delegates resisted.

Over $54,000 was trimmed from the preliminary budget presented to delegates last October, leaving a total of $1,519,139—a lower budget than for 1992. The finance committee is aiming to bring budget and expenses in line with actual giving; in the past four years the budgets have been consistently higher than receipts.

The committee also gave notice it is studying possible staff cuts for 1994. A recommendation will come to the conference executive committee by the end of May.

Youth delegates contributed their part to the financial discussion by presenting a check for $1,750 at the conference's closing session. They had raised the money selling coffee mugs and food at a recent mission festival here.

A workshop on membership in the Conference of Mennonites in Canada also focused on money. As 1994 draws near—the time when all MCEC congregations will move from associate to full-member status in the Conference of Mennonites in Canada and the two binational conferences—members are asking how giving will be divided.

Ron Sawatsky and Sam Steiner of the MCEC executive tracked the path educational dollars will take, assuring workshop participants that the different patterns of giving in MCEC (which united three regional conferences in 1988) will remain intact for the time being.

"We sensed a strong support for integration on all levels," Sawatsky said after the workshop. The Stratford cluster of churches asked the conference whether MCEC churches should wait with joining both binational conferences until integration has happened south of the border, but no one took up the suggestion.

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"We sensed a strong support for integration on all levels."

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The Leadership Commission is considering appointing a special task force to deal with sexual abuse and other urgent issues facing the conference. This would allow the commission more time to deal with routine concerns. Delegates approved the final draft of the leadership manual prepared by the commission.

One issue that raised lively discussion was the executive's announcement that it had asked moderator Ron Sawatsky to resign "due to perceptions and possible conflicts of interest."

Sawatsky became an administrator at Conrad Grebel College in February. The conference provides a grant to the college and also appoints board members. The executive explained that Sawatsky's position at the college includes fund raising and balancing the books.

Delegates objected to the decision. Henry Cornies of Vineland, Ont., moved "that Ron Sawatsky stay on and fill his term in the normal manner without prejudice." Cornies argued that if points where a conflict of interest might arise they could be declared. Rod Sawatsky, president of the college, asked for clarification of the conflict of interest policy, reminding delegates of other situations where school personnel have held various church positions. Conference delegates voted overwhelmingly to allow Sawatsky to complete his term—he has one more year—as moderator of the conference.

Paula Diller Lehman of Minneapolis spoke at two conference sessions and to separate youth sessions. The conference theme was "In Days to Come: A Word of Newness." *Mennonite Reporter*

Youth key in to Eastern Canada conference

Kitchener, Ont. (GCMC)—Teenager Maria Boehm, St. Jacobs (Ont.) Mennonite Church, is like the Energizer bunny: She keeps going and going.

At the April 2-3 meeting of the Mennonite Conference of Eastern Canada here, Boehm popped in to lead a stretch break and to boost the sale of MCEC mugs. One adult commented that Boehm would do a good job of selling anything.

But capturing people's attention wasn't Boehm's only role at MCEC: As one of many youth delegates, she also voiced her opinions about conference issues. MCEC decided to ask each church to send a youth delegate to its business sessions beginning in spring 1992.

"Our presence opened a lot of doors."

Boehm

"Our presence has opened up a lot of doors in terms of giving youth more responsibility and more ownership within the conference," Boehm says. "It also helps adults realize we care about the future of the conference."

Still, she admits it isn't easy being a youth at a meeting that is geared for adults. The business sessions are "sort of lackluster. ... Why is it that once you become an adult everything becomes boring and complicated?" she asks.

She recalls how hard it was to convince the adults at a previous MCEC meeting to plan a stretch break during the morning session. "The schedule was brutal. I told them I can't sit for that long. My bum will become numb." In the end, Boehm did convince the adults to incorporate a stretch break.

"We somehow need to build community during the business sessions," says Boehm. "We need to have more time for play."

She is hopeful that the youth will have a good influence over the direction of MCEC in the years to come. "Our participation puts the church in our hands," she says. "It helps us have a vision for the church." *Carla Reimer*

MUGS $5.00
WORLD'S $12.00
FUTURE T-SHIRTS
HUG ME SWEAT-SHIRTS $15.00
SHORTS $12.00

Carla Reimer

Mennonite paraphernalia: *Emily Toews, North Leamington (Ont.) United Mennonite Church, and Desiree Kern, Valleyview Mennonite Church, London, Ont., promote the sale of MCEC mugs and other items.*

Menno mission agencies regroup in Mexico City

Newton, Kan. (GCMC/MBM)—Mexican Mennonite leaders and representatives from various North American Mennonite mission agencies met in Mexico City April 10-12 to evaluate their joint mission effort there.

"Mexico City grows by 2,000 people every day. There are many people moving in from rural areas who are trying to make sense of everything," said Glendon Klaassen, who attended the meeting on behalf of the Commission on Overseas Mission (COM) of the General Conference Mennonite Church. "They are displaced both socially and spiritually. The church can meet their need for meaning and purpose."

The Mexican leaders and mission representatives agreed in March 1991 to work together. At that point they formed two structures to help them achieve their goals—CUMA (United

"Please pray for Zaire," writes Watuniya P. Fumana, vice president of Africa Mennonite and Brethren in Christ Fellowship. Since September 1992, looting across Zaire has caused businesses and schools to close. Malnutrition and rampant inflation compound Zaire's problems. (*Courier*)

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Bethel College and Mennonite Central Committee have developed an international study and internship program for students at Mennonite and Brethren in Christ colleges. The program will provide juniors and seniors opportunities to spend a semester in Mexico for intensive Spanish-language study and field placement in an internship related to the student's area of study. The program is available to students in all MCC-constituent colleges. For more information contact Paul and Mary McKay, associate professors of international development at Bethel College, (316) 284-5217.

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Television-watching patterns among black and white people in the United States appear to be growing further apart. A new study by the advertising agency BBDO Worldwide shows that for the first half of the current season, none of the top 10 rated shows among black audiences made the top 10 overall ratings. Eight years ago about 15 of the top 20 shows among blacks also appeared among the top 20 overall. A report from Bozell advertising agency shows that television is watched almost 50 percent longer in black homes than in non-black ones, an average last year of 73.6 hours a week, compared with 50.2 hours a week. (*The Wichita Eagle*)

Over half of Canada's rural churches have an average Sunday attendance of 75 or less. City churches average 125 people each Sunday. Most country churches have annual incomes between $36,000 and $84,000, while urban and suburban church budgets range between $54,000 and $150,000. (*Presbyterian Record*)

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Petter Memorial Mennonite Church, Lame Deer, Mont., needs help completing the construction of their basement. The building has been under construction for the past two to three years, and the church began holding services in the building this year. People interested in helping should contact Joe Walks Along Sr., Box 232, Lame Deer, MT 59043, (406) 477-8388.

• • •

Six women studying at Associated Mennonite Biblical Seminaries, Elkhart, Ind., received $500 scholarships for the 1992-93 school year from Women in Mission. The six include four North Americans: Pauline Bauman, Guelph (Ont.) Mennonite Church; Rachel Clemens, Mennonite Church of Normal (Ill.); Mary Dyck, Sargent Avenue Mennonite Church, Winnipeg; and Louise Wideman, Listowel (Ont.) Mennonite Church; and two international students: Yuh-Fen Shu, Taiwan, and Maren Tyedmers, Germany.

• • •

The Meserete Kristos Church of Ethiopia (Mennonite) has grown from 50,000 to 60,000 in the past year, reports Mennonite World Conference. The church had 2,000 members in 13 congregations at the time of the Marxist takeover of the country in 1974. During the 1980s, still suppressed by the Marxist government, the church grew rapidly. Today the church numbers 53 congregations located in 12 of the country's 14 regions.

Committee for Anabaptist Mission) and CAMM (Coalition for Anabaptist Mission in Mexico).

CUMA consists of national and foreign workers who implement the mission project. CAMM provides funding and personnel. The following agencies participate in CAMM: COM, Mennonite Brethren Missions/Service, Mennonite Board of Missions (MBM), Franconia Mennonite Conference and the Eastern Mennonite Board of Missions. Mennonite Central Committee recently appointed a couple who will relate to the project.

The original goal of this joint mission effort was to plant 50 new churches in Mexico City over a period of 10 years. However, at this meeting, CUMA and CAMM representatives decided that this was unreasonable due to their limited resources.

"As a result," said CAMM executive secretary Allan Yoder, "we agreed to plant 10 large churches during the 1990s. These churches will be based on cell groups that will meet in homes all over the city. The cell groups will be responsible for incorporating new believers, discipling members and training leaders." Yoder is the director of evangelism and church development for MBM.

"CUMA's vision includes holistic outreach ministries throughout Mexico City," said Klaassen, CAMM chairperson. Current outreach projects include literacy training, dental and medical services, drug rehabilitation, street cleanup and clothing distribution.

"God is working and new people are experiencing God's blessings," said Klaassen. "I was thrilled to see that young adults are challenged by their faith commitments and are becoming leaders for CUMA's new outreach."

"It was a good time to see what work has been accomplished," said Jorge Rodriguez, CUMA mission director. "The future is a big challenge."

Church and business can mix

Newton, Kan. (GCMC)—When Ken Bergen looks at old photos of his first business venture—a Standard Oil service station located on the stretch of I-80 near Henderson, Neb.—he isn't sure why he made the decision to buy the gas station in the spring of 1967.

"The road wasn't even done to the east and west of the station," he recalls with a laugh. However, the interstate highway was completed by the fall of that year.

"I remember it bothered me that the station had to stay open seven days a week," he says. "I wondered how that would affect my family, having a business open on Sundays."

While Bergen no longer owns the Standard Oil station, he still earns a living as a self-employed business person. Today he owns and operates a convenience store in Henderson.

Recently Bergen and Maxine, his wife, had the opportunity to rub shoulders with other Mennonite business people and entrepreneurs when they attended a conference sponsored by the Planned Giving Office of the General Conference Mennonite Church and held March 18-21 in Phoenix, Ariz.

> "No matter how rich you are you can still be a nice, Christian friend."

The conference appealed to them because it offered opportunities for camaraderie as well as input about a Christian approach to business, says Bergen.

He says that even though the participants came from a variety of financial backgrounds, everyone was on an "equal footing." This reaffirmed his belief that "money doesn't have to make you have 'a higher than thou' attitude. No matter how rich you are you can still be a nice, Christian friend," says Bergen.

The conference, called "All Things Going Well," also reaffirmed his commitment to the tradition of the Mennonite church. "That's one thing that came out very strong—how proud we are of our Mennonite heritage," he says.

In fact, Bergen says that he recently had the chance to share his faith with some tourists from California who had stopped at his store. "I told them what we stand for, what we believe," he says. *Carla Reimer*

MCC doctor confronts child malnutrition in Nigeria

Dave Klassen (MCC)

Battling malnutrition: *Rochele Beachy, an MCC medical doctor, examines a Nigerian child. Beachy supervises a nutrition unit that treats malnourished children with a regimen of high-protein food and medicine. Staff also teach parents how to enrich their children's diets with locally available foods.*

Panyam, Nigeria (MCC)—"When this child came to us she was 6 months old, had tuberculosis and weighed only 2.7 kilograms (six pounds)," says Mennonite Central Committee doctor Rochele Beachy, pointing to a baby sleeping on her mother's back. "Now look at her. Almost 8 months old, she is healthy. Her mother has cared for her well."

Rochele was finishing her morning consultations at the nutrition unit she supervises here. The unit administers a three-week regimen of medication and feeding to malnourished children.

Rochele and Nathan, her husband, also a medical doctor, both serve with the Church of Christ in Nigeria's primary health-care program. Success stories like this one are heartening, but not all children are this fortunate. Many arrive with severe anemia and other illnesses that are complicated by lack of proper food.

The Beachys say children are at greatest risk of being malnourished just after they are weaned, mostly because their diets lack protein. They also see numerous malnutrition cases at the beginning of the planting season, when last year's food stocks have run out and new crops are not yet ready for harvest.

During their three-week stay in the nutrition unit (four huts, each with two beds, in a village-like setting), children are fed a high-protein porridge made from sorghum, soybeans and peanuts. The staff teach parents how to prepare this porridge and how to enrich their children's diets with locally available foods. Rochelle is experimenting with a high-energy formula of milk, oil and sugar, to be given to the sickest children. Initial results are encouraging.

Rochele also plans to devise a systematic treatment procedure to be used by the nutrition unit's medical staff. She hopes this will result in quicker recoveries and less loss of life, she says. And it will make the unit less dependent on highly trained medical personnel, who are in short supply. *Mary Lou Klassen*

Moving?

Let us know at least six weeks in advance. Drop a card or letter to *The Mennonite*, Box 347, Newton, KS 67114.

June openings are still available for church youth groups to spend a week in Kentucky with Sharing With Appalachian People. SWAP, a program of Mennonite Central Committee U.S., incorporates worship, Bible study and home-repair work and provides opportunities to become acquainted with Appalachian people and culture. For more information call (606) 573-7846.

• • •

The Mission Training Center at Associated Mennonite Biblical Seminaries plans to publish a new annual journal, to be released in December. *Mission Focus: Annual Review* will replace the quarterly *Mission Focus*, which ceased publication in 1992. The new journal will carry articles on contemporary mission and provide Mennonites a forum to discuss Christian mission today. Subscriptions are available for $12 per year from *Mission Focus: Annual Review*, 3003 Benham Ave., Elkhart, IN 46517-1999.

• • •

A new U.S. study on male sexual behavior suggests that only one percent of the men surveyed consider themselves exclusively homosexual. The figures on homosexuality in the study by the Alan Guttmacher Institute are significantly lower than the 10 percent figure published in the Kinsey report more than 40 years ago. But the new findings are in line with a series of surveys done in each of the past four years by researchers at the University of Chicago and with recently published reports from Britain, France and Denmark, said Tom Smith, director of the General Social Survey at the University of Chicago. (*The Wichita Eagle*)

Emmanuel Mennonite Church, Clearbrook, B.C., requires an **associate pastor**, with emphasis on youth ministry. Musical skills and leadership would be an asset. Duties to include some preaching, teaching, administration and other duties. Starting date June 15, 1993 (negotiable).

Send resume to **Pastor Search Committee, Emmanuel Mennonite Church, 3471 Clearbrook Road, Clearbrook, B.C. V2T 5C1.**

Indianapolis First Mennonite Church seeks an **interim transitional pastor** for a term of approximately one year beginning in August 1993. Applicants must be grounded in Anabaptist faith and interested in assisting this diverse urban congregation of 250 participants during this transition period prior to calling new pastor(s).

Contact Ann Stuckey, Mennonite Board of Congregational Ministries at (219) 294-7536; Harold Bauman, Indiana-Michigan conference minister, at (219) 534-4006; or **Ralph Stutzman, Pastoral Search Committee, 5025 Knoll Crest Court, Indianapolis, IN 46208, (317) 293-7718**, for detailed information.

Bethany Mennonite Church invites applications for the position of half time **associate pastor**. Primary responsibilities for youth and young adults.

Please send applications and resumes to **Bethany Mennonite Church, c/o Vivian Wiens, Box 249, Virgil, ON L0S 1T0.**

Goshen College seeks applicants for the position of **director of church relations**, to begin Sept. 1. Duties include representing the college to Mennonite churches, conferences and other church-related groups, coordinating choir and other student group travel to churches. Qualifications include a commitment to the Mennonite Church and higher education, writing and speaking skills, the willingness to travel, pastoral or church agency experience. Minorities and women encouraged to apply. Goshen College is an affirmative action, equal opportunity employer. Application deadline June 1 or until position is filled.

Send resumé and letter of application, naming three references, to **Lois K. Bare, Director of Constituency Relations, Goshen College, Goshen, IN 46526.**

Niverville Mennonite Church, Niverville, Man., invites applications for a full-time **pastor**. Approximate membership 165. The position requires a mature, responsible person who indicates a strong Christian faith.

Please forward resumé, including references, to **Niverville Mennonite Church, Attn: David Krahn, Search Committee Chair, Box 89, Niverville, MB R0A 1E0.**

Goshen College seeks applicants to serve as **program coordinator of the multicultural affairs office** and as **international student adviser** beginning Aug. 1. Responsibilities include advising international students and assisting in day-to-day activities of the Multicultural Affairs office. A bachelor's degree and at least two years of related work experience are required, and a master's degree is preferred. People from minority ethnic backgrounds and women are encouraged to apply. Goshen College, an affirmative action, equal opportunity employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

If interested, contact **Norman Kauffmann, Dean of Students, Goshen College, Goshen, IN 46526, (219) 535-7539.**

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Goshen College seeks a half-time **director for Hispanic ministries program** beginning fall 1993. Master's degree in Bible or theology preferred. Fluency in Spanish language and knowledge of Hispanic Mennonite church required. Women and minorities are encouraged to apply. Applications will be processed immediately, with the position filled when a suitable candidate is found. Goshen College, an affirmative action, equal opportunity employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

Respond to **John W. Eby, Academic Dean, Goshen College, Goshen, IN. 46526, (219) 535-7503, fax (219) 535-7660.**

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- Learning to pray (Jan. 26)
- Being family (Feb. 9)
- The struggle for hope in Haiti (Feb. 23)
- Life after 50 (March 9)
- Easter in the everyday (March 23)
- Voluntary service (April 13)
- Healing the wounds of abuse (April 27)

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Reviews

BOOKS

Getting past Columbus

The Teachable Moment: A Christian Response to the Native Peoples of the Americas *(A 10-lesson series published by Mennonite Central Committee Canada, 1992, 84 pages)*

Reviewed by Malcolm Wenger, Newton, Kan.

Cheyenne Susan Shawn Harjo, writing in *Newsweek* about the Columbus quincentenary, says, "We would like to turn our attention to making the next 500 years different from the past ones; to enter into a time of grace and healing. In order to do so, we must first involve ourselves in educating the colonizing nations. … These societies must come to grips with the past, acknowledge responsibility for the present and do something about the future."

caring
for the
least
of
these
Edited by David Caes

MCC Canada's *The Teachable Moment* offers a helpful start in that direction. Most important, it helps us see that the events commemorated in 1992 are not just dusty history we can now ignore. They are part of an ongoing process with much unfinished business. The descendants of the invaders still have much to work out in their relationships with the descendants of the aboriginal peoples of the Americas.

The 10 lessons present materials that illumine not only the past but the present. Native voices are heard. Poetry, stories, case studies, drama and litany help us feel as well as think. Biblical reflections focus the enduring Word of God on our troubled thoughts. "Questions for Christians" move us toward new understandings, and "Ideas for Actions" point toward positive responses.

The perspective, quotes and illustrations in this book are mostly Canadian but are helpful to all Christians seeking a faithful way of living out their faith in relation to others of differing experience and background. These words from a prayer by Art Solomon sum up the goal of the materials: "I pray for my brothers and sisters;/I pray for them that they may learn to use your healing power/So that we may heal each other/And learn how to live in peace and harmony/As you intended."

A word from the poor

Caring for the Least of These: Serving Christ Among the Poor *edited by David Caes (Herald Press, 1992, 176 pages)*

Reviewed by Arthur P. Boers, Waterloo, Ont.

Recently our congregation began trying to understand better our commitment to mutual aid. While our exploration is in process, we concluded that mutual aid often deteriorates into mere charity rather than the original vision of justice. Now the victims (I mean recipients) of our mutual aid are often looked down on as shameful. Yet once it was the congregation that was ashamed when any members were needy.

A
Christian response to the Native peoples of the Americas
A 10 Lesson Series

From time to time we need to have our perspectives set on their heads. That was one of the important and exasperating gifts of Jesus as he proclaimed and brought in the upside-down kingdom. It is also one of the gifts of *Caring for the Least of These*.

This is an edited collection of short, readable pieces by the poor and people who live among the poor. There are testimonies, case studies, biblical analyses and calls to faithfulness. I was particularly moved by tragic firsthand accounts of what it means to be poor: trying to get needed and deserved services, lining up forever, facing the shame of using food stamps. (The articles are all decidedly American but will still serve well in the study of mutual aid.)

These people are sick of being poor. One author tells us of contending with the medical system on behalf of her child: "By the time I leave the clinic, I feel exhausted, disgusted and worthless. At every station I have had to endure intolerance, indifference and impatience from those 'helping' me. Through body language, tone of voice or lack of eye contact, I get the message loud and clear that I am nobody. It seems every time I go in at least one person is angry with me for daring to ask for service. When a child is sick, my only choices are to endure this treatment or decide that I can't handle it that day and stay home with my sick child."

Authors reflect on Jesus' response to the poor and the church's response as well. I particularly liked Eddy Hall's personal and practical chapter on whether or not the poor feel welcome in our church. There are helpful pieces on obstacles such as racism, burnout, discouragement.

One concern I had is that most of the "do-gooders" are white folks who moved into poor areas. While I commend and admire their sacrifice, I would have been glad to hear from more people of color who do justice work. Or we would benefit from hearing how minority people perceive and receive service from whites.

This readable, challenging book offers much for any person or church that wants to learn about mutual aid, community development and equitable health care.

Family fodder

Ideas for Families: Ideas for Conscientious Living *by Phyllis Pellman Good and Merle Good (Good Books, 1992, 251 pages)*

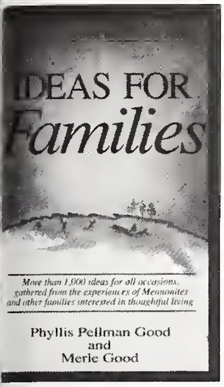
Reviewed by Cynthia Goerzen, Newton, Kan.

"Why didn't I think of that?" the reader of *Ideas for Families* is likely to wonder. At other times the reader is likely to feel detached—not every suggestion will work for every family.

Although the book seems particularly useful to families with children, it implies that everyone can be part of a family, biological or intentional. According to the introduction, the book also includes ideas "for singles and grandparents."

Phyllis Pellman Good and Merle Good explain how they balance work and family responsibilities, keeping ties with distant extended family alive as well. Their more flexible family guidelines contrast with a number of entries detailing rather rigid rules.

Take money, for example. Some families follow complicated allowance formulas, and others offer no reward other than parental praise for children's household work. Guidelines for everyday money expenditures vary, too, as do guidelines for tithing. Some families require children to tithe 10 percent. But another family responded, "We want their giving to be joyful, so we let savings and tithing up to them."


IDEAS FOR
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Phyllis Pellman Good
and
Merle Good

Lest the suggestions in this book create guilt among those parental readers who find it difficult to follow through with such determined zeal, the successful ideas are interspersed with notes of failure. One entry admits, "'Stewardship education' is *not* going very well." Another family laments, "We're not any more creative than each child having a savings account. They are both rather unimpressed with it."

Besides money matters the book provides suggestions for holidays, vacations, cultivating faith, work and play, with the overall emphasis placed on positive family relationships.

My favorite quote, the very last entry, sums it up. Contributed by Mary and Nelson Steffy, it simply states, "We told each child every day that we loved them, and we still do in every phone conversation."

Resources

- **Venture Clubs Blue Year** (Faith & Life Press, 1993) is the fifth year in the Venture Club curriculum for children in third through eighth grade. A teacher's guide ($19.95, $23.95 in Canada) and a member's book ($4.95, $6 in Canada) and a preview kit that includes a leader's guide, member's book and a video ($42, $50.50 in Canada) are available from F&LP, Box 347, Newton, KS 67114, (800) 743-2484; F&LP Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781; or Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683, (800) 245-7894.
- **Kids Connecting with Kids**, the 1993 children's project packet of the General Conference Mennonite Church, tells how GCMC commissions minister to children in North America and overseas. The packet includes brightly colored figures to cut out and connect; each figure has "thank you" written in English or another language. Each GCMC congregation received a copy of the packet in March. For additional packets at no cost contact the Communications Office, GCMC, Box 347, Newton, KS 67114, (316) 283-5100.
- **Jubilee Update**, the first issue of a quarterly newletter about **Jubilee: God's Good News**, an upcoming children's curriculum project, has been sent to General Conference Mennonite Church pastors through *Leadership*. The newsletter can be copied and distributed by the churches. *Jubilee: God's Good News* will be published by the General Conference, Mennonite Church, Church of the Brethren and Brethren in Christ in 1994.
- **The Community of the Spirit** by C. Norman Kraus (Herald Press, 1993, $14.95, $18.95 in Canada), a revised edition of an earlier work, includes a new chapter and incorporates material from the book *The Authentic Witness*.
- **The Transfiguration of Mission**, edited by Wilbert R. Shenk (Herald Press, 1993, $14.95, $18.95 in Canada) collects six writers' examinations of current trends in missiological thought.

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Think locally

"Properly speaking," says Wendell Berry, "global thinking is not possible." We must learn to think locally, get to know the place in which we live, or we will not survive long.

Modern warfare employs weapons that increasingly distance the shooter from the target, the killer from the victim. Destroying whole cities from a plane thousands of meters in the air can seem like playing a video game. At the same time, military leaders understand that to get soldiers to kill their enemies the leaders must dehumanize those enemies, convince the soldiers that they are less than human. As long as soldiers don't get to know the people they are assigned to kill, they will more easily follow orders to destroy the enemy.

This distancing of people from their enemies, from other human beings, happens in other areas as well. The less we get to know our local area, our house, our yard, our neighbors, our schools, the easier it is for us to let that area die. To take a place seriously means "to think it worthy, for its own sake, of love and study and careful work." It means learning what is good for the soil around our house, where our water comes from, how the food we eat is grown and who receives support from our purchases. It means getting to know the people who live around us, what their concerns are, what they need and how we might help one another.

> Unless we all learn to care for the places where we live, our lives will continue to deteriorate.

This is part of what S. Roy Kaufman calls "rural values" in his article (beginning on page 3). But calling them "rural" values may lead people to think they only apply to people who live in rural areas. Instead they are moral values, biblical values, even survival values. For urban dwellers this may involve "street smarts." Unless we all learn to care for the places where we live—whether that is in the city or small town or countryside—our lives will continue to deteriorate.

Stanley Green (see pages 7-8) wants us to realize that millions of people throughout the world are being displaced from the areas they've lived in for generations and are being forced to move into crowded cities to survive. For these people, many of whom had been farmers, rural values may seem a luxury they cannot afford.

"Rural" values are really justice values. The way we treat our place of residence and the people around us has rippling effects. To practice these values, rural and urban Mennonites have much to learn from each other. Rural people may be more in touch with how dependent we all are on the cycles of nature and the limits of our resources. Urban people have a rich understanding of the diversity of people around us and how to accept one another and work together against unjust forces. We need to find ways to connect.

A man on a street corner: Once during a discussion in the adult Sunday school class in my congregation, someone mentioned seeing a man on a street corner in Wichita, a city 30 minutes away, who held up a sign that read, "Will work for food." Another man in the class, a local farmer, said, "I've got lots of work, and I've got food."

The farmer lived too far away to see the man with the sign. The other class member had not thought of the connection with the farmer. But the distance between rural life and urban life narrowed as the two talked at church.

Stanley Green describes a partnership between a rural congregation and an Indonesian congregation in Los Angeles. Perhaps such partnerships can bring more rural and urban Mennonites together, and more creative mission can emerge.

This already happens. Mennonite Disaster Service helps rebuild houses in Los Angeles. Youth groups from smaller towns do service projects in large cities. More needs to happen. And as these connections are made, we may get past the stereotypes we often carry about rural or urban people.

Together we must learn to take seriously the places where we live and bring justice to those environments and to the people there. Doing so means making a home and helping make a community. *Gordon Houser*

Inside

Men together becoming men / p. 3

thlete, music director, haplain, scholar / p. 9

Music as prayer / p. 12

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 10
May 25, 1993

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Men search for a gentler spirit

Prologue

While this issue addresses the men's movement, it is not only for men. Whenever a group reflects on how God's call to wholeness affects their particular experience, we all can learn something that will help us in our walk with God.

Many may scoff at much of what men say about themselves, and there are certainly some strange outgrowths of this movement. But I believe we should all be thankful that men are seeking to learn a gentler spirit, that many Christian men are trying to follow the courageous, strong, nonviolent Jesus who was not afraid of his masculinity, nor of women. Men are learning one of the key lessons of the Bible: that, as Larry Penner says in the editorial, "grace comes in the moment when we confess our weakness." This echoes Paul's statement that "power is made perfect in weakness" (2 Corinthians 12:9).

There is more in this issue. Use the sermon by Ethiopian church leader Bedru Hussein (page 10) to celebrate Pentecost, which is May 30. Read about an extraordinary woman, Nada Sellers (page 9). Reflect on how silence can be used as a weapon (page 11). And learn from columnist Marlene Kropf about how music can be used as a form of prayer (page 12).

This issue would serve well in a discussion group, like an adult Sunday school class. See the ad in our last issue (page 20) for other topics we have addressed this year that may also be useful for discussion. *gh*

Next issue: Evangelism in Jesus' name

Cover: Photo by CLEO Photography

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A.
POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1993

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MEN together becoming men

The men's movement is about men together taking responsibility for their own understanding of and growth into manhood.

Michael A. King

Shield Photographs

Last night Joan, my wife, returned from a business trip. As I lay awake in bed I touched several feelings. One was pride that I had kept the house clean, been a good dad, even managed a single-parent outing to church.

Beneath my pride was insecurity. I wouldn't be sure I had competently managed everything I was proud of until Joan, the woman, traditional queen of the household, assured me I had.

Then came a rare, still new feeling: confidence in my worth as a man regardless of whether a woman validates me.

That led to distance. I felt distant from Joan because part of me yearned for her praise of my skills. But another part of me knew Joan wasn't Mommy or God. She was just another person struggling through life whose job wasn't to make me sure of myself.

So while she slept I lay in that distance between us, choosing not to be a boy whispering, "Joan, did I do OK while you were gone?" I didn't reach for a woman to assure me I was her hero. I chose instead to grow up, to be responsible for my own self-worth.

And that is a key to what the men's movement is about. The men's movement is about men together taking responsibility for their own understanding of and growth into manhood.

There are numerous (and sometimes contradictory) views of that manhood, because the men's movement encompasses many emphases. Some Christian men gather to reassert that God calls them to lead their households. Some gather to repent of dominating women, because in Christ there is no unequal male or female.

Some men seek manhood by drumming or grunting like animals. Some celebrate a kind of hard manhood to counteract the feminism they think weakens men. Some want a softer manhood modeled virtually on womanhood.

Robert Bly aims to blend soft and hard maleness into the "wild man" acquainted with grief, emotion and vulnerability—and with fierce, "hairy," ennobling masculine depths. In the book *Iron John*, Bly says that "in the man's heart there is a low string that makes his whole chest tremble when the qualities of the masculine are spoken of in the right way."

Sweet wildness: Some men whose low string has been plucked simply yearn to combine with softness the sweet wildness that civilization smothers; they want souls unleashed as Adam's was when he first roamed untamed Eden. Other wild men (and some critics believe Bly encourages this) reclaim the age-old image of men as tough leaders and warriors better able to run the world than women—that doe-eyed gender meant to manage hearth and home.

Then there are men who are, as Robert Pasick terms it, "awakening from the deep sleep" of a numbed

manhood into such new awarenesses as the ability to feel. These men touch their wounds bottled up from childhood when they learned that real men don't hurt or at least don't cry about it. These men cry at last. They cry because finally they feel the myriad times their hearts broke but they pretended those rugged old pumps stoically beat on no matter what the hurt.

Diverse as it is, however, the men's movement generally unites in affirming *male* responsibility to seek manhood. If he is "to discover the unique ground of manhood," says Sam Keen, "a man must take leave of Mother-land."

Ironically, women taught us to do our seeking. Once people reflected little more on gender roles than wolves reflect on being wolves. Our families, culture and Christian tradition made clear what a man or woman was. Then came the feminist movement, which forced women to ask more consciously what it meant to be a woman.

Finally, though we tagged behind, it occurred to men to ask the question for ourselves—what does it mean to be a man? And for men together to struggle toward the answers?

Once I dismissed such questions. What did it matter that I had male genitals, body build, hormones? I was a *person*; that was what mattered.

Then at a conference unrelated to gender, I was trying, I thought, to illustrate God's providence. I shared a dream in which my father had a tractor accident and I rushed down the lane, desperate, and screaming that I was coming, if he would just hang on.

My father's woundedness: When several men responded intensely to my dream, I was surprised. Usually men logically dissect what is said. This time they didn't know, as men often don't, what they felt. They just had some nameless feeling in their gut that had to do with my father's woundedness and my despairing longing for him.

What was going on? Joan said, "Why don't you get together with some men to sort things out?" This seemed a reckless notion, men pondering feelings and such, especially when our fine logical minds couldn't even name our confusion. Yet Joan's idea lingered. Eventually I devoured books about men, went to men's retreats, talked to other men about manhood.

Related reading

- Jack Balswick, *Men at the Crossroads* (InterVarsity, 1992)
- Robert Bly, *Iron John* (Addison Wesley, 1990)
- Philip Culbertson, *New Adam* (Fortress, 1992)
- Kay Leigh Hagan, *Women Respond to the Men's Movement* (Pandora/Harper, 1992)
- Robert Moore and Douglas Gillette, *King, Warrior, Magician, Lover* (HarperSanFrancisco, 1990)
- Sam Keen, *Fire in the Belly* (Bantam, 1991)
- James B. Nelson, *The Intimate Connection* (Westminster, 1988)

Together these men and I are naming some of those feelings in our guts. One feeling is *longing for other men*. Men learn to see men as a species to be threatened by, to compete with, to slap on the back—not as people to long for. But in opening ourselves to one another, we men find that beneath society's training gasps a yearning for each other we have never known how to fill. We touch, frequently for the first time, that treasure women seem always to have nurtured—vulnerable intimacy with people of the same sex.

We feel our longing for a particular man—our fathers. My dream about my father touched other men, I think, because it evoked hunger for our fathers often buried so deep we don't know it's there. My dream hinted at the desperation we feel as our fathers age and we sense we want something from them we can't even name. My dream echoed the words of Robert Bly, who talks of men "finding their father's grave and lying on it for a long time, howling."

I'm still not sure precisely what men want from fathers. I just know the men's movement has made us realize our ache for our fathers to be more than the distant, marginal, ever-working figures our culture makes them.

Christian men are also sensing a

"A man is most virile not when he insists upon his autonomous will but when he harmonizes his will with the will of God."

Sam Keen

longing for Jesus, who suddenly seems important not only as Savior but also as model of manhood (which highlights why some women understandably struggle with Jesus' maleness). Jack Balswick sees Jesus as offering the best image for blending "hard" and "soft" qualities. "Jesus," he says, "was just as much a man when he wept and showed tenderness as when he was driving the money changers out of the temple."

Sam Keen comments on linkages between Jesus and manhood: "The image of Jesus on the cross is central to the Christian notion of manhood because it dramatizes the issue of will, a recurring theme in any discussion of manhood. ... The genius of Christianity is that it interconnects the heart, the will and the divine spirit, and links virtue to surrender. The lesson of Gethsemane is that a man is most virile not when he insists upon his autonomous will but when he harmonizes his will with the will of God."

Fistfight: A second feeling many men are naming is *fear of not being real men*. I myself was a shy, sensitive, lonely boy. I was bad at sports. I have one vague memory of entering a fistfight, then dropping out, sensing the yellow marrow in my spine that said I was a sissy. I've since heard from the boys who did "make it as men," who became jocks or fighters or millionaires, that they rarely felt like real men either, because always there was some man better than they at the game of real manhood.

So where have we turned with wounds buried under our posturings as men? To women, many of us. And that leads to a third feeling we're naming—*the male hunger to have a mommy forever*.

Women saved my mental health. Countless women bandaged my psychological wounds. It was my mother, I suspect, who cursed and blessed me with that image of myself as special that helped sustain me when I feared I was worm of all worms. It was women who in college days listened hours upon hours to my heart's pain. It was the woman I married who year after year told me I was worth something when job woes or depression nearly drowned me.

I cherish those women. Yet the men's movement calls me and all men to relate to women as more than mommies. The movement tells us we can share our pain with men, not only women. Then as we grow with men we can return to women now seen not as mommies to worship (and then oppress) but as equal and sometimes frail human beings with their own pains that deserve our care.

That takes me back to last night. I didn't beg Mommy Joan to tell me I was a good boy. Instead I tried to be an adult married to another adult. Then because I still needed a voice other than my own to tell me I was doing OK, I was delighted when my friend Peter called, reminding me that I now have male friends who help me grow into manhood.

And I look forward to this evening. After work, strengthened by journeying toward manhood with other men, I'll meet a Joan strengthened by traveling toward womanhood with other women. When we meet there may be distance, as we grope awkwardly past all we don't yet understand about being man and woman. Yet there will also be magic, as we pool strengths drawn from our separate gender journeys to walk hand in hand toward our common destiny as the human beings God calls us to be.

Michael A. King, from Philadelphia, is a Herald Press book editor, associate pastor at Salford Mennonite Church, Harleysville, Pa., and a free-lance writer and speaker who often addresses men's issues.

Fencing

Larry Penner

The cows were two miles gone by sunup
when you dragged me from another world
to make fence. The postdriver crossways
against your back, you led me to the edge
of our piece of Nebraska. At the property

line you cleared the perennial brush, stretched
out fresh barbs of mute warning between us. I
watched you, creator, sustainer, teach silent
truths: Work plants callouses in us. A barb
needn't cut to make its point. The cows

are in, now, father. The sun fell off
the horizon and our gloves sit empty
on the mudroom floor. Those bare hands

that built a farm in silence shake, now,
just a little. I can trace lines in the rough
skin, soft trails of the years of wordless sacrifice.

Larry Penner is assistant editor of The Mennonite.

A Mennonite men's movement?

Mennonite men are talking about what it means to be a man.

Sue L. Conrad

It is not a reaction to the feminist movement. It's not retreating to the woods and beating drums. It can scarcely be described as a movement at all. But across the church Mennonite men are talking with each other about what it means to be a man.

Vada Snider

We've heard about women's movements, women's liberation and violence against women. But rarely does the church hear how men feel about feminism or related topics.

Today men across the Mennonite church are beginning to talk about their hopes, their fears, their concern for the human race. The idea of men's issues is a topic from California to Pennsylvania, from British Columbia to Kansas.

All the Mennonite men I talked with about a "men's movement" were happy to talk, but few knew what to call it. Most are afraid to call it a movement for fear women might accuse them of counteracting the feminist movement. Yet these men are working with that movement in mind.

Michael King (see his article on page 3) says that for him "the two [movements] are crucially intertwined. A man who is on this journey will see women as co-journeyers."

King and others say this stirring of consciousness is more than a reaction to the feminist movement. It is an attempt to break down the stereotypes that men face in today's society. Men are beginning to see a need to answer the question of what it means to be male.

Society has given its answer to that question through stereotypes that define men as obsessed with sex, power and money. James E. Dittes writes in *The Christian Century*, "A men's movement is about men. It is not blaming women for men's dilemmas. [It is] about exploring the astounding variety of ways to express manhood, far beyond the narrow compass of the prevailing stereotypes."

For years, men have gone to work and brought home paychecks. That role was—and for some still is—what men considered their primary contribution to the family setting. But some men are ready for a change. Some are stepping back and realizing, says Dave Hostetler, until recently program director at Laurelville (Pa.) Mennonite Church Center, that "while we had our eyes shut, something happened." He and his male counterparts realize that something more needs to be expressed about manhood.

Guilt: Some men do feel guilty for gender violence toward women, not that they are actually men who rape or harass women. But they feel guilt because it is their gender that does these things. These feelings lead the men's movement to a call for examination of the connections between women's and men's issues.

These men aren't necessarily feminists, but they are interested in making the world egalitarian. Former Goshen (Ind.) College campus physician Willard Krabill says, "Men don't want to continue the oppression of women. They want to break out. Unless we [men] do something about oppression, we are actually participating in it."

These two main issues—defining and celebrating manhood, and fighting against the oppression of women—are at the heart of the men's movement in the Mennonite church today. The two work together, each permitting the other to succeed when success is found in one.

Society requires men to be perform-ers. Don Yost, producing director of Bridgework Theater in Goshen, Ind., says a man's "value as a human being is based on the product he turns out." It is the job he does, the position he holds, the money he earns. Pressure is placed upon men to meet these expectations, and, Yost says, a "feeling of pain comes from feeling trapped" between what a man wants to do and what society expects him to do.

For some men, that pain is expressed in anger, and that anger is often expressed in gender violence. And, Yost says, "There's a lot of that anger going around."

If the answer would only be as simple as taking those pressures off men, the problem might be solved. But there's much more work to do. For some men these feelings give way to loneliness and isolation. Usually these men don't have any place or anyone with whom they can talk about their loneliness. Clayton C. Barbeau, author of *Delivering the Male: Out of the Tough-Guy Trap into a Better Marriage*, says, "The male world has for too long been structured as a world without tenderness, without sensibility, without caring, without tears, without the freedom to express honest emotions spontaneously. In short, the male world has been a world without love. The day has come for males to quit playing the old roles and to take off their masks."

In response to that need, Yost, Krabill and others are forming small groups of six to eight men within their churches. Here they become a group that can share thoughts, feelings and even fears. In Yost's small group the question was asked at the first session, "If your marriage were in trouble, who would you talk to?" A member of this group said later, "Nobody had anybody. Six months later, we all had each other."

Poet Robert Bly, generally considered the leader of the secular men's movement, has written *Iron John*, which attempts to take men to what Bly calls their natural manhood. Usually Bly followers travel to the woods for male-only retreats. These retreats are ceremonial events of living together for a weekend, doing dances, beating drums. But for Krabill the movement within the Mennonite church is different. He says, "We're searching for a gentler spirit, not the warrior in us."

Football scores: But finding a gentler spirit is not becoming more like women. Men have as little desire to become like women as women have to become like men. However, men can share some of their fears with others, women and men. This movement is about men sharing more than just football scores with each other.

> *"The day has come for males to quit playing the old roles and to take off their masks."*
>
> Clayton Barbeau

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Some call this male bonding, sometimes the butt of jokes from both men and women. But male bonding is a real need, Krabill believes. He suggests that men need more outlets to express themselves to each other. Some men, he says, "are afraid to get close because of homophobia." Being close with another male does not make one weak, homosexual or less manly.

Men must be willing to give up some power in order to succeed in this movement. Paul G. Schurman, professor of pastoral counseling at Claremont School of Theology in California, writes, "The typical liberal male response to the oppression of women has been to feel guilty and lend support to their movement. Men have long heard that it is a 'man's world,' but we have been slow to consider the relationship of cost to benefits of our so-called 'privileged status.' Only with the realization that there is a price paid to maintain the status quo will there be a vested interest in change."

The church has an important role to play in the men's movement. First, King suggests, the church needs to be aware of gender issues, and occasionally this awareness means being explicit concerning these issues. One important idea is "calling *all* people to submission," King says. We need to define what it means to be mutually submissive, not because of our gender, but because we are all Christians who follow Christ's example of submission.

Second, the church needs to eliminate theology that feeds violence against women. Yost says the male needs to stop acting as—and being viewed as—the "source of theological wisdom." Gender violence exists in a church that views the Creator and the head of the house as male. Yost goes on to say, "Those values that we attribute to maleness are held in high esteem. That needs to end."

Male bonding: Overall the church has to give support to the men struggling with these issues. "Creating settings where male bonding can take place besides the softball team" is one suggestion Krabill makes for the church. Unfortunately, according to Yost, women can't do a lot to push this movement along, even though they will benefit from its success.

Yost urges churches to forge ahead. "There's support, not resistance [from the church], but there also isn't a lot of push," he says.

These men want to applaud their manhood. They want to put aside feelings of guilt for violence against women, such as rape, abuse and sexual harassment. They want to find inside themselves what needs to be done to help women and, by helping women, to help themselves.

King says, "I don't think our personhood is ultimately gender-related." We need to celebrate our gender but look beyond our gender differences to celebrate our humanness.

Krabill says, "I would like to be able to celebrate my manhood, because my manhood is affirming women. I can't celebrate my manhood the way it is in our society. I'm just not proud of it."

For a healthy society and a healthy church, every person needs to be proud of who and *what* he or she is. The church can push ahead to assist men and women in becoming healthy humans. Someday, perhaps, the members of our church, and society, can be proud of each person's gender, able to appreciate the differences between the two. Then we can trust each other, not because one is male or female, but because everyone is human, humans who care for each other.

Krabill says to women, "I want to be your brother and friend—not someone you are afraid of when walking at night. That's what I'm getting at."

Sue L. Conrad, is a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Letters

Canadians also need to learn

The editorial "Americans Need to Learn from Canadians" (March 9 issue) would have been strengthened by adding, "Canadians need to learn from Americans," thereby creating a forum of mutuality. You correctly point out the need for people in the United States to critique their own cultural context, and perhaps that needs to be highlighted. Those of us who are Canadians, however, also need to examine our context, even if our position is different. In this process each country must call upon the international community to bring perspectives to our subjective eyes. Doing this homework will enhance the task of working out the much-needed integration of the Mennonite Church and the General Conference Mennonite Church. *Hugo Neufeld, Kitchener, Ont.*

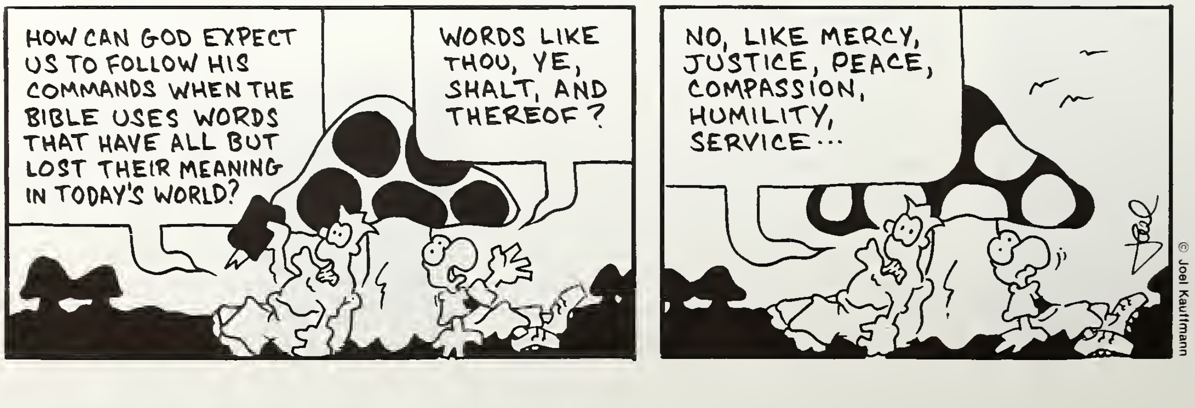
Half a head

Every editor receives his or her share of mail expressing fairly petty opinions. Here is one of mine for you.

I don't care for pictures of an author where half their spouse's head is showing. I prefer that the space for the picture be enlarged to include the spouse and for the spouse to be named. Otherwise I would prefer that only the author be showing and not a mere indication of their spouse's hair color.

With the exception of this glaringly major flaw, I deeply appreciate *The Mennonite*. The choice of articles are relevant to our life in Anabaptist congregations and the editorials invite us to ask probing questions of faith. *Mark Vincent, Goshen, Ind.*

Pontius' Puddle


HOW CAN GOD EXPECT US TO FOLLOW HIS COMMANDS WHEN THE BIBLE USES WORDS THAT HAVE ALL BUT LOST THEIR MEANING IN TODAY'S WORLD?
WORDS LIKE THOU, YE, SHALT, AND THEREOF?
NO, LIKE MERCY, JUSTICE, PEACE, COMPASSION, HUMILITY, SERVICE...

© Joel Kaufmann

The death of the church

God spoke to me when I was young about serving him in areas where there are few Christians to carry the Good News. When I responded, my church affirmed me and ordained me to go to Taiwan as a bearer of the Good News. Since the mid-1950s I have served under the leadership and support of the Commission on Overseas Mission of the General Conference Mennonite Church. I am grateful there now is a Mennonite church in Taiwan. The church in Taiwan has taken ownership of its programs and institutions, which have developed in the past 40 years.

Since returning to North America in 1992 we have heard much about the financial crunch and the deep social needs of our countries. I understand that evangelizing North America is important, but does it have to be at the expense of the COM budget? What Darrell Fast calls "little more than rounding off of percentages" (April 13 issue, page 13) at a cost of $36,228 to COM's already strained budget means that they cannot hire a personnel secretary or continue aggressive recruiting of missionaries.

I took my calculator and looked through the General Conference *Handbook of Information*, which has statistics of our churches. It appears we are spending more than $38 million in our churches for evangelizing North America. This means we have good facilities, trained staff, lay people who teach Sunday school and work in strategic jobs in our communities; we have schools and other institutions to serve the spiritual needs in North America. Our COM budget is less than 10 percent of the giving of our churches. Does this not remind us of another theme in the maldistribution of the world's resources? I was also reminded of the story the prophet Nathan told David in 2 Samuel 12.

God still speaks to young people today about areas of the world where there are few Christians to carry the Good News and where resources are limited. They will respond, but our church will not be able to affirm them and send them out. They will find other agencies to send them, and the support will come from our churches. I wish our sons and daughters, whom we have nurtured in our churches, could have the support we have had from COM. I agree with Wilbert Shenk's statement: "We are simply pulling back into our churches, and that, frankly, is the death of the church." *Martha Vandenberg, Saskatoon*

Theology not irrelevant

Though somewhat belated, I want to make a response to a letter that appeared in the March 23 issue of *The Mennonite*. The letter's author, John A Miller of Calgary, expressed impatience with denominational leaders (see p. 14 of Jan. 26 issue) who spent time discussing such topics as baptism, the Lord's Supper and ordination. He sees these topics as irrelevant to the current mission of the church.

This letter was discussed in our small study group (members of the Salem-Zion Church who range in age from early 20s to late 50s). Our reaction is unanimous—basic theological concepts like the ones named are *never* irrelevant. To consider, for instance, how and to whom baptism is to be administered is itself a matter of making this rite of initiation and confession an effective expression of what it means to be a Christian in our modern-day setting. How much more relevant can one become?

Miller speaks of being "a spiritual community in an urban setting ... in a materialistic and success-oriented world." We agree that these are worthy goals but doubt that a community can *be* "spiritual" without attention to those things that have been proven through the ages to keep the church Christian and in touch with the spiritual source of its faith.

I recommend to Pastor Miller a small book for church leaders called *In the Name of Jesus.* In it Henry J. M. Nouwen, a recognized mentor for many and of another denomination, calls the desire to be relevant one of the prime temptations faced by all leaders—one that Jesus himself faced. *Anette Eisenbeis, Marion, S.D.*

Child slavery

I am concerned about the rapid increase of child slavery and prostitution in Asian nations. According to the New York office of "End Child Prostitution in Asian Tourism" (ECPAT), major contributors to this increase are American male tourists and American military men.

ECPAT states, "More than 1 million children are forced into prostitution every year. Most are in Asia. Many live in conditions akin to slavery. Some countries have over 100,000 children in prostitution. Still there are not enough to meet the growing demand. ... Why this demand? There are tourists who do not hesitate to exploit the poverty of local people by having sexual relations with children."

ECPAT lists as the worst-offending nations Thailand, Taiwan, the Philippines and Sri Lanka. ECPAT urges all concerned people to work toward (1) instituting legal measures whereby U.S. citizens and others involved in sexual exploitation of Asian children can be prosecuted under U.S. law in U.S. courts (Germany now has such legal measures), (2) raise awareness about the United Nations Convention on the Rights of the Child held in 1989 (the United States never did sign the statement approved by many nations), (3) establish rapport with travel agencies to raise awareness of organized sex tours to Asia.

I urge concerned people to write members of Congress about the problem. For more information write to ECPAT-USA, 475 Riverside Drive, Room 621, New York, NY 10015. ECPAT is a coalition of 200 child-care and development agencies in 23 countries. Mennonites should help this organization combat one of the worst evils of child abuse in the world. *Peter J. Neufeld, Deer Creek, Okla.*

Profile

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Athlete, music director, chaplain, scholar

Nada Sellers serves the church with many talents.

Gordon Houser

When you meet Nada Sellers you soon notice her self-confidence. She's friendly, approachable. You get the feeling she could do about anything she wanted.

She just about has.

Nada grew up in the Philadelphia area. A member of Frazer Mennonite Church, she attended Germantown Friends School before earning a scholarship to Yale University. She excelled academically as well as athletically.

At Yale she became an All-American in field hockey and lacrosse. Later, in the early '80s, she played field hockey in the U.S. Olympic development program and spent two years on the women's U.S. lacrosse team.

Male-dominated profession: She was also a scholar, and for two years after college she worked as a corporate legal assistant in Philadelphia. The work was "fast-paced and demanding," she says, and though still a male-dominated profession, "it was easier to prove yourself in law than in the church."

During her work there she continued wearing the prayer covering she had worn since her baptism. Once her employers were eager for her to appear in court to help provide an image of honesty. The plaintiff for the party the lawyers were opposing was familiar with traditional Mennonite practice because of the region of the country in which she lived. "I didn't feel good about it," Nada says. As it turned out, the case was settled out of court.

While Nada has not pursued a career in law, she has followed a growing interest in medical ethics. She went to Fuller Theological Seminary in Pasadena, Calif., and earned a Master of Divinity degree a year ago. She now works part time as assistant pastor and music director at First Mennonite Church in Upland, Calif., and part time as a chaplain in San Bernadino with Community Hospice Care.

At First Mennonite she has been using another of her skills—music. She has reorganized the choir, leads worship and singing, and accompanies some songs on piano or recorder.

'Easier to prove yourself in law than in the church': *Sellers*

'Visible witness': A couple of years ago she removed her prayer covering. It wasn't easy. For her it had always been "a visible witness of commitment to Christ." She took it off because it was often viewed as a symbol of submission to men.

What's next for Nada Sellers? She wants to be involved in the church. But it may be as a teacher or scholar. She wants to go back to school eventually and get a doctorate; she wants to pursue her interest in medical ethics. Seeing her smile and the determined set of her eyes, you do not doubt that she'll do it.

Gordon Houser is editor of The Mennonite.

The divine climax

A Pentecost message from Ethiopia for World Fellowship Sunday

Bedru Hussein

The day of Pentecost marked a climax in the dealings of God with the human family. For the first time in human history, men and women received the baptism of the Holy Spirit.

On that day the Holy Spirit came to take the place of Jesus with believers on earth. From that moment until Jesus returns, the Holy Spirit is the permanent personal representative of the Godhead now resident on earth (John 14:15-17).

The primary place of the Holy Spirit's residence during this dispensation is the church—the whole company of true believers on earth. Speaking to all believers in 1 Corinthians 3:16, Paul says, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?"

The Holy Spirit did not merely come upon the group. It also took up its dwelling with each disciple. "Know ye not that your body is the temple of the Holy Spirit which is within you?"

Here, then, is the true climax fulfilled on the day of Pentecost. At this point in human history a new dispensation began—the dispensation of the Holy Spirit.

The book of Acts reports that this personal experience of Pentecost was granted later to others:

- In Acts 8:14-20 the people receiving this experience were the *Samaritan believers* converted through the ministry of Philip.
- In Acts 9:10-19 it was *Saul of Tarsus* (later the apostle Paul) who received this experience.
- In Acts 10:44-48 it was the *household of Cornelius* and the same events in the house of Cornelius are further referred to in Acts 11:15-17.
- In Acts 19:1-6 the record deals with *some disciples* to whom Paul ministered in Ephesus.

In every case, except that of the household of Cornelius, it is clear that those who received this personal Pentecost had already experienced salvation. In the cases of the Samaritans, Saul and the disciples of Ephesus the Pentecostal experience was ministered through the laying on of hands.

Today millions of people around the world have experienced personal Pentecost. You, too, can have the same experience. This is not only the story of 2,000 years ago. It is the story of the tremendous move of the Holy Spirit in the lives of hundreds of thousands of believers across the world today.

The secret behind so many churches being planted in Latin America, Africa and Asia is the personal Pentecost experience. In Ethiopia I have seen the lives of many Christians glowing in fire after this experience. The early Christian community had the following characteristics because of the Pentecost experience:

1. Unity: Acts 4:32 tells us that they were one in heart and mind. Beyond the physical togetherness there was a meaningful spiritual togetherness. The unity of the church was not then the sum total of individuals present at one time. It was that they were together in *one spiritual purpose.* The church is not made up of a group of individuals coming together like pebbles in a bucket; that would be an aggregate body. The church is a living organism—the one body of Christ into which individual members are brought by faith. Let us be clear on one thing: this unity does not mean uniformity. There should be diversity within the church. But diversity must exist without disunity. In a large family, like in Africa, there are differences in temperament and taste, yet members are united by the Spirit of God into one body. Actually differences of personality enrich the entire church, and each of us benefits.

> We must become more distinctly proclaiming churches. We can only do this if we have the Pentecost experience.

2. Mutual sharing: "They had all things in common" (Acts 4:44). In any great spiritual movement the faithful stewardship of money seems to be the natural outflow of dedication to God. As a result many matters have been solved as hearts were made right. What have those of us who have plenty done toward poverty-stricken Latin Americans, Africans and Asians in the Mennonite and Brethren in Christ world family?

3. Worship: Acts 4:46 tells us that they were all attending the temple together. Worship is the church family gathering together in God's presence to glorify him. Due to the Pentecost experience each worshiped the Lord in spirit and truth. Worship became more meaningful. What kind of worship do we have today? Is it more like a social gathering?

4. Joy: The Pentecost experience pours oil of gladness (joyfulness) in the hearts of men and women. Because of this the book of Acts tells us that they partook of food with glad and generous hearts (Acts 4:46). What is our experience today?

5. Proclamation: "The people were praising God and having favor with all the people" (Acts 4:47). Wherever the people were they proclaimed by life and by lip their devotion to the true and living God. Worship is never an end in itself but always preparation to go out to give witness with adequate power. The gathered church meets to equip itself for service. The scattered church moves into each segment of the world to bear witness to the power of Christ.

As Mennonite and Brethren in Christ churches, we must become more distinctly proclaiming churches. We can only do this if we have the Pentecost experience—the divine climax. This can happen today. Jesus Christ is the baptizer with the Holy Spirit and fire (Matthew 3:1). He is the same yesterday and today and forever (Hebrews 13:8).

Bedru Hussein is executive secretary of the Meserete Kristos Church in Ethiopia.

Speaking out

Silence can be a weapon

Let's learn honest communication.

Sandy Boshart

Silence speaks volumes. Sometimes it speaks of God's presence, such as in times of meditation and prayer. Sometimes it means two or more people have intimacy. They are at peace or in love, and nothing needs to be said.

But silence can also be a weapon. The ban, as it was practiced for centuries in Mennonite communities, imposed silence between people who had broken community standards and the members in good standing. People subjected to the ban were "silenced" from speaking within the community, and the community was not allowed to speak to them.

People used silence to "motivate" wayward brothers or sisters to publicly confess sin and change their ways. And sometimes powerful leaders used it to inflict pain on people who challenged their authority.

Silence is a powerful weapon. And we still use it. I grew up learning how to use it. My silence was primarily defensive. I withdrew and put up a wall of silence to protect myself from the harm I was convinced would come if I opened my mouth. I am only beginning to learn how to disarm.

Why is it so quiet in church when an issue is raised that should evoke lively debate, communication and problem solving? Why are people who express opinions and concerns not shared by the mainstream often met with stony silence? We are using our weapons.

Why do so many of us, especially women, fear to express ourselves in church? Why is it we go to church with some people for decades and never learn the first thing about how they think or feel? Their silence is a defensive weapon.

Emergency meeting: "Peace and quiet" was a favorite phrase in my Mennonite community. Perfect peace and quiet is found in the grave. And that is what it often felt like. Let's have some "peace and noise." Many of us are acculturated in our churches to see these two words as incompatible. Let children start making noise in church and you have cause for an emergency meeting of the church council. We were once those children.

Peace and noise means that everyone is free to express what they think and feel without being met with the weapon of silence to "motivate" them to join the mainstream and without needing to hide behind their silence.

Recent controversies in the church concerning the abuse of women by powerful men reveal much about the importance of silence in Mennonite life. When someone has been victimized and shares her story, the most painful thing one can do to that person is to respond with silence.

I also have experienced victimization in different forms. To meet with silence is like feeling I don't exist, that what happened to me didn't happen at all, that there is something wrong with me for assuming that this is a story worth telling.

This painful response of silence takes forms other than saying nothing. One form is to define, analyze and categorize the story I share with you in abstract or theological terms that ignore the uniqueness and meaning of my life as a human being. I have done this to other people. I learned it well.

People who intellectualize in this way are only listening to themselves. They are not listening to the person who is sharing, and they are not communicating. And if the person being vulnerable insists on being honest and emotional, she is told, "Don't take it personally."

A variation of this kind of silence is to respond to the emotional content of another's story in ways that express little or none of my own emotion. The intent of this response is to silence the emotions of the other person. Most emotions, except joy and gratitude, make us uncomfortable. If I respond to you in a detached manner, maybe you will "silence" your emotions and stop making me uncomfortable.

A third form of silence is to insist that certain subjects and experiences simply have no place in a relationship or in a church setting. Many people have this reaction when they read in church publications about the struggles of people in pain.

Whatever someone decides is important enough to share with me as a brother or sister in the church I will validate as worthy of being expressed. They don't have to give me any reason for sharing it.

Dissatisfaction: The next time you attend a church meeting, when you know there are undercurrents of dissatisfaction within yourself and others about the worship services or about leadership, ask yourself what the silence means. Does it mean people have decided these issues are not worth discussing? Or are they hiding behind their weapons?

Or when someone does speak out, and no one responds to those concerns, or when someone responds in an intellectual, analytical manner that camouflages the real issues, what does this silence mean?

The more I beat my swords of silence into plowshares of honest communication, the more aware I become of the power of silence in the life of the church. I have seldom seen it function as a power that heals or brings new life. It is more often a power that destroys people and prevents life from emerging.

Silence often destroys people, prevents life from emerging.

When silence is used to avoid the difficult work that healing and growth and community-building requires, let's respond by laying down our weapons and getting to work. Every weapon must be used responsibly. Let's acknowledge that we use silence as a weapon and learn how to use it responsibly.

Sandy Boshart is a recent graduate of Associated Mennonite Biblical Seminaries in Elkhart, Ind.

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite*.

Learning to pray

Music as prayer

Music is the most congenial form of prayer for Mennonites.

Marlene Kropf

When I came home from school as a 10-year-old, my first stop was the piano. What I was supposed to do was practice my lesson. Instead, I often played and sang hymns. If there was any time left, I went on to practice my assigned pieces.

That habit was a poor one for developing strong piano-playing skills. When I look back, however, I realize that I was developing another capacity instead: the ability to pray.

At 10 I did not know that singing can be praying. What I did know was that God seemed close when I sang and played the hymns of the church. In those moments my heart was open to God's love. I received strength and peace.

In recent years I've become keenly aware that music is the most congenial form of prayer for Mennonites. Someone once asked Gene Herr, co-director of a Mennonite retreat center, What is the Mennonite prayerbook? After some deliberation, he replied, "Our hymnbook." Now when retreatants come to The Hermitage, in Three Rivers, Mich., to spend time alone with God, Gene and Mary, his wife, often remind people to carry their hymnbook along with their Bible to their places of prayer.

We are well aware that music is a rich gift in Mennonite worship. Strong congregational singing or special choral groups such as children's choirs or men's choirs have high priority. We know that music binds us together in community.

Marlene Kropf teaches spirituality at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Mennonites have been less explicit about the way music binds us to God. And yet in the midst of song we are often transported with the view of God's mercies and are "lost in wonder, love and praise" (in the words of Joseph Addison's hymn "When All Thy Mercies, O My God"). I believe our experience of both prayer and singing would be enriched if we were to make a clearer connection between the two.

Families, for example, might choose to sing mealtime prayers instead of reciting words alone. Sunday school classes or church committees that normally begin with spoken prayer might select prayer hymns from the hymnal instead. When introducing songs in worship, songleaders might briefly note those hymns that directly address God and call the congregation to enter more consciously into prayer.

Gregorian chants: Many individuals who struggle with disciplined prayer habits have discovered that the best way to become quietly centered on God is to listen to prayerful music. Because of its simple lyrical and repetitive style, the music of the Taizé community works especially well as a call to prayer (14 of these songs have been included in *Hymnal: A Worship Book*). Some people find that Gregorian chants lead them gently into prayer; others like to listen to the music of John Michael Talbot or other contemporary artists.

Music can serve not only as a prelude to prayer but as prayer itself—thanksgiving, praise, confession, petition and intercession. I have found the set of three audiocassette tapes, *Hymnal Selections*, that accompany our new hymnal a rich stimulus to a wide variety of prayer. "Wind Who Makes All Winds That Blow" (number 31) is an urgent cry for the Spirit's power; "Who Is So Great a God" (number 62) is exuberant thanksgiving; "I Am Weak and I Need Thy Strength" (number 553) is a confession of deepest need; "If All You Want, Lord" (number 512) is a wholehearted commitment to serve only God.

Thomas H. Troeger, composer of several texts in our hymnal, suggests that singing hymns should be part of the spiritual discipline of sermon preparation in order to "knock loose the debris of verbosity that often clogs a preacher's spiritual springs." He also suggests that "singing, not just listening to the music of others, but setting our own throat, mouth, ears and head vibrating with the sound of God's praise, is one of the most ancient and constant ways that the Spirit has been evoked" ("The Hidden Stream That Feeds: Hymns as a Resource for the Preacher's Imagination," *The Hymn*, Vol. 43, No. 3, July 1992, p. 12).

Sometimes, however, even music cannot open the way to God. In times of distraction or spiritual dryness, something more may be needed. A woman I know finds that prayerful dance in solitude has the power to release her spirit and carry her into God's presence. The combination of music and movement breaks the cycle of indifference or despondency.

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Music carves out a deep, broad space for God's presence—it reverberates in our bodies, it moves our hearts, it engages our minds, and it calls forth a response from our wills.

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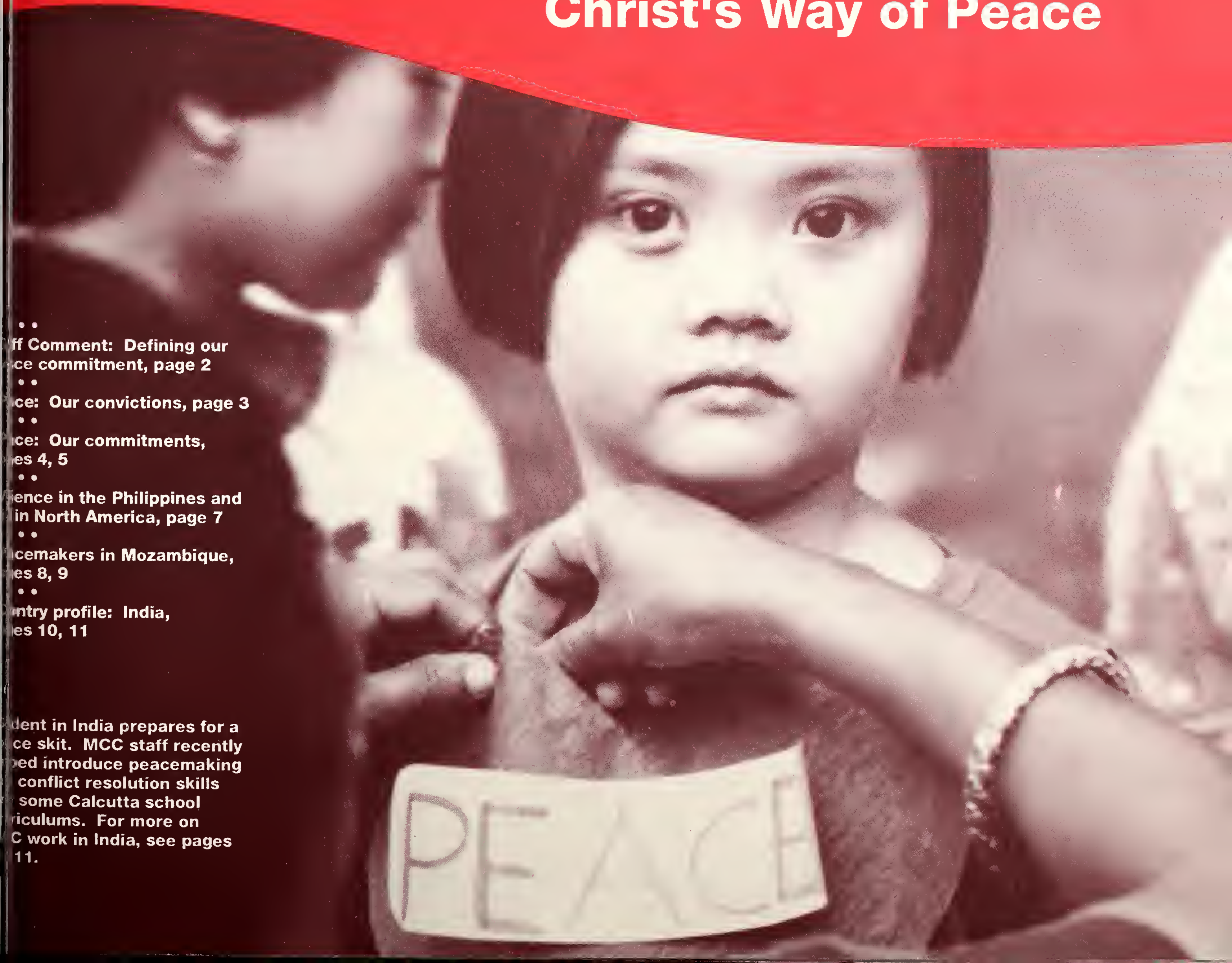
The ancients understood the power of music as prayer when they said, "One who sings prays twice." Music carves out a deep, broad space for God's presence—it reverberates in our bodies, it moves our hearts, it engages our minds, and it calls forth a response from our wills. It is surely one of God's best gifts to draw us to God's own self.

MCC contact

- A Mennonite Central Committee publication
- May 1993
- vol 16
- no 2

A Commitment to

Christ's Way of Peace



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dent in India prepares for a ce skit. MCC staff recently ped introduce peacemaking conflict resolution skills some Calcutta school riculums. For more on C work in India, see pages 11.

Staff Comment:

Defining our peace commitment

How do we live in the world as Christians who are called peacemakers? With World War II fresh on their minds, representatives from 13 Mennonite and Brethren in Christ church groups gathered in Winona Lake, Ind., in 1950 to discuss this question. Delegates emerged from that meeting with a strong statement opposing war. This document, "The Winona Lake Peace Statement," has guided the peace ministry of MCC and its constituency for more than 40 years.

The world has undergone many changes since 1950 — technology has increased the capacity to make mass killings possible and impersonal; the East-West power struggle has given way to complex regional conflicts.

The Winona Lake statement is a strong statement against war. In the time since 1950, we as churches have grown in our understandings of peace. We have seen that Christian peacemaking extends into all spheres of our lives, and includes justice issues such as racism, domestic violence and the violence inherent in international economic systems that exploit the poor. We have translated our beliefs about peace into new forms of ministry such as victim-offender reconciliation, mediation and conciliation programs. Being pacifists no longer means only that we will not go to war; it also affects the way we relate to one another in our homes, churches, communities and nations.

Within MCC, too, we have grown in the way we think about peacemaking. Much of the day-to-day work of MCC has been described as — "development," "relief" or "feeding the hungry." But as we have done these things, we have seen that peacemaking must be at the heart of MCC's work, because lack of peace is one of the greatest impediments to development, one of the root causes of hunger. MCC is placing greater emphasis on conciliation in its work.

In the MCC Peace Office, war and military conscription continue to be important concerns, but Mennonites are no longer isolated from the world and we also look at our involvement in economic systems and international relationships. MCC's U.S. and Canadian peace ministries now include issues like racism, domestic violence and Native concerns.

It is in this context that the new inter-Mennonite peace statement "A Commitment to Christ's Way of Peace" was formulated by the MCC Peace Committee and adopted by the MCC Board in February 1993. A drafting committee made up of Helmut Harder, Howard J. Loewen, John Stoner and I wrote the initial statement; representatives of all the church conferences that support MCC gave feedback to the MCC Peace Committee in finalizing the text.

Sections of the statement are printed on pages three to five in this issue of MCC Contact. The full text of the statement is available in brochure form from any MCC office.

Like its predecessor, the Winona Lake statement, this new statement expresses our growing understandings about what it means to be Christian peacemakers. The new statement will eventually be revised and reshaped. I hope this will not be because we as churches have turned our backs on these convictions, but because we continue to grow in our understandings and to broaden our applications of the good news of peace.

•••**Judy Zimmerman Herr,**
MCC Peace Office

Peace:

Our convictions

1. We believe that God created the world and all its inhabitants as good. Despite human sin, God in Christ, through the Holy Spirit continues to offer forgiveness and reconciliation to all. As we personally acknowledge our sinfulness and repent, we are reconciled to God through Christ our Savior, united with the church community, and entrusted with the ministry of reconciliation. Acts 2; II Cor. 5.

2. We believe that through the life, death and resurrection of Jesus Christ, God has saved us and proclaimed peace to us. This message of peace is central to our witness to God's suffering love which is redeeming the world. Is. 53; Luke 1-2; Matt. 5-7; Eph. 2.

3. We believe that God calls the church to demonstrate by its life the gospel of peace, which it has received through the reconciling work of Jesus Christ, the Prince of Peace. Nurtured by the Holy Spirit, the church gives this witness through expressions of love, peace and justice within its own community and beyond. We believe that God is creating a people - the church - as a sign of God's renewal of the world. I Cor. 12-14; I Peter 2-3; I John.

4. We believe that peace is the will of God, and that there is no peace without justice. God calls us to abandon hatred, strife and violence in all human relations, whether between individuals, within the family, within the church, among nations and races, or between religious factions, and to pursue a just peace for God's whole creation. Is. 2:1-5; Rom. 12-14.

MCC worker Raymond Toney talks with a Salvadoran farmer. El Salvador's 12-year civil war ended last year; people now face the enormous task of reconstructing their country. Churches are playing a leading role in reconciliation efforts.

MCC Contact (ISSN 1060-3492) is published in February, May, August and November by Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500. Editors are Charmayne Denlinger Brubaker, Pearl Sensenig and John Longhurst. Design by Ronald Tinsley. Copies are sent in bulk to church addresses upon request. Address correspondence to **MCC Contact** Editor, 21 South 12th Street, PO Box 500, Akron, PA 17501-0500. In Canada, address correspondence to **MCC Contact** Editor, MCC Canada, 134 Plaza Dr., Winnipeg, MB, R3T 5K9. Second class postage paid at Akron, Pa., and additional mailing offices. POSTMASTER: Send address changes to PO Box 500, Akron, PA 17501-0500. Printed in U.S.A.

Photo credits: Page 1, Howard Zehr; page 3, Barbara Hiebert-Crape; page 4, Jodi-Beth McCain, Howard Zehr; page 6, Jon Warren; page 7, Nancy Arcellana; page 8, Mark Will; page 9, Peter Williams/WCC; pages 10 and 11, Howard Zehr; page 12, Mark Bauman.

Doña Juana and daughters Meralda and Silvia weed their lettuce in Bolivia. MCC helped the family purchase chicken wire to protect their garden.

Peace:

Our Commitments

We have chosen to follow Jesus as our Lord, and to serve him as disciples. As his representatives, we are called to be peacemakers. This call encompasses all of life, requiring certain attitudes, duties and commitments. We recognize that the strength to pursue these goals comes from God, as we together seek God's will in the context of a spiritual community. Asking for God's grace and guidance,we adopt these commitments as a definition of our path and direction.

1. We strive to share with all people the good news that the grace of God in Jesus Christ, experienced in forgiveness and discipleship, changes lives and enables us to be peacemakers. Our love and ministry reach out to all, regardless of race, religion or status, whether friend or foe.

2. We seek to build up the church as a community of love, which welcomes people of every race, class, sex and nation, uniting even those who were enemies. Though the church in its human expressions remains imperfect, it is the body of Christ, heralding the reign of God. Membership in this body which transcends national boundaries unites believers throughout the world in communion and witness.

3. We will contribute to the relief of human need and suffering by giving ourselves and our resources. The needs of our world and the cries of people in many places for justice call us to respond as Jesus did, with compassion. At the same time we recognize our own spiritual and moral poverty and seek to receive the gifts that others, some of whom may be materially poorer than we are, have to share with us.

4. We will live in relationships of love and mutual respect. We seek to model such relationships in our homes, churches and work places, and to refrain from behavior which violates and abuses others physically or emotionally. In the spirit of Christ, we will oppose and seek to correct abusive relationships within our church family.

5. We will pray for and witness to those in authority over our countries. We recognize that governing authorities have an ordering role in society. Some of us may be called to ministries of reconciliation, relief of human need and protection of the environment through service within governmental institutions. As Christians and citizens, we strive to live consistently according to the values of God's reign, and so we offer our witness to the state, reminding those in authority that they are called by God to use their

MCC assists community-sponsored preschools in Botswana.

power in ways that are constructive and life-giving rather than violent and life-destroying. As Christians we are keenly aware of our primary allegiance to follow the way of God which may at times conflict with the demands of government.

6. We will strive to show by our lives that war is an unacceptable way to solve human conflict. This calls us to refuse to support war, or to participate in military service. When war or war preparations lead to the conscription of ourselves, our money, or our property, we will seek alternative ways to serve humanity and our countries in the spirit of Christ. We support ministries of conciliation which search for peaceful resolution of conflicts. Recognizing the subtle ways in which our loyalties and resources can be conscripted in modern industrial states, we will strive to continually examine our complicity in systems which treat others as enemies.

7. We will resist evil and oppression in the nonviolent spirit of Jesus. Our stand against unjust treatment of people employs the "weapons" demonstrated by Jesus — love, truth, forgiveness and the willingness to suffer rather than inflict suffering. Our witness anticipates God's transformative power in human hearts and institutions. In loving resistance we will stand with people in their struggle against the power of sin, and proclaim the liberation and reconciliation which come with the rule of God.

8. We will work together to discern what God's reign means for our lifestyles and economic systems. As Christians we are called to be compassionate and just in our economic practices, domestically and internationally, and to critique all economic systems according to their impact on the poor. In our nations military expenditures are used to sustain and shape our economic systems. We seek to resist being trapped by the consumerism so prevalent in our societies, and to live modestly as witnesses against greed and militarism.

9. We will work to restore the earth which God has created. God made the earth good, and wills the redemption of the whole creation. The threats to the future of the creation posed by nuclear weapons and environmental degradation are the result of human sinfulness. We seek to live in sustainable ways as inhabitants of the earth, and to respect all of God's creation.

10. We submit ourselves to the study of scripture, the giving and receiving of counsel, and the practice of prayer, as ways to receive the gift of God's peace. Our world is confronted with problems which are beyond the power of unaided human reason and resources to solve. Jesus relied on prayer in his ministry, and continues to intercede for us. In humility we confess that Christ shows us the way and provides strength, guidance and comfort as we walk in the way of peace.

Resources

•••

Compelled by conscience: Why we need a peace tax fund examines issues of conscience and taxes. Tells of pending Peace Tax Fund legislation that would allow U.S. conscientious objectors to war to designate the military portion of their taxes to peacemaking programs. Available from MCC Akron and West Coast MCC.

•••

Your money or your life: A dialogue on conscientious objection features four contemporary Canadian conscientious objectors: Edith Adamson, Dr. Jerilynn Prior, Jason Miller and Muriel Sibley. Cites historical data about resistance to and payment for war; includes discussion questions. Available from MCC British Columbia and MCC Saskatchewan.

•••

Beyond us and them examines the importance of forming friendships across cultural and racial barriers through an interview with Bob and Marsha Jones, who coordinated MCC program in Atlanta, Ga., for five years. Designed for small group use with questions on screen to facilitate discussion; includes a printed discussion guide. Available from all MCC offices.

•••

After sexual abuse features Vickie Dyck, a storyteller and actress from Saskatchewan, telling two stories about an incest survivor's struggles to deal with her abuse. One section shows how she came to a new understanding of God; the other looks anew at biblical teachings on forgiveness. Available from all MCC offices.

Hole reality

The hole of darkness
The hole of anger
The hole of uncertainty
  . . . insecurity
  . . . instability
  . . . vulnerability
The barrel of a 50 mm.
artillery gun
  staring
The hole reality
  of war.

•••Bonnie Bergey,
MCC/Eastern
Mennonite Missions
Somalia

Somali child

Is God calling you to fill one of these urgent personnel openings?

•••

Pennsylvania: Office manager

•••

Vietnam: Credit and savings officer

•••

Nicaragua: Agro-forestry supervisor

•••

Swaziland: Country representative

•••

Florida: Program coordinator and community health nurse

•••

Brazil: Community health worker

•••

If you are or someone you know is interested in any of these positions, contact MCC Personnel Services, PO Box 500, Akron, PA 17501-0500, (717) 859-1151. In Canada, contact MCC Personnel Services, 134 Plaza Drive, Winnipeg, MB R3T 5K9; (204) 261-6381.

•••

Personnel spotlight: Overseas partners are asking MCC to send experienced mediators to train local leaders in community conflict resolution skills. For almost two years MCC has been looking for a mediation trainer to work in South Africa's townships where social upheaval and violence have increased as legal apartheid is being dismantled. For more information, contact MCC Personnel Services in Akron, Pa., or Winnipeg, Man.

Violence in the Philippines

and life in North America

Joanquina Pasinabo, one of about 1,300 refugees camped on an athletic field, recounted the horrors she and her family had endured. Indiscriminate bombing by the Philippine military drove them from their farm; soldiers burned and looted their home. The Philippine government's "total war" policy was responsible for displacing Pasinabo and the others, a policy that receives financial backing from the United States.

What message did Pasinabo have for people in the United States? "Stop sending bombs to the Philippines. Can't you see we don't want to be your enemies?" Her voice faltered as she began to cry.

As I listened to Pasinabo on that warm day in November 1991, a paraphrase of I John 3 entered my mind: By this we know love, that Jesus laid down his life for us, and we ought to lay down our lives for others. But if anyone comes from a powerful country that sends bombs to rain down death and destruction on innocent farmers and yet closes his or her heart against them, how does the love of God abide in him or her? Let us not love in empty word but in deed and truth.

But another seemingly contradictory scripture bothered me. What does "render unto Caesar that which is Caesar's mean?" I find comfort in the interpretation of Peter Rideman, an early Anabaptist. Rideman notes the passage says "render unto Caesar what is Caesar's," not render unto Caesar whatever and however much Caesar wants. This is a simplistic interpretation but is truth ever sophisticated? When my government supports war against civilians, like Pasinabo, Caesar is asking too much and war tax resistance is a faithful Christian responsibility.

And yet, I wonder if tax resistance really goes deep enough. During the Persian Gulf war I attended a peace rally in Denver, Colo. A loud, angry pro-war demonstrator entered our group and shouted at us, "You hypocrites! You chant `no blood for oil' but how many of you drove cars to get here?" Truth comes from strange places.

Is it possible that the violence the United States perpetrates today is not primarily military violence but economic violence? Why does the United States give weapons to the Philippines? No communist threat to the United States exists here. The Philippine military uses their weapons to repress workers striking for a living wage, farmers calling for land reform and communities trying to stop logging that threatens the local environment. North American consumers benefit from the cheap labor and cheap exports made possible by these tactics.

Joanquina Pasinabo, Philippine refugee

Maintaining the status quo also insures that North American banks continue to receive payment on corrupt loans extended to the notorious Marcos regime.

Does our participation in North American economic structures give the military its reason for being? How long will it be before our government leaders again declare war to "protect our way of life?"

Perhaps the most authentic war tax resistance is to live below a taxable income. Doing so would require experimenting with alternative economic structures based on community, sharing and conservation. If not, aren't we living a lifestyle that at its very core demands the wars we say we oppose?

God grant us the wisdom and courage to love not with empty words but with deeds and truth.

•••**Mike Hofkamp,**
MCC Philippines

Peacemakers in Mozambique

Christians bring warring sides together

Massacres, mutilations, rapes, forced labor, children kidnapped and trained as soldiers. Wanton destruction of homes, farms, schools and health clinics. It seemed the dying and starving would never end.

By 1983 Mozambique had been at war for 18 years— first for independence from Portuguese colonial rule; civil war followed. Mozambican Christians became convinced they had to do something to stop the terrible violence sweeping their country.

In the tradition of Old Testament prophets, church leaders decided to testify to their government. Their message: only dialogue could end the country's bloody conflict.

Like Amos who tried to warn Israel but was told to go home, church leaders from the Christian Council of Mozambique (CCM) were initially told to "stop interfering in politics and mind your church services." Like Jeremiah who persisted despite repeated rebuffs, CCM leaders continued their efforts. Many letters and several years later, they met with Mozambique's president.

The church's reward was different from that of the biblical prophets. Initially government officials were reluctant to meet with the rebel Renamo leaders because they considered them bandits. But in 1987 they agreed to a meeting, if the church could locate Renamo's leaders.

CCM leaders traveled to various North American, African and European countries, contacting Renamo representatives. As a result, in 1990 government and Renamo leaders agreed to hold talks in Rome, with a representative from the Catholic church mediating.

But the talks dragged and violence continued. At a critical point in August 1992, CCM leaders arranged the first face-to-face meeting between Mozambique's president and the Renamo leader. The two men left the meeting committed to ending the war and signed a peace accord October 4, 1992.

Mozambicans are now enjoying peace for the first time since 1965.

Hortencia and Carlos Matsinhe, Mozambique church leaders

"The church was motivated by a biblical conviction that it had a message of peace to deliver. This conviction overcame our timidness in speaking to the parties in conflict," said Father Carlos Matsinhe, who worked with CCM for many years.

CCM, MCC's main partner in Mozambique, distributes MCC- donated food. MCC also supports CCM's peace ministries financially and by assigning psychiatrist Alta Brubaker to work with CCM's Peace and Reconciliation Committee.

The church realizes its work has not ended with the peace accord. "We have a peace agreement on paper, but now people need peace in their own lives," said Matsinhe.

The church has been sponsoring seminars throughout Mozambique and in refugee camps in neighboring countries to help people deal with war trauma. One recent participant said, "Before the workshop I was determined to seek revenge for the terrible things that happened to my family; I dreamed about this every night. Now I am free to go back and rebuild."

Over the past years about 1.5 million Mozambicans fled to neighboring countries and about 3 million rural Mozambicans sought safety in urban areas. Christians hope churches can be places of healing as people return home and rebuild their lives.

Of special concern are the children and young people who have grown up knowing only war. Many witnessed firsthand the murders of family members; some actually joined the fighting themselves. Some churches have made repairing and building schools their top priority so children can learn things other than war.

Of Mozambique's population of 15 million, about 1 million people died during Mozambique's many years of war.

••• **Pearl Sensenig,**
MCC Information Services

"But the Lord took me from caring for the flocks and told me, 'Go and prophesy to my people Israel.'"
Amos 7:15

Joyous Mozambican Christians celebrate war's end. African churches view giving money as a spiritual as well as material act.

[illegible] ildren

MCC country profile

India

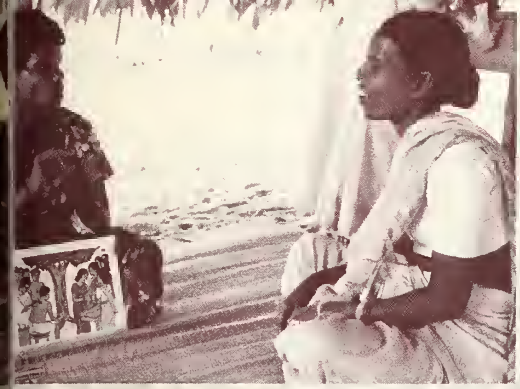
Population: 853.1 million
MCC present since: 1942
Number of North American MCC staff: 2
Number of Indian staff: 30
1992 program expenses: $584,678 U.S./$730,848 Cdn.
1992 material resources: $1,283,966 U.S./$1,604,958 Cdn.

MCC's India program is one of its oldest and largest. MCC India staff administer Global Family programs that assist 875 children and 372 young adults financially so they can attend school, as well as material resource and SELFHELP Crafts of the World job creation programs. MCC also works in partnership with about 30 Indian agencies, including the Indian Mennonite church, on agriculture, health, social services and income generation.

PAKISTAN
TIBET
NEPAL
BHUTAN
BANGLADESH
Calcutta
INDIA

Low-caste, landless women in south India weave palm fronds into mats to earn money. MCC, through an Indian agency, supplied working capital and training.

Elderly resident of St. Joseph's home in Calcutta enjoys breakfast porridge made from MCC-donated milk and wheat. MCC donates milk powder, wheat, blankets and sheets to institutions throughout India.



Health worker teaches a pregnant woman in rural south India. MCC works with numerous Indian agencies to train selected villagers in basic health principles that they then teach to others in their communities using pictures, skits and songs.

Farmers in Pulsita, West Bengal, now grow two crops yearly. Villagers received food for building an irrigation canal through an MCC- supported food-for-development program.

Women in a Calcutta slum, many of them battered wives, gather weekly to share their joys and sorrows and to learn marketable skills such as typing, doll-making and catering. The dowry system, although outlawed, continues to perpetuate domestic violence, and women hold low status in society. MCC supports more than 10 women's groups.

Cement well rings, Indonesia cash project

Cash projects

(July) MCC teaches Indonesian villagers to build simple, cement well rings to reinforce the walls of hand-dug wells thus preventing them from collapsing and ensuring clean drinking water. $3.50 U.S./$4.35 Cdn. pays for cement and sand for one well ring. $20 U.S./$25 Cdn. covers costs for one well. $120 U.S./$150 Cdn. pays for six wells. Please include project number B709-30 with your contribution.

* * *

(August) Rabbits add much-needed protein to diets in Zaire where inflation rages. MCC workers are writing a booklet in Kituba, a local language, so Zairians can have a rabbit-raising reference booklet. $2 U.S./$3 Cdn. prints a booklet. Please include project number B646-10 with your contribution.

* * *

(September) In Egypt MCC assists the Coptic Orthodox Church's deaconship program that trains young, unemployed adults to lead Bible discussions and to conduct camps and clubs for children. $175 U.S./$219 Cdn. trains one person. Please include project number B853-70 with your contribution.

Material resources projects

(July and August) School kits: MCC will ship 4,000 school kits to children displaced by Sudan's bloody, ongoing civil war. These supplies help students with their education; school kits are also a tangible way to let Sudanese people know we have not forgotten them. To prepare a school kit, place these items in a 10- by 16- inch (25- by 41-centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), 1 package of 12 to 16 crayons or colored pencils and 1 pencil eraser.

* * *

(September) New bar soap: Help MCC reach its goal of sending 15,000 bars of soap to Nicaragua. The soap will go to Miskito indigenous people who live in remote areas where soap is expensive or unavailable.

News from MCC

Burma's minority groups suffer gross human rights violations, say MCC workers in Thailand. Thousands of Burma's minority people have fled this oppression and now live as refugees in neighboring Thailand and Bangladesh. MCC has assisted refugees in Bangladesh with relief worth more than $100,000 U.S./$125,000 Cdn.

* * *

Saskatchewan is the largest uranium producer in the western world. With the Cold War over, most is used to generate nuclear power. But uranium mining destroys the environment and threatens nearby Native communities, says MCC worker Phil Penna. The military also still uses uranium in armor-piercing shells like those used during the Gulf War. Penna encourages advocates of uranium mining to see the "connection between what Canada sells to the world and the suffering caused."

Mennonite
Central
Committee

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following information with all contributions for Contact cash projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.

MCC leader questions blaming Serbia for war

Akron, Pa. (MCC)—Blaming the Serbs for the carnage going on in the former Yugoslav republics conveys an incomplete picture, says Hansulrich Gerber, Mennonite Central Committee secretary for Europe. Gerber opposes the recently tightened United Nations economic sanctions against what remains of Yugoslavia—Serbia proper and Montenegro.

"Leaders on all sides stand guilty of fueling hatred, of letting their countries slip into civil war," says Gerber, who lives in Tramelan, Switzerland. "Muslim and Croatian military leaders in Bosnia seem at times to be as willing to sacrifice their own people as the Bosnian Serb military leaders are determined to drive them out."

In the besieged Bosnian town of Srebrenica, for example, a mid-April U.N.-brokered cease-fire allowed the own's population—mostly Muslim women, children and elderly—to be evacuated. After early rounds of evacuations, however, Muslim leaders prevented further evacuations. They eared an abandoned town would signal capitulation to the Bosnian Serb orces.

"When the Bosnian Serb military blocks a convoy of refugees, their action is displayed on TV screens worldwide," Gerber says. "When local military leaders prevent their women and hildren from leaving a besieged town, the media hardly mention it."

Croatian nationalism: While Gerber does not condone atrocities committed in Bosnia by Bosnian Serb forces, he ays few people are aware of Croatian ctivities, which he believes fueled Serbian fears.

"Before the current war broke out, Croatia took deliberate steps to consolidate Croatian national identity and independence," Gerber says. These included a ban on the use of the Cyrillic alphabet of the Serbo-Croatian language (Serbs have traditionally used the Cyrillic script and Croats the Roman alphabet) and laying off Serb workers from their jobs.

Shortly thereafter, Western Europe recognized Croatia as an independent nation, and Gerber says this action reverberated with significance for Serbs throughout Yugoslavia.

"Some Serbs took this as a revival of the Ustasha era; they were convinced a fourth Reich was about to be formed," he says. The Ustashas were the Croatian equivalent of German S.S. troops. Croatian Ustashas killed both Jews and Serbs during World War II.

At the same time that Croatia was displaying nationalism in the late 1980s, Serbia attempted to take hold of the Balkan republic of Kosovo. This, in turn, confirmed Croatian fears of a Serbian dream for a "greater Serbia."

Dangerous cards: "Both presidents, Franjo Tudjman in Croatia and Slobodan Milosevic in Serbia, played these dangerous cards deliberately, knowing war might break out. While the Croatian and Serbian governments have fired up this scene for their own power advantage, they now cannot get the evil spirits back into the bottle," Gerber says.

Recent fighting between Croats and Muslims seems to indicate the Croats are as concerned about consolidating land as are the Serbs, according to Gerber.

Emily Will (MCC)

Evacuated: *Katar, an 8-year-old refugee child at the Gasinci refugee camp outside Dakobo, Croatia.*

Forty Glendale, Ariz., city employees picked up free bicycles. The bikes, collected by the police department and unclaimed, were given to the employees in exchange for the employees' agreement to ride the bikes to work at least three days a week. The program allows the town to free some storage space and puts a dent in the region's single-occupant car usage and gasoline consumption. *(Salt)*

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A motorcycle retreat will be held at Camp Amigo, Sturgis, Mich., Aug. 20-22. The program will feature the bluegrass and folk band Harder to Do and motorcyclists from Emma Mennonite Church. Sherm Kauffman, executive secretary for the Indiana-Michigan Conference of the Mennonite Church, will address the theme "Have you seen Ezekiel's wheels?" Contact Camp Amigo, 26455 Banker St. Road, Sturgis, MI 49091-9355, (616) 651-2811.

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A family support policy has been approved by members of Mennonite Central Committee Canada's executive committee. "Looking after the needs of children, family members who are physically or mentally challenged, a spouse or aging parents has been a high priority for us," the preamble to the report says. It recommends that salaried staff who need to look after family members be allowed to work at home, job-share or work flexible hours. For staff that travel extensively it allows up to $35 per week for family-care needs related to the absence of the spouse. It also recommends that MCCC cover child-care expenses incurred by committee members and staff during attendance at MCCC-related meetings.

Evangelical churches in Latin America experienced a 220 percent growth rate in the 1980s. Evangelical churches there grew from 18.6 million to 59.4 million. A century ago the area had no Protestant churches. Historians say Latin American Catholics' defections to Protestant churches are greater in the past 10 years than during the 16th-century Reformation in central Europe. (*Gospel Herald*)

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Through legislation that could erode the Aboriginal land base the Canadian federal government plans to shift to Natives its duty to manage Indian lands. The proposed First Nations Chartered Land Act would override long-standing treaties as part of an effort by Ottawa to "devolve" obligations and powers to Natives. A draft of the bill creates a First Nations Land Board that would create land "charters" that would pave the way for eventual sale or mortgage of reserve land. A similar law in the United States in the 1950s led to the massive sale of reservation land and was eventually repealed. (*Canadian Press*)

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John Paul Lederach gave the Keeney Peace Lecture at Bluffton (Ohio) College April 6. Lederach is director of International Conciliation Service for Mennonite Central Committee. Nearly all of today's wars are internal, not international, he said. The wars become "internationalized" because the borders into neighboring countries shelter warriors as well as refugees. In addition, weaponry is procured from international sources. "Weapons come from the north, but the blood and tears come from the south," he said. He called for localized solutions. "The United Nations does not have a mandate to enter a nation's internal affairs," he said. "Peace must be built from what already exists within the local society."

"The international community also carries a responsibility for having supplied arms to Yugoslavia throughout the Cold War era, for fueling fears by hasty recognitions of the young, break-off republics and for not intervening with decisive diplomacy at the early stages of the conflict," Gerber says.

Majority oppose war: The great majority of people—Muslim, Croats and Serbs—"find this war absolute nonsense and absurdity," Gerber says. "I have met people across the former Yugoslavia, in Serbia no less than Croatia, who are courageously engaged in peacemaking and crossing boundaries."

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It is naive to believe that excluding people from the international economic and cultural community will cause them to get rid of their government.

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As examples he cites a relief agency of Pentecostal and Baptist churches in Belgrade, Serbia, that is taking in both Muslim and Serbian refugees; Vojvodina residents who are sheltering Muslim refugees; and numerous accounts of solidarity between Serbs, Croats and Muslims in besieged Sarajevo.

Sanctions feed rancor: Gerber opposes actions against Serbia. "Where is the justice in sanctions against people living in Serbia proper who have no power over what happens in Bosnia and are likely to have relatives and friends there?" he asks. "It is naive to believe that excluding these people from the international economic and cultural community will cause them to get rid of their government. It does not make them willing, nor does it empower them.

"Quite the contrary, sanctions will create animosity and feed rancor against the West for making the situation worse," Gerber says. Instead Gerber advocates allowing people in Serbia and the other affected republics to voice their concerns and supporting their efforts for peaceful change. "This will take time and may not be as efficient as we wish," he says. *Emily Will*

Mediator calls for local approach to peace in Ireland

Akron, Pa. (MCC)—John Paul Lederach encouraged Irish peace groups to "Irishize" mediation to make it appropriate for their own culture. Lederach, Mennonite Central Committee international conciliation specialist, addressed audiences in Belfast, Northern Ireland, during three days of seminars with various groups in early March.

The Conflict Mediation Network in Ireland has wondered why people often ask them to give mediation workshops but rarely to mediate disputes. Drawing on experiences in Somalia and Central America, Lederach suggested that the model developed in the United States of using impartial outsiders may not be appropriate in Ireland.

"Workshop participants said they identified with Latin Americans, who go to people they know and trust rather than to outsiders in times of stress," Lederach said.

In a public meeting attended by 80 people involved in peacemaking, from government officials to grass-roots organizers, Lederach presented the idea that peacemaking needs to be constructed at three levels—at the grass roots; at a middle range involving leaders from church, business and nongovernmental organizations; and at the government level.

"People tend to think of peacemaking as negotiations among top-level leaders seated around a table," Lederach later said. "Such negotiations are high profile, and people's hopes and optimism rise and fall according to how the negotiations fare.

"But what happens at the middle-range and grass-roots levels are more important for a lasting peace," he added.

"These ideas hit home; people could see an overall framework for working for long-term peace and could identify their place in it," Lederach said. This explained why he was given "all but a standing ovation at the end from weary but experienced peace activists," in the words of Joe Campbell, program coordinator for MCC and Mennonite Board of Missions in Ireland.

"The politicians are deadlocked, and we who work at peace are fatigued," says Campbell. "John Paul helped us see our work in context, and he gave us new energy."

Lederach is building upon a foundation established by Mennonites in Ireland, Campbell says. Ron Kraybill, then director of Mennonite Conciliation Services, visited Ireland in the mid-1980s. Following Kraybill's visit, Campbell and four others participated in MCS training in the United States.

Lederach said that despite recent bombings, many Irish people he spoke with feel they are gradually moving oward peace. "They say, 'The roubles won't be solved tomorrow or ven in my lifetime, but we are making progress.'"

They recognize that community fforts to reach out to the "other side" re "small pieces in building peace," he said.

Lederach met with two community ctivists, one Catholic and one Protestant, who have contact with paramilitary commanders on both ides of Ireland's conflict. He also met with five clergy, Catholic and Protestant, who have met paramilitary eaders.

He encouraged these groups to meet egularly, believing they can form "insider" teams, trusted by both sides, o forge dialogue.

The clergy gathering was the first uch meeting of those particular individuals. "I am delighted they have greed to meet again to coordinate fforts," said Campbell, who had rranged the meeting.

The current conflict in Ireland dates o 1921, when Ireland was politically ivided into two parts, one region nder British rule and the other under ish rule. Nationalists, mainly atholic groups, are striving for a nited Ireland, and unionists, principally Protestants, want to remain a part of Great Britain.

Joe Campbell (MCC)

Spreading the gospel of reconciliation: *A British Broadcasting Corp. reporter interviews John Paul Lederach on the biblical basis of reconciliation for a Sunday morning radio talk show.*

Seminarian from Russia reflects on faith and politics

Elkhart, Ind. (AMBS)—When Masha Sternik heard of the attempted coup in Moscow on Aug. 19, 1991, she was at her parents' home on the outskirts of Moscow—next door to the barracks of army divisions involved in the coup. So when she and a friend jumped in a car to get back to downtown Moscow, they had to weave in and out of a long column of tanks headed the same direction.

Her friend's apartment overlooked the square where the house of the Russian Parliament and the office of Boris Yeltsin are located. This apartment became a center for Russian journalists, as well as efforts to feed the tank crews who were threatening democracy.

"The coup was so poorly organized," Masha said. "They made no provisions to feed the soldiers. So we did. We would ask the officers, 'Are you going to shoot us?' Eventually most came over to our side. They would have protected us if the orders had come to start shooting. It was nonviolent good overcoming evil."

Although those events had great impact on Masha's life, they were neither the beginning nor the end of her search for a relationship with God.

A seminar linking an imperiled northern Alberta Indian band with pastors, teachers and other interested people will be held July 25-31. Participants will spend a week living in Little Buffalo, learning about the Lubicon Cree Nation. For more than a century the Lubicon have been struggling to have their land rights recognized. Sponsored by Mennonite Central Committee, the seminar will cost $475. Contact Rob Enns of MCC Alberta at (403) 275-6935, or Menno Wiebe or Anna Dueck of MCC Canada at (204) 261-6381.

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Ken Sehested, executive director of the Baptist Peace Fellowship, opened the biennial spirituality lectureship at Associated Mennonite Biblical Seminaries, Elkhart, Ind., March 18-19. "There's a fault line running through most Christian groups today," he said. "On the one side, you are more likely to hear sermons about trusting Jesus; on the other side sermons about obeying Jesus. ... An old hymn shows us the language we need to bridge the gap, language that is contemplative and activist at the same time: 'Trust and obey, for there's no other way.'"

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Twenty-one students from Rockway Mennonite Collegiate, Kitchener, Ont., are spending six weeks in May and June studying and traveling in the People's Republic of China as part of an exchange with the Sichuan Agricultural University. This is the third year of the exchange. The students were scheduled to leave May 17 for Beijing, where they were to spend four days before traveling on to Chengdu and to the Sichuan Agricultural University. There they will study Chinese language, history, painting and calligraphy. The group is scheduled to return June 26.

Bluffton (Ohio) College will host a conference on "Mennonite Voices in Dialogue: Women Doing Theology" June 23-25, 1994. The conference will provide a forum for Mennonite and Brethren in Christ theologians, biblical scholars and others interested in issues of women and theology. MCC U.S. Women's Concerns, sponsor of the conference, invites suggestions for topics and writers/artists to feature. Contact MCC U.S. Women's Concerns, Box 500, Akron, PA 17501, (717) 859-3889.

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A representative of Mennonite Mutual Aid, Goshen, Ind., testified before a subcommittee of a task force on U.S. health-care reform chaired by Hillary Rodham Clinton. Karl Sommers, vice president of corporate planning at MMA, presented information about MMA's programs and stressed that fraternal organizations are uniquely positioned to work with their members on health reform. Sommers is optimistic that MMA will continue to play a role in whatever package is finally adopted.

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Six students at Bethel College, North Newton, Kan., placed in Pi Kappa Delta's national forensics tournament held in Tacoma, Wash., March 18-20. Pi Kappa Delta is a national honorary competitive speech fraternity, in which Bethel has been active for more than 60 years, said Tammy Duvanel Unruh, assistant director of debate and forensics at Bethel. Ken Troyer received excellent ratings in extemporaneous speaking and in debate with his partner Kristine Kassekert, who also received an excellent rating in both extemporaneous and impromptu speaking. Travis Wallace received a superior rating in impromptu speaking, and J.E. Johnson received an excellent rating in dramatic interpretation.

That journey began several years earlier. "You can't read the great Russian literature without coming to the questions about life, God and the role of the Russian Orthodox Church in our society. It spoke to the need I felt in my own life. So I started attending church services.

"At first it was frustrating, because there were so many people and little opportunity to talk to the priest. Then I realized that my relationship with God matters more than having the priest answer all my questions."

Masha joined the Russian Orthodox Church on March 12, 1989. Her mother joined the same day. Her father was a strong communist and now takes an agnostic stance. "My dad and I have had lots of arguments. That's pretty futile. Now I'm trying some different approaches, like praying and trying to live so that my behavior shows there is a God who loves us."

Masha got to know Herb and Maureen Klaassen, then Mennonite Central Committee workers in Moscow. "I wanted to study theology, but unfortunately such opportunities are limited for women in the Russian Orthodox Church." MCC and Associated Mennonite Biblical Seminaries made it possible for Masha to come study at AMBS, starting last fall.

There are some things in America that are hard for her to sort out. "Everyone here will tell you that love is the main point of life, yet they are all so independent. How can love be independent?"

On the other hand, there are some positive aspects to her experiences here. "I was interested in learning more about peace in the Bible. I was surprised and touched to experience the Protestant, or even Mennonite, emphasis on community. I had never before participated in the kind of community I found here at AMBS. I was used to thinking about purity before God. Relations with people were mostly a means to get closer to God. Adding the emphasis on commitment in relations with other people as an end in itself is an enriching experience. I hope to be able to create that kind of community on a small scale in the Russian Orthodox Church when I go back." *Mark Jantzen*

Richard A. Kauffman

Commitment in relations with others: *Masha Sternik visits with Mary Oyer during tea to open second semester at AMBS. Sternik, a native of Russia, hopes to recreate the kind of community she found at AMBS when she returns to Russia.*

War on poverty still not won in Appalachia

Whitesburg, Ky. (MCC)—U.S. President Lyndon Johnson declared the "War on Poverty" in 1964, and Congress passed the Economic Opportunity Act, from which many poverty-fighting programs emerged. How does Appalachia fare almost 30 years later?

That depends on whom you ask. People point to thriving community centers and programs that alleviate the worst symptoms of poverty, such as hunger and cold. Medical clinics in remote mountain areas, they say, wouldn't be in place without the War on Poverty.

But some of those same people also admit that the root causes of Appalachia's poverty have not been addressed.

Charles "Buck" Maggard, a 52-year-old resident of Perry County, Ky., was active in a number of anti-poverty programs. He put it this way: "In the early '60s, the coal mines were coming out of a depression and were automating. There were no jobs. Tens of thousands of people had gone to find work in Chicago, Detroit, Cincinnati and Dayton, and those who were left in the mountains were literally starving, had no shoes, no school clothes, their houses were falling down. The situation was desperate, and if something hadn't been done, men would have been shooting each other on the streets for food.

"But the War on Poverty was like using an aspirin to cure cancer—it took away some of the pain but didn't destroy the disease."

Artie Ann Bates, 39, was born and raised in Letcher County, Ky. She went away to nursing school, then medical school, and is now a physician at a remote rural clinic near her home.

"There's a perceived improvement in the standard of living," Bates said, "with more people on welfare and disability payments. People have more food and clothes and can live in warm trailers instead of drafty shacks.

"But our mineral wealth is still controlled largely by outsiders, just as it was in the early '60s. And the same corrupt political structures, in the courthouses and on the school boards, are in place now as then."

Nationally, one of the best-known programs of the War on Poverty was VISTA—Volunteers in Service to America—which involved mostly young people from outside Appalachia in organizing local community groups.

These small groups began to tackle some big problems, such as the disrepair of roads and schools and the damage of strip mining. VISTA funding was eventually slashed, and money stopped flowing directly to local people and programs.

Sherry Brashear, 42, grew up in a coal miner's family in Perry County, one of 10 children. Project Upward Bound, a War on Poverty program, gave her a head start on college. Other federal programs helped her fund her way to a degree.

Brashear is now a lawyer in private practice in eastern Kentucky as well as an attorney for the United Mine Workers of America, a coal miners' union.

"In Appalachia the coal companies want a cheap, desperate work force," she says. "When that is what's wrong, it can't be righted by a war on poverty.

"We do have better roads now, though they're mostly used to haul coal out, not to bring wealth in. Some kids have gone to college and returned as doctors, dentists, teachers, lawyers," she says.

"But we also have 30 to 50 percent unemployment, widespread strip mining devastation, substandard housing, a high rate of adult illiteracy and corrupt politics."

Mennonite Central Committee U.S. has been working in Appalachia since the advent of the War on Poverty in 1964. MCC Appalachia's work has concentrated on adult literacy and high-school equivalency tutoring, health care and home repair.

"Some say we are primarily doing Band-Aid work. It's true the larger problem is the overwhelming injustice built into the structure," says Dawn Yoder Harms, MCC Appalachia cocoordinator.

Yoder Harms feels positive about MCC's contribution, however. "Tutoring can be very empowering. Learning boosts people's self-esteem and their sense of what they can accomplish. It is individuals who are the building blocks of communities; the stronger they can become, the more they can contribute," she said.

Even home repairs, which, she says, could be viewed as a Band-Aid, can be a catalyst for larger community change. "Poor people tend to get discouraged and give up. Having a house fixed or painted or a roof repaired can be a shot in the arm to

Dawn Yoder Harms (MCC)

Cultivating grass roots: *Peter Thiessen directs the MCC U.S. Sharing With Appalachian People program. He recently organized a group of Appalachian residents to work in the hurricane-struck area of Louisiana.*

Despite a major project aimed at increasing membership in Lutheran churches, a recent study reports, 30 percent of Lutheran congregations appeared to oppose church growth. Typical comments included these: "We don't want to go to more than one worship service. That would destroy our congregation." "If growth happens, I will lose the personal relationship I have with my pastor." (*Gospel Herald*)

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The General Conference Mennonite Church has received a "sizable" gift from the estate of Pauline J. Wiebe, Newton, Kan. Wiebe was born in Medford, Okla., and died at the age of 85. She taught kindergarten for more than 30 years in Kansas and Oklahoma. She was a member of Bethel College Mennonite Church, North Newton, Kan. "Pauline Wiebe represents a quiet but powerful example of giving to the General Conference. Her action challenges us all to greater service and commitment," said Gary Franz, GC planned giving director.

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About 400 miles north of Darwin, Australia, lies the site of one of the "worst genocides in the late 20th century," according to *Christianity in Crisis*. East Timor, a former Portuguese colony, was invaded by Indonesia in December 1975. Since then, human rights monitors estimate, almost one-third of the pre-invasion population has died as a direct result of the invasion, ongoing occupation and politically created famine. Indonesia, the world's fourth most populated country, has been a U.S. ally for years. The churches of East Timor are resisting the Indonesian invasion. "The church, the priests and the religious are the three factors which threaten East Timor's integration with Indonesia," once stated Colonel Prabowo, a military official in East Timor and son-in-law to Indonesian President Suharto.

The Board of Pensions of the United Methodist Church has voted to divest its funds in Kmart. The action came after Kmart refused the UM board's request that Kmart get out of the pornography business. Through its Waldenbooks subsidiary, Kmart is one of the leading retailers of pornography in America. The UM Board of Pensions will withdraw approximately $23 million from the company. The Southern Baptist Annuity Board, which has over $5 million invested in Kmart, has filed a shareholder resolution with Kmart, asking it to stop selling pornography.

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Layoff notices effective March 31 were handed out in mid-March to 33 workers at 11 Indian Metis Friendship Centres across Manitoba. A total of $1.2 million of services funding at the centers was wiped out as part of the $3 million cut in provincial funding for service and advocacy groups. Services cut include help in finding housing for Aboriginal newcomers in urban areas, educational opportunities and other social services, seniors' services such as hospital visits, racism workshops and Aboriginal youth conferences. (*Winnipeg Free Press*)

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Elmira (Ont.) Mennonite Church ran into trouble when the worship attendance was getting too large for the sanctuary. At the first Living In Faithful Evangelism growth workshop last year, members decided to add a second service. The second service, less structured than the original service, started last October, and leadership of the church feels it will continue. "We can't go back to one service—we wouldn't all fit in the sanctuary," reports the church through *LIFE Update*.

continue plugging away," she says.

Although MCC Appalachia does have some involvements with groups working for structural changes, for now, Yoder Harms says, the program's main goal is encouraging grass-roots groups working to better their communities. *Melanie Zuercher*

Immigrant children tackle language, culture

Belle Glade, Fla. (MCC)—"Mennen you koulev lekol se youn, mete l chita se yon lot."

This Haitian creole is as indecipherable to an English speaker as English is to a Haitian child newly arrived in the United States.

Learning the language is just one of many problems facing these newest U.S. residents. "At school they call us names. They say, 'You come from the banana boat.' They say we eat cats," says 18-year-old Marcda Jean, a high school senior who arrived in the United States when she was 9.

"Some Haitians thought life would be easy here," says Morales St. Hilaire, pastor at Belle Glade's First Baptist Haitian Church and a long-time Mennonite Central Committee partner.

"They thought they would have complete freedom, but they are still not free because Belle Glade is a divided community," he says, referring to friction between the white, African-American and Haitian communities. "But most Haitians are happy to be here; they are alive."

St. Hilaire directs an after-school tutoring program at the church he pastors. MCC worker Andy Grove of Harrisonburg, Va., tutors the children, along with Frantz Gaudard, a young Haitian man who participated in the MCC U.S. summer service program.

One by one or in small groups, some 15 students gradually assemble at the church after school. They settle down at tables and dig out their homework. When stumped, they ask for Grove's or Gaudard's help. The two volunteers may help a 6-year-old with basic reading or a 16-year-old with advanced math.

Their greatest challenge is helping children who have recently arrived in the United States and do not understand English. "Sometimes the children are given work that is way above their heads," says Grove. "It's tricky to guide them to an answer without outright telling them." Gaudard's Creole skills often come in handy.

Despite the overwhelming challenges, the Haitian children are motivated. "I'm glad I'm here because I can learn," says Marcda Jean. "Later I may be able to take something back to Haiti, a skill or knowledge that will help people there." *Emily Will*

Emily Will (MCC)

Determined to learn: *Twelve-year-old Marie Jerome gets some help with fractions from MCC worker Andy Grove.*

Record

DEATHS

Mariam Penner Schmidt, 92, retired professor of French at Bethel College, North Newton, Kan., died April 10 at her home in Newton, Kan. She was born in Dhamtari, Central Province, India, to Peter and Elizabeth Dickman Penner, who were missionaries. She taught languages at Bethel College for 25 years. She is survived by her husband, Herbert Schmidt, one daughter, seven grandchildren and 12 great-grandchildren. She was a member of Bethel College Church, North Newton.

WORKERS

Scot Bolsinger, co-pastor at Calvary Church, Aurora, Ore., resigned, effective April 30.

LaVonda Claassen, Faith Church, Newton, Kan., will begin June 1 as acting manager of Faith & Life Bookstore, Newton, Kan.

Robert Coon has ended as pastor at Bethel Church, Pekin, Ill.

Thomas Dyer was ordained for ministry April 25 at Maplewood Church, Fort Wayne, Ind.

Steve Estes is serving as transition pastor at Flanagan (Ill.) Church.

Milton Harder has resigned as associate pastor at Alexanderwohl Church, Goessel, Kan., effective at the end of May 1994.

Wayne Hochstetler began March 1 as pastor at Hebron Church, Buhler, Kan.

Bill Janzen, long-time director of MCC's Ottawa office, will be taking a two-year leave to work for the agency in Cairo, Egypt, where he will study and report on the indigenous Christian churches of the Middle East. **Chris Derksen Hiebert**, coordinator of peace and social concerns for MCC Ontario, will serve as interim director.

David and **Marcia Kreider**, administrators and caretakers of Camp Camrec in Washington, have announced their resignation effective this August or September.

Nobel Sack, senior adult pastor at Calvary Church, Aurora, Ore., retired in January.

The writers, producers and actors who make American television and movies have significantly different values from the average American, according to statistics from the U.S. Center for Media and Public Affairs. Their statistics say that of the general population, 85 percent believe marital unfaithfulness is wrong, compared to only 49 percent of Hollywood. While 76 percent of the population believe that homosexual acts are wrong, only 20 percent of Hollywood said the same. And only 4 percent of the population claim no religious affiliation, in contrast to 45 percent of Hollywood. The Center also estimates that by the time the average child graduates from high school, she or he has watched 22,000 hours of television and witnessed 17,000 TV murders. (*Encounter*)

• • •

The **Conference of Mennonites in Manitoba** invites applications for a term position as **director of youth and young adult ministries**. Desirable qualifications include theological training and experience in youth ministries. The appointment will be for six months, beginning Aug. 15, 1993.

Send your resumé to **Allan Dueck, chair of educational ministries committee, Box 250, Gretna, MB R0G 0V0, (204) 327-5891.**

ESL teachers needed for international assignments in Japan and Taiwan. Teachers will work closely with Mennonite church leaders and mission workers in community/church-based ESL programs. A minimum of college degree is required for the two- to three-year terms.

For more information, please contact **personnel office, Commission on Overseas Mission, Box 347, Newton, KS 67114, (316) 283-5100; or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.**

Four-wheeling for the Lord: *Commission on Overseas Mission worker in Botswana Eugene Thieszen stands by his new diesel pickup purchased largely with contributions of his home congregation, Bethesda Mennonite Church of Henderson, Neb. He wrote in a letter home, "Every day outside my small hut in Etsha, I see before me a reminder of your generosity and partnership with me in my work with Mennonite Ministries in Botswana. That reminder carries with it a sense of holy fear and the challenge to remain open to the leading of the Holy Spirit, so that BJ 4279 [the Toyota Hilux 4x4 pickup] will be used to the glory of God and for the building of his kingdom in Botswana. My name is on the registration certificate, but the vehicle belongs to everyone at Bethesda that participated in one way or another in the project."*

Mennonite Mutual Aid is seeking a person for the position of **writer** to work with the promotion of MMA's programs and services through writing copy, direct mail and developing marketing strategies. Qualified candidates must have a bachelor's degree and at least three years professional experience, good project management skills and proficiency in language mechanics. Minorities are encouraged to apply. MMA offers excellent working conditions and a competitive benefit package.

Send resume to **Mennonite Mutual Aid, Human Resources Department, Box 483, Goshen, IN 46526.**

Indianapolis First Mennonite Church seeks an **interim transitional pastor** for a term of approximately one year beginning in August 1993. Applicants must be grounded in Anabaptist faith and interested in assisting this diverse urban congregation of 250 participants during this transition period prior to calling new pastor(s).

Contact Ann Stuckey, Mennonite Board of Congregational Ministries at (219) 294-7536; Harold Bauman, Indiana-Michigan conference minister at (219) 534-4006, or **Ralph Stutzman, pastoral search committee, 5025 Knoll Crest Court, Indianapolis, IN 46208, (317) 293-7718,** for detailed information.

Goshen College seeks applicants to serve as **program coordinator of the multicultural affairs office** and as **international student adviser**, beginning Aug. 1. Responsibilities include advising international students and assisting in day-to-day activities of the Multicultural Affairs office. A bachelor's degree and at least two years of related work experience are required, and a master's degree is preferred. People from minority ethnic backgrounds and women are encouraged to apply. Goshen College, an affirmative action, equal opportunity employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

If interested, contact **Norman Kauffmann, dean of students, Goshen College, Goshen, IN 46526, (219) 535-7539.**

More For Less, a Self-Help Crafts and thrift store located in the Denver area, is looking for a **store manager or managerial couple**. Retail experience is preferred.

If interested, send letter of inquiry to **Jon C. Wiebe, 1038 S. Saulsbury St., Lakewood, CO 80226, (303) 936-3716.**

Full-time administrator sought, starting July 1993, for a position at **Hinkletown Mennonite School.** HMS has 200 students in K-8. Qualifications: Anabaptist perspective , organizational and interpersonal skills.

Call or write **June Nafziger-Eberly, Hinkletown Mennonite School, 272 Wanner Road, Ephrata, PA 17522, (717) 354-6705**.

Associated Mennonite Biblical Seminaries has an opening for a half-time **pastoral counselor** for work with students during the nine months of the school year. Qualifications include skills in assessment and referral, leading small groups, pastoral care and short-term pastoral counseling. Women and minorities are especially encouraged to apply. Applications must be received by June 7. AMBS is an equal opportunity employer.

For more information or to apply for the position contact **Richard Kauffman, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999, (219) 295-3726.**

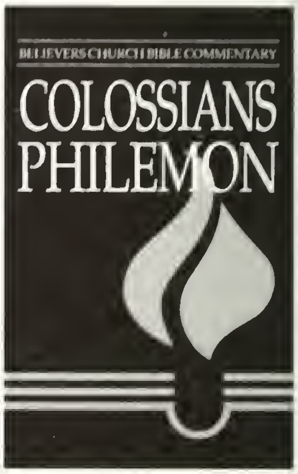
Goshen College seeks applicants for the position of **director of church relations**, to begin Sept. 1. Duties include representing the college to Mennonite churches, conferences and other church-related groups, coordinating choir and other student group travel to churches. Qualifications include a commitment to the Mennonite Church and higher education, writing and speaking skills, the willingness to travel, pastoral or church agency experience. Minorities and women encouraged to apply. Goshen College is an affirmative action, equal opportunity employer. Application deadline is June 1, or until position is filled.

Send resumé and letter of application, naming three references, to **Lois K. Bare, director of constituency relations, Goshen College, Goshen, IN 46526.**

Believers Church Bible Commentary Series

Using the Uniform Series this summer? Take advantage of a new commentary.

Colossians, Philemon



Ernest D. Martin brings years of service as pastor, teacher, and writer to the task as he focuses on the amazingly relevant pastoral concerns that shaped Colossians and Philemon.

In commenting on Colossians, Martin highlights a wholistic Christology in contrast to perversions of the gospel past and present. In the section on Philemon, he draws attention to the social implications of the koinonia of faith for the servants of Jesus Christ.
Paper, $17.95; in Canada $22.50.

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Publication of the Believers Church Bible Commentary series is directed by an editorial council representing the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren Church, Church of the Brethren, Brethren Church, and the Brethren in Christ Church.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.50. Canadian customers, add 7% of total for GST.

Herald Press
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You may not know this...

but a lot of people outside the church ask about membership in MMA.

The fact is, MMA is for church members.

Still, the calls keep coming. Here's what I think others find so attractive:

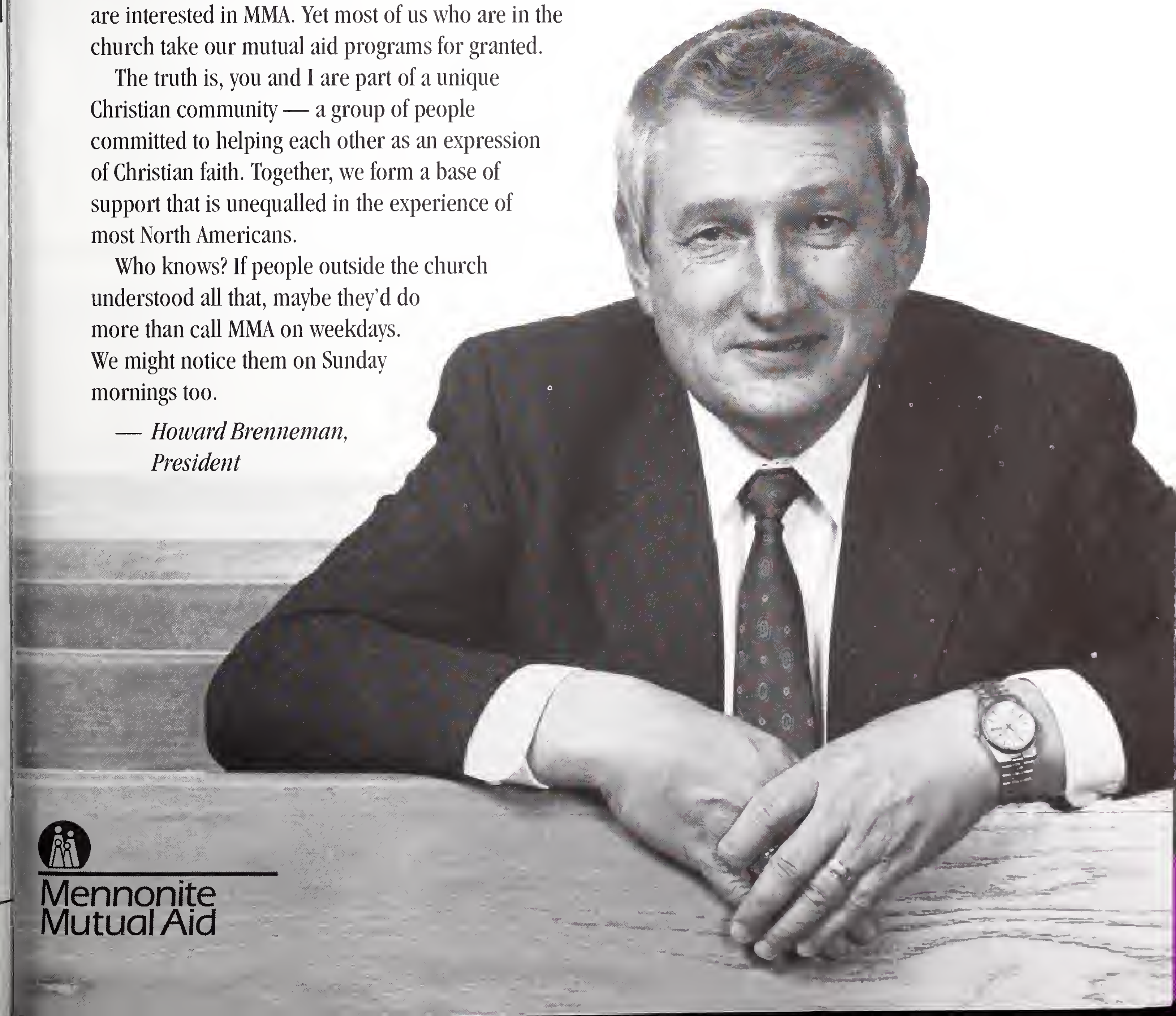
- we're an alternative to profit-seeking, commercial insurance and financial services,
- we offer a chance to join group insurance plans in which every member is concerned about the careful use of resources,
- we provide extra benefits our members don't need to pay for, funded by MMA's unique tax status as a fraternal benefit association,
- we offer conscientious service from people who value people more than the bottom line, and
- our ethical investments support Christian values of peace and justice, and the sanctity of human life.

It's no wonder so many people outside the church are interested in MMA. Yet most of us who are in the church take our mutual aid programs for granted.

The truth is, you and I are part of a unique Christian community — a group of people committed to helping each other as an expression of Christian faith. Together, we form a base of support that is unequalled in the experience of most North Americans.

Who knows? If people outside the church understood all that, maybe they'd do more than call MMA on weekdays. We might notice them on Sunday mornings too.

— *Howard Brenneman, President*



Mennonite
Mutual Aid

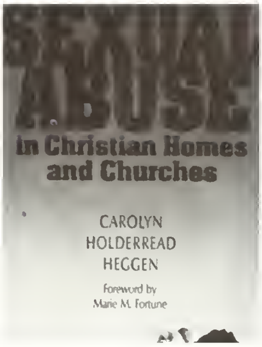
Reviews

BOOKS

Abuse, hope, forgiveness

Sexual Abuse in Christian Homes and Churches *by Carolyn Holderread Heggen (Herald Press, 1993, 208 pages)*

Reviewed by Wanda Derksen-Bergen, Newton, Kan.


Sexual Abuse
in Christian Homes and Churches
CAROLYN HOLDERREAD HEGGEN
Foreword by Marie M. Fortune

In a time when we don't know how to make our way through the darkness, Heggen offers a strong beam of hope. She helps us understand what we are facing as stories of sexual abuse are exposed in our homes, our churches and in society with increasing frequency.

The book presents accounts of sexual abuse against women and children, occurring both in Christian homes and churches, including pastoral abuse. (She clearly recognizes that sexual abuse also happens to men but states that those stories need to be told by men.) The bareness with which she relays the facts, pain and victimization of survivors is heavy and sobering.

Heggen proposes that our patriarchal society, our socialization norms and our theology have perpetuated this evil. She makes a strong case for how our religious beliefs have allowed for a sexually abusive environment toward women and children and how, if we are to be faithful to God's call for dignity of all humankind, we must re-evaluate and be converted from some of our basic religious beliefs.

The hope comes in Heggen's exploration of repentance, restitution, forgiveness and reconciliation for the survivor and perpetrator. Instead of leaving us feeling helpless and overwhelmed, she presents practical steps for how a church might respond and prevent further abuse. She writes that "individuals and congregations must channel their distress and concern ... into developing effective ways of comforting and protecting the victims, bringing abusers into a right relationship with God and their victims, and working to prevent further violation. ..."

Some of the most powerful pages are of litanies, prose and poetry written by survivors of sexual abuse. They are a call to see, to hear, to break the silence and to heed God's sacred call to wholeness for women and children and men, too.

Written in an accessible style, this book is a must for all pastors, leaders in the church and people facing the devastation of sexual abuse. Heggen has provided a valuable resource that gives us understanding, strength, hope and maybe even visions of glory.

A missiological who's who

Toward the Twenty-First Century in Christian Mission *edited by James J. Phillips and Robert T. Coote (Eerdmans, 1993, 400 pages)*

Reviewed by Erwin Rempel, Newton, Kan.

Toward the Twenty-First Century in Christian Mission is a collection of 30 essays in honor of Gerald H. Anderson, director of the Overseas Ministries Study Center, New Haven, Conn., and editor of *International Bulletin of Missionary Research.*

The purpose of the book is "to give a comprehensive survey of the status of Christian mission among its many families, in all parts of the world, relating it to its basic disciplines, and with regard to the special challenges it faces."

Contributing authors represent a virtual "who's who" in missiological thought. Anabaptists are represented by Wilbert R. Shenk, Donald R. Jacobs, Paul G. Hiebert and Jonathan J. Bonk.

The book's 21st-century orientation is firmly rooted in the legacies of the modern missionary movement. Among contemporary challenges are chapters on "Women in Mission," "Mission and the Problem of Affluence," "Mission and Social Justice," "Urban Mission," "Christian Dialogues with Other Faiths," "Christian-Muslim Relations" and "Church-State Relations and Mission."

The intended audience includes students in college and seminary, mission agency administrators, pastors, church members and anyone wanting to become better informed about global mission. Of special value to the reader are the selected bibliographies at the end of each essay.

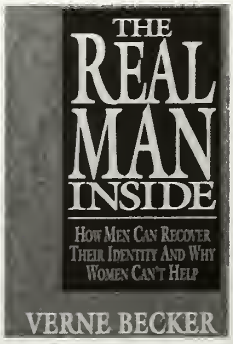
The book is designed "to present our topics in such a way that the joys and challenges of Christian mission may be caught by our readers." The editors and chapter authors accomplish this goal.

Mennonite Church and General Conference members interested in denominational integration might ponder the observation of Keith R. Crim, author of the chapter on North America. Referring to Presbyterian and Lutheran denominational mergers in the 1980s, Crim notes, "The complexities encountered in building new denominational headquarters and restructuring administrative staff have probably been enough to convince all but the most optimistic that contemplating any further such unions is hardly worthwhile. The missionary task is to revive in this and other denominations a commitment to evangelism and to the worldwide mission of the church."

Irresponsible men at church

The Real Man Inside: How Men Can Recover Their Identity and Why Women Can't Help *by Verne Becker (Zondervan, 1992, 206 pages)*

Reviewed by Arthur P. Boers, Waterloo, Ont.



It's no secret that there is something afoot that is loosely labeled a "men's movement." Like all movements, it's mixed bag and not all of the literature in this latest trendy genre is easy to read or worth reading.

Verne Becker, an evangelical, does a fine job of reflecting on his own perspective on the men's movement. He summarizes some of the main themes as he sees them.

Becker notes the fact that many marriages—including Christian marriages—are breaking down. He suspects that one root of this is in the dangerous passivity of most men. They are nice guys who are undefined, do not take initiative, only react. Many men have a vague sense of loss, feel alienated and avoid responsibility, struggle with addictions or compulsions, get unhealthily preoccupied with women or say "yes" too often.

Becker sees this as a problem of learning to set and defend one's boundaries. But we cannot do this until we know who we are inside. He studies and analyzes many sources of male passivity. He looks at the effects of technology and the implications of being abandoned by our fathers and over-mothered by our mothers. The intent is never to blame parents but to better understand ourselves.

Much of what Becker says is covered by others in the men's movement, but his approach is grounded in Christian faith. He notes that boys need to be initiated into manhood and that we should all tend the welfare of our own souls. He also spends some time refuting criticisms of the men's movement.

This readable introduction to a new cultural development would serve as an excellent resource for men's groups in the church.

Old prayer, new meanings

Lord, Teach Us to Pray: A New Look at the Lord's Prayer *by Arthur Paul Boers (Herald Press, 1992, 184 pages)*

Reviewed by Karla Morton, Elbing, Kan.

Most of us have memorized the Lord's Prayer and may repeat it daily or weekly. Yet there is an appalling lack of understanding of the words we are repeating. If most of us will pick up and read Boers' newest book, we will be able to pray the words of our Lord with new meaning and devotion.

Boers, a pastor and writer, began preaching on the Lord's Prayer, expecting a two- to four-week sermon series. Instead, he ended up preaching on the four verses in Matthew and Luke for more than 12 weeks.

In this book we have the depth of research and insight Boers gleaned through that sermon series. He has broken down the prayer phrase by phrase, giving the reader new insight into the full meaning of Jesus' words. This is not a thick book, but it is no *Reader's Digest* condensed version of the prayer. A study guide and notes are included at the end of the book. There are three or four questions appropriate for each chapter in the study guide that will enable an individual or group to study the book and internalize the ideas and concepts it presents.

LORD, TEACH US TO PRAY
A New Look

Boers illustrates each chapter with interesting personal stories and narratives from other pertinent sources. These nicely support the themes of each chapter. Throughout the book he is unafraid to challenge the reader to come into the deeper life—spiritually and physically. One does not feel preached to in these pages but realizes that by reading them one is pressed into new depths of thought and prayer.

I have heard it said that prayer is not something that changes God, others or situations. Rather prayer changes us, the pray-ers. Boers writes, "In the same way, why do we bother to pray the Lord's Prayer if we are not prepared to let it challenge and change us at our deepest levels?" and, "When prayed with integrity, the Lord's Prayer is like a song that permeates our lives."

After reading this book you may be sure that you will not be able to pray the prayer by rote, absently or without greater devotion. This book has the ability to not only change your heart and mind in the praying of our Lord's Prayer by giving you deeper comprehension of its meaning. It can change your heart and mind in all of your praying.

Mennonite Central Committee Canada
invites applications for the position of

DIRECTOR
for SELFHELP Crafts Canada

Starting date: July 1, 1993 (negotiable)
Location: New Hamburg, Ontario
Closing date for applications: May 31, 1993

Applications and further inquiries should be directed to:

SELFHELP Crafts Chairperson
c/o MCC Canada Personnel
134 Plaza Drive
Winnipeg, MB R3T 5K9

Resources

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- **No Permanent City** by Harry Loewen (Herald Press, 1993, $9.95, $12.50 in Canada) blends information from historical sources with creative reconstructions to tell stories of Mennonites from the 1500s to the present.
- **The Meaning of Life**, an exhibit featuring photographs and reflections of men and women serving life sentences in Pennsylvania, is available for free loan from Mennonite Central Committee. Contact Shirley Mast, Information Services, MCC, Box 500, Akron, PA 17501, (717) 859-1151.
- **Forgive and Remember: Ted Risingsun's Story of Fort Robinson** (Commission on Home Ministries, 1993, $10, $12.50 in Canada) is a 22-minute video in which Ted Risingsun tells about how his grandmother and other Cheyenne were attacked by U.S. cavalry and about how his Christian faith has brought healing. Risingsun is a Mennonite leader among the Northern Cheyenne in Montana. Available for purchase (add $3 shipping and handling) or free loan from CHM, Box 347, Newton, KS 67114, (316) 283-5100.
- **U.S. and Worldwide Guide to Retreat Center Guest Houses** (CTS Publications, $14.95) catalogues over 425 retreat center guest houses in the United States, Canada and overseas. Contact CTS publications, Box 8355, Newport Beach, CA 92660, (714) 720-3729.
- **Single in the Church** by Kay Collier-Slone (The Alban Institute, 1993, $15.95) looks at the concerns and fears of single adults and how the church often ignores their needs. Order from The Alban Institute, 4125 Nebraska Ave., NW, Washington, DC 20016, (800) 457-2674. (Add $3.75 postage and handling.)

Editorial

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What it takes to be a man

My childhood was full of heroes. Robin Hood, George Washington, Jesus, Batman, I loved them all. At play I would dream of having the power to leap tall buildings in a single bound. Of course, we all outgrow the land-of-make-believe, until we hit 40.

That's the age today when some men buy sports cars and others head for the wilderness to beat drums and touch their inner child. The rest of the world looks on, baffled.

The hottest new movement is the men's movement. As popular and elusively undefinable as the notorious "New Age Movement," this catch-all tag phrase is claimed by or affixed to groups as varied as the "wild man" disciples of Robert Bly (whose men's movement book *Iron John* was on the *New York Times'* best- seller list all 12 months of 1991), men's rights advocates concerned particularly with perceived bias against men in child- custody cases, and old-school feminist allies whose main agenda continues to be education about male sexism and putting an end to male violence toward women.

> If servanthood is the measure of success, then men have the most to learn.

And it's not just "out there." In Mennonite churches new men's groups aimed at rethinking masculinity are springing up alongside traditional men's service groups. Goshen (Ind.) College has had a student men's group and offered a course in men's studies. In this issue of *The Mennonite* you'll hear from Mennonite men who have tied in to the movement in one way or another.

So what is it? If this movement is a grab for political power, it's the last thing we need. But the very labeling of what is happening as a "movement" connotes an association with other movements—the civil rights movement, the women's movement—movements where legitimate demands for respect and power have become the impetus for social change.

This is not what the men's movement is fundamentally about. There is a tentative tone to much of the writing that suggests this is more about exploring possibilities than demanding rights. It is a movement in the simplest sense, a transition from an old place to a new one.

Personal values: This is what men—especially Christian men—desperately need. In our society the men appear to have it all. We control the money, power, authority, status. But how often is that power gained at the expense of others, in time not spent with family, in compromising personal values? In *Why Men Are the Way They Are*, Warren Farrell writes, "One of the fascinating parts about men is our tendency to subject ourselves to war, physical abuse and psychological abuse and call it 'power.'"

What does it mean for men, the kings of the mountain, that Jesus ushered in an upside-down kingdom? What does it mean for those traditionally in power that the first six of Christ's beatitudes call us into positions of weakness?

If servanthood is the measure of success, then we men have the most to learn. But freedom comes with vulnerability. It takes a profound sense of self to be able to admit need. Grace comes when we confess our weakness, and once we taste that grace, we won't give it up.

Risking weakness means learning intimacy with other men. This isn't a power grab. Rather, it's a grab for a new kind of power, not power over another but power together with another in mutual love and vulnerability. It is the door to the depth of friendship modeled by David and Jonathan in 1 Samuel 18: "The soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul."

Sexuality and spirituality are the two most intimate aspects of being human. Until the two are bridged in some way, we remain unwhole. Growth in one is not possible without growth in the other.

To nurture this growth we need help. The men's movement offers both reflections and perspectives on masculinity as well as brands of dogma or ideology. Men don't need an ideological manifesto or a political movement. We don't need labels. But we do need handles. It is our choice whether we take the good or the bad. *Larry Penner*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 11
June 8, 1993

CHRIST
in the
STREET

Bring the Good News in Jesus' name

Will you take up the call to evangelize? (See page 3)

Prologue

Back in 1986 the General Conference Mennonite Church established four goals, the foremost being "to evangelize." While our intentions are good, I have to wonder, Do we really mean it?

A number of congregations and some fervent individuals are committed to telling the Good News of Jesus, but many of us find it difficult to do. Why? Perhaps it's the associations we carry with a coercive, hard-sell approach of some. Or maybe we're too shy or uncertain to talk about our beliefs with others. Do we feel uncomfortable telling others about our experience of Jesus Christ because our experience is not all that positive? We may need to spend more time with people who do not know Christ in order to realize that we do have something to offer.

Part of what we have to offer, as John Neufeld points out in the article beginning on page 3, is a community of faith. Evangelism involves both proclaiming Jesus as Lord and inviting people into that community. Most people come to Christ at the invitation of friends or family members. But "how are they to hear without someone to proclaim him?" (Romans 10:14).

We can share our faith anywhere, whether it's on a treadmill (see page 6), with our children (page 11) or in a war-torn land (page 12).

Let's encourage each other to both live the Good News and invite others to join us in that life. *gh*

Next issue: Mennonites reach out to people in need

Cover: Photo by Vada Snider

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Evangelism involves inviting others to connect with God and then to join a congregation, says John H. Neufeld.

6 The life you touch may be your own

Gilda Mullette describes an encounter with a Mennonite minister that would not have happened had she not decided to strike up a conversation with the person on the treadmill next to her.

7 A church springs up in 'Babylon'

Canadian Mennonites help a congregation develop in a German city that other Christians avoided because it was too worldly.

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite **(ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** **©1993**

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MISSION IMPOSSIBLE?

Will you take up the call to evangelize?

Our congregations need to invite others to connect with God. Then we must welcome them into our midst.

John H. Neufeld

Nurture the seed in others.

We are a peace church that lives with the absence of peace. We send peace envoys to the trouble spots of the world but do not invite a mediator to help with our own squabbles. We do mission around the world but do not express compassion for those nearby. We post signs that say "welcome to all" but do not welcome or even tolerate those who take us up on our advertising.

God does not function as a cosmic pattern maker, punching out clones to be his followers.

Let us recall the words of Colossians 2:6-7: "So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness."

In this passage Paul uses the phrase "received Christ." He is talking about connecting with God and with the community of faith. It's not unlike Acts 2, where Peter calls the people to repentance, then continues with "and be baptized." This suggests becoming connected with other believers in the pilgrimage of faith.

I remember wishing that I had had a decisive conversion like Saul on the Damascus road (Acts 9:1-9), but I didn't. Instead I had several months of struggle, mostly by myself, reading the Bible, praying and wondering whether my non-dramatic experience would be sufficient. When I heard others give testimonies more in line with Paul's story, I felt uneasy, unsure of my own faith. Am I really a Christian if I can't point to the day and the verse that led me to receive Christ into my life?

At that time I didn't know about Timothy's more gradual coming to faith—the faith that was first in his grandmother, then his mother (see 2 Timothy 1:5-7). Through the witness of these two adults in his home he came to understand the gospel. He claimed it, owned it and identified himself as a believer, a follower of Christ. I heard sermons on Acts 9 but none on the 2 Timothy text.

Campfire: Since then, on the basis of Bible study and the experiences of others, I have been convinced that there is no prescribed way to connect with God. The Spirit of God works in our lives in different ways, nudging, calling, surprising and inviting. Sometimes the Spirit uses other people in our lives, a passage of Scripture, a hymn, an experience around the campfire at camp, a quiet conversation with a friend or maybe a crisis experience that stopped us in our tracks.

God does not function as a cosmic pattern maker, punching out clones to be his followers. God is not limited in the number of ways he gets our attention, in the number of ways faith is kindled.

When we invite others to get connected with God by faith, to experience new life, forgiveness, a reorienta-

RNS

Our understanding of evangelism is not that we want to help individuals here and there repent and believe in their hearts and then remain private and alone. Instead new believers should be welcomed into the church.

tion of life's direction and values, let us rejoice in the fact that no one's experience of receiving Christ and joining the church needs to be like ours. Some will be like Saul's, others like Timothy's. Let's share our stories, openly and gently, confessionally. Allow God's Spirit to nurture the seed in others and cause it to grow. Let us simply do our part in inviting another person to explore the possibility of faith openly.

May we always be able to say with Paul, "We were gentle among you like a nurse caring for her children" (1 Thessalonians 2:7). Take a cue from Jesus, who was patient and gentle, told stories and got involved with people in their day-to-day struggles.

Our understanding of evangelism is not that we want to help individuals here and there repent and believe in their hearts and then remain private and alone. Instead new believers should be welcomed into the church.

Many of our churches are not very

"Our task in evangelism is to clear away the weeds, to pull away the rocks, to allow the plants to grow."
Henri Nouwen

6 hurdles to overcome

1. Conversions are down in spite of all the speaking, writing and workshops.

2. Our secular society sees faith as an unnecessary option; it is easy to not believe. Many people seem satisfied. If they are needy they are the disguised needy, presenting a facade of well-being and contentment.

3. Some Mennonite churches are struggling with and are ambivalent about evangelism, and in most churches there are members who are not at ease with it.

4. We could spend a lot of time on further analysis of our situation.

5. Though we consider ourselves radical Christians, we have not been effective in winning many people to the faith.

6. Even in conservative, evangelical churches there is much more talk about evangelism than there is evangelistic activity. Even there, evangelism is a word that scares people. *John H. Neufeld*

welcoming to those new in faith or new to our church. Our churches have been called cold, unfriendly, even cliquish and quarrelsome.

The integrity of our congregational life, the way we treat each other as fellow believers, is a serious matter, both for the outsider who is considering coming in and for our children and young people growing up in our midst. People yearn for what is meaningful, difficult and challenging.

Bible studies: We are churches that claim to know what it is like to have been welcomed by God through Christ, but we find it difficult to be welcoming to those who think differently from us, in our Bible studies, our congregational meetings or in the way we express our discipleship. Although we say we have been welcomed by Christ, we judge those less conservative than we are and despise those more conservative than we are. Listen to what Paul told the church in Rome: "Each of us should please the neighbor for the neighbor's good, to build him up" (Romans 15:2). And, "May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Jesus Christ, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another then, just as Christ has accepted you in order to bring praise to God" (Romans 15:5-7).

Being evangelistic means helping people connect with God through faith in Jesus Christ and helping people connect with us in our churches. We would feel much more like inviting our friends and neighbors to church if we allowed our congregational life to be healed, if we were able to welcome each other and newcomers to church the way God has welcomed us in Christ. May we become the kind of congregations that invite others to get connected with God by faith in Jesus. May we be welcoming and nurturing fellowships.

John H. Neufeld is president of Canadian Mennonite Bible College in Winnipeg.

6 ways to share your faith

Carla Reimer

Share what God has done for you.

1. Get in touch with the difference Jesus Christ has made in your life. Practice putting this in words so you are ready to share when an opportunity comes.

2. Pray that God will send into your life a person who will profit from hearing your faith story and a person whose story will bring you new insights and growth.

3. Do as Jesus did and intentionally befriend people outside your faith fellowship; have eyes for the Zacchaeus types and for present-day women on their way to the well. (See Luke 19, John 4.)

4. Accept others as they are; as it feels natural steer conversations to topics of spiritual significance. (John 4 provides a good example of this.)

5. Freely share what God has done for you. During the ensuing conversation there may be opportunity to invite the other to a relationship with God or to "come and see" a present-day "body of Christ," your church. (The woman at the well helped many to faith by her inviting words, "come and see.")

6. Be thankful for the opportunity you have had to tell about the gift that has been given you; after your witness, commit your words and the growth of the other person to the Holy Spirit. *Marilyn Miller, secretary for evangelism and church development for the General Conference Mennonite Church*

The life you touch may be your own

By taking the opportunity to talk with the person on the treadmill next to her, each of these two women made a new friend in Christ.

Gilda Mullette

As I was performing my daily ritual of treadmill walking, I spoke with a woman on the treadmill next to me. In Southern California one usually doesn't speak to strangers, but there was something soothing and sincere in this woman. She seemed interested in children, hers and mine, interested in parenting, involvement in spiritual growth, women's issues and especially in communicating a loving, generous, personal Christian conviction.

This was a new experience for me in this jungle of greed. I found myself telling her my concerns about education, relationships, politics, women's working conditions and my heritage. Most people out West think Mennonite is a cult or a country. (She was a Mennonite minister but didn't tell me that right away.) I told her about my grandfather, Ezra Mullett, an Amish boy turned Mennonite minister, and my grandmother, Anna Mullett, who taught school for many years to support the family.

We spoke of her interest in self-help stores and her growing church community. (This small group of Mennonites meets each week for Sunday worship in a school and on Wednesdays and Saturdays at members' homes.) Faith in continued growth, in her new location and in her calling exuded from this woman. She is also a full-time nurse and mother.

People's lives are so close to each other, yet they hardly ever realize it. Reaching out to others with beliefs and providing a place for others to tell their stories is part of the Mennonite heritage. Here in Southern California, the land of car phones, freeways, transients, fad diets, youth preservation, divorce, "kahunas" and fast, surface friendships, it is unusual to find a Mennonite minister listening to you on the treadmill. I wonder how many times we have missed an opportunity to be a friend to someone because of our inability to open up and listen sincerely? But not Ann Moyer.

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I wonder how many times we have missed an opportunity to be a friend to someone because of our inability to open up and listen sincerely?

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Reaching out to others with our beliefs: *Ann Moyer (left) and the author*

Self-help store: We spoke of each of our sons' needs for a friend, how each had prayed for it, of her interest in starting a self-help store here in San Diego, of her praying for a person to share dance in the worship service, of her daughter's interest in performing, of her desire to become more physically aware.

As it turned out, our sons became friends, and my parents just started a self-help store in Asheville, N.C. My father travels to various locations as a volunteer architect to provide technical assistance to self-help stores. I have performed liturgical dance in churches on the East Coast, and I danced as a professional ballerina for two decades internationally.

Now I am impressed by the growth and dedication in the Mennonite Fellowship of San Diego. How proud I am to be included.

Next time you are caught talking to a stranger, remember, you never know who you might be speaking to.

Gilda Mullette lives in San Diego, Calif., and has attended Mennonite Fellowship of San Diego.

A church springs up in 'Babylon'

While others avoided Wolfsburg, Germany, as a worldly city, Canadian Mennonites offered leadership, and young people responded to help build a thriving congregation there today.

Gordon Houser

Wolfsburg, Germany, is like Babylon—a worldly spot, according to some of the more pietistic immigrants from Russia who streamed into Germany in the late 1970s and early '80s.

Those "Umsiedler" (resettled ones) who had come from a Mennonite background and suffered much under the Soviet Union's repressive anti-religious laws wanted to settle together in towns where Mennonite churches already existed. Wolfsburg, a city of around 85,000, 100 kilometers east of Hanover, near the now-former border between West and East Germany, drew thousands of immigrants who were not from a Mennonite background. They had come not to find a church but to find employment in the Volkswagen factory.

In the midst of this industrial center a church began. Through the efforts of several workers of the North Germany Mennonite Church, a number of families came to Wolfsburg. With the help of the Conference of Mennonites in Canada, Jake Tilitzky went to Germany in 1977 to give biblical instruction and help organize the church. After him, Heinz and Liese Dueck came to Wolfsburg from Canada to work with the church. Liese brought a special gift of working with children and soon got them involved in the church.

In 1978 Ervin and Hildur Kornelsen arrived and helped nurture these children, now into their teens. Henry and Susan Gerbrandt arrived from Canada in 1982. During their two years there the 48 members built a worship center. A group of young people, most of them girls, met in the Gerbrandts' living room every week for Bible teaching, discussion and singing. These young people had joined the state Lutheran church (see box) but were not otherwise involved.

> *Excitement runs high in Wolfsburg today. The 48-member church now has 100 baptized members, and more than 200 attend on Sunday mornings.*

Before the Gerbrandts left Germany they installed Daniel and Maria Janzen as leader and pastor at the church. The Janzens were settlers from the Soviet Union. A graduate of Bienenberg Bible School in Switzerland, Daniel emphasized evangelism, and the young people responded. The church now has 100 baptized members, and more than 200 attend on Sunday mornings.

The girls who first came to the Wolfsburg Mennonite church as children, drawn by the outreach of Liese Dueck, remained faithful. Some of their husbands became believers and joined the church. Two of the young women, Emma Pleines and Katie Schlee, are key leaders in the church and have preached sermons. Excitement runs high in Wolfsburg today. The facility built in 1982 is nearly debt-free, and the church plans to expand its space for Sunday school and youth work.

Thus a church has grown in this worldly "Babylon" because some were willing to reach out to others.

Gordon Houser is editor of The Mennonite.

Free but not on file

The state church in Germany, Lutheran or Catholic, is sometimes called the "file church," say Henry and Susan Gerbrandt, because its members are mostly on file instead of in church.

Henry estimates that 95 percent of Germany's church members belong to a state church, but few attend services. A Lutheran church in Wolfsburg had 10,000 registered members, but less than 200 came on Sunday mornings. Infants are baptized, couples get married and loved ones are buried under the auspices of the state church.

The "free" churches, like the Mennonite congregation in Wolfsburg, have fewer members, but most actively participate. However, these churches do not have access to public funds for their buildings or ministries, as the state churches do.

Many Germans want their children to be registered as members of a state church, whether or not they attend. Thus several girls who came to the Mennonite church in Wolfsburg had already joined the state church. Later they joined this free church. During the Gerbrandts' time there several others joined the state church under pressure from their parents but remained active in the Mennonite church and joined as soon as they were of age. *GH*

No other name

The name of Jesus is not an incantation but the unconditional love of God at work in people who do the will of God.

John K. Stoner

There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.

–Acts 4:12

What is in a name? First of all, the meaning and content of a name is never self-evident. The word, the name, contains no meaning in itself. It is invested with meaning by those who assign it and use it. Jesus is the Greek form of the Hebrew "Joshua," meaning "God saves." Beyond this, however, the name Jesus does not convey specific meaning. The character and teachings of the Jesus of Nazareth referred to in Acts 4:12 are neither necessarily understood nor faithfully communicated by those who use that name.

Second, it follows that false or mistaken understandings of a name do not communicate the identity of the person named and will in fact mislead those who hear the name without proper understanding. For example, some evangelists present a Jesus who is compatible with violent power and warfare. Has Jesus, who entered Jerusalem on a female donkey instead of a war-horse stallion, now become a chaplain to the Pentagon? The name is meaningless when the identity is mistaken.

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite*.

Third, in the case of Jesus there are challenging obstacles to a clear understanding of the name. These obstacles are not only something created by the gap in time between Jesus' time and ours or by intellectuals or skeptics bent on making plain things obscure or simple matters difficult. In addition they are obstacles rooted in the complexity of historical affairs, human psychology, religion and politics. There were debates in Jesus' time as to who he was and what his message and mission meant. We need a more honest search for what the name means today than many who use it are ready to admit.

Fourth, it is possible that a person who does not know the name may be in possession of more of the truth that the name is to convey than is another person who does know the name. Jesus spoke to this possibility in his story of the sheep and the goats, when he said that some people are going to be surprised that they are invited into God's kingdom, not knowing that they were in touch with Jesus when they ministered to the needy (see Matthew 25). The reverse is also possible. People who use the name may suppose themselves heirs of salvation when in fact they are only self-deceived. Jesus spoke to this as well when he said, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven" (Matthew 7:21). Jesus put the definition of saving grace in the arena of doing the will of God rather than of invoking the name or identity of Jesus as such.

To summarize, the meaning of "no other name" is not self-evident, and false understandings of the name will give people the illusion of possessing truth they do not possess. The likelihood of mistaken notions about the identity of Jesus is unusually high, with the result that many people may be surprised about the identity of Jesus. Some people who think they are on the path of salvation through the name of Jesus may be surprised to learn that they are not, and other people who do not know that they are on the path of salvation may be surprised to learn that they are.

None of these observations challenges or changes the central assertion of Acts 4:12 that there is no other name (than the name of Jesus) by which we must be saved. But they do introduce cautions against assuming that we know the reach of God's salvation through the name of Jesus and that we know who has or has not been touched and responded to the truth the name is intended to convey. Jesus said there will be surprises in all of this. His life and teachings repeatedly extended salvation in unexpected ways to previously excluded people. His words would move us away from understandings of "the name" that tend toward the formal and the verbal and toward understandings of "the name" that accent doing the will of God. A Muslim or humanist who does the will of God may be saved (by the name) while a Christian who says that Jesus is Lord without doing the will of God may not be saved.

Some people who think they are on the path of salvation through the name of Jesus may be surprised to learn that they are not, and other people who do not know that they are on the path of salvation may be surprised to learn that they are.

The name of Jesus is not an incantation to be uttered; it is the unconditional love of God at work in the lives of people who, like Jesus, assent to doing the will of God on earth as it is done in heaven.

John K. Stoner is coordinator of New Call to Peacemaking and lives in Akron, Pa.

Letters

Don't listen to false prophets

Jesus warns us to watch out for false prophets that come to us in sheep's clothing (Matthew 7:15). We are not to follow rules taught by men (15:6-10).

Your report on the Listening Committee for Homosexual Concerns (April 13) lacks clarity. It is all a matter of whom you listen to. Our forebears emphasized that you first listen obediently to God as he has revealed himself and his will through Jesus Christ and his servants under the guidance of the Holy Spirit. Next you listen to the church as it interprets God's self-revelation in its contextual life under the guidance of the above.

The problem derives from the fact that we are asked to listen to deviants and then interpret the Bible from their point of view. Thus the Nazis tried to rewrite the Scripture to fit their concept of the master race. Communists like Bertolt Brecht and Ernst Bloch reinterpreted the Bible from their humanistic values.

We have basically three approaches to knowledge: the empirical scientific approach, the metaphysical rational approach and the divine self-revelation as documented in the Bible.

The first approach is always in a state of flux. It is never absolute. You can always quote one authority against another. Thus the Evangelical Fellowship of Canada has just released a pamphlet to the churches claiming it is a myth that homosexual orientation cannot be changed.

Our listening committee appears to ask us to listen to the opposing evidence. You cannot resolve the conflict by selectively choosing the evidence that favors your predisposition. Here both conflicting parties argue on the basis of empirical evidence instead of taking "captive every thought to make it obedient to Christ" (2 Corinthians 10:5).

In the context of a selective scientific view, Sue Goerzen is quoted: "We cannot condemn a person because of homosexual orientation." Menno Simons would say, We don't condemn. It is the Word of God that condemns if you listen obediently to it. *David Janzen, Niagara-on-the-Lake, Ont.*

Harassment and hate crimes

At a recent weekend meeting 26 parents of lesbians and gays came together to share the stories of their families' pilgrimages. The most painful aspect of many stories related to the rejection our children experience in the context of the church because of their sexual identity.

As parents we feel a deep sense of gratitude that the Brethren/Mennonite Council for Lesbian and Gay Concerns provides a supportive network for our children. The Mennonite Church/General Conference Listening Committee for Homosexual Concerns has in the past provided opportunity for the church to hear the stories of gay and lesbian people and their families.

We are also concerned about the disbanding of the listening committee, particularly at a time when our society is becoming even more polarized in its attitude toward homosexual people. Harassment and hate crimes against them are on the increase in many communities. Unfortunately our congregations also seem to be affected by these societal attitudes.

What does it mean to be "non-conformed to the world" in such a time as this? Our Mennonite values are those of an "upside-down kingdom" concerned about reconciliation, justice for the oppressed, and loving compassionate concern for people of same-sex orientation, accepting them for who they are now, without expecting them to change the essence of who they are.

Our gay brothers and sisters are worthwhile people to whom we owe the obligation of Christian love. A people committed to love and justice must be against discrimination and oppression of gay people.

We remember the words of Jesus, who condemned the self-righteous—even the religious establishment—and blessed the merciful. The Mennonite church needs to be a courageous voice for justice. *Brethren/Mennonite Parents of Lesbian/Gay Children, Lima, Ohio*

Bible criticism brings death

I agree with Steve Dintaman (May 11 issue, page 11). I would add that our teachers who say that the Bible is true only in parts or that we have to sift the truth from the error crack the only vessel that can hold the gospel water of life and leave us with the residue of whatever truths suit our philosophy. The writer of the Gospel of John said, "This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true." The written Word is the only completely true testimony.

Our song says, "Jesus loves me, this I know, for the Bible tells me so," not, "Jesus loves me, this I hope, for the current consensus of scholars agrees that it might be probable."

Caspar Ten Boom once wrote to his son, Willem, "Bible criticism will bring death wherever it goes." I fear we are seeing the truth of that in our day. *Monty Ledford, Aberdeen, Idaho*

Hymnal strikes out

In response to Shirley King's review ("The Hymnal Strikes Back," April 27 issue, page 22), it seems to me she left out one reaction to the new hymnal.

My reaction is grief. After many years in non-Mennonite communities, I had worked out this formula: "I can sing these gospel songs if only now and then we'll have some of the chorales and great hymns of the church." All the same I had precious little of the chorales that nurture the soul. I was looking forward to coming back after retirement and again singing such hymns as "Holy God We Praise Thy Name," "Take Thou My Hand O Father" and "Jesus Still Lead On."

Now what are we getting? It looks like a hymnbook in which even gospel songs look like chorales: one-line tunes with no printed harmony and much repetition. Many one-line tunes look like nothing more than little children banging their heads against the side of a crib. I'll be able to sing them, but the purpose eludes me.

I grieve for Walter Hohmann's arrangement of "O Pow'r of Love, All Else Transcending." Somewhere in future generations, if the human race persists, someone will rediscover the hymns that nurture the soul. But who will teach them to sing in parts? *Helen R. Tieszen, Sioux Falls, S.D.*

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Editor's note: *All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.*

Fiscal health

Put your money where your heart is

Ways you can invest in socially responsible mutual funds

J.B. Miller

J.B. Miller joined Mennonite Mutual Aid in 1990 and serves there as vice president of financial services and manager of Mennonite Foundation.

Am I putting my money where my mouth is? Or more appropriately, am I putting my money where I claim my beliefs are?

Much has been written over the past few years about social or ethical investing. What exactly does this mean, and does it have relevance for us as Christians?

Ethical or social investing is based on the belief that our investments should reflect what we believe. As followers of Christ, do our investments mirror our beliefs? Just as few of us would be comfortable growing tobacco or manufacturing armaments, those who follow ethical investment practices believe their investments should reflect their beliefs.

As a small investor, how do I participate in social or ethical investing? One of the easiest ways is through a socially responsible mutual fund. There are many of these funds available today. One of the most popular balanced funds (containing stocks and bonds) is Pax World Fund. Other socially responsible funds include Calvert, Working Assets and Parnassus.

Investment choices in socially responsible mutual funds are made according to clearly stated guidelines, generally referred to as "screens." For instance, a mutual fund interested in promoting a clean environment would set up environmental screens to ascertain that the companies they invest in have responsible environmental policies and priorities. Other mutual funds may screen according to health considerations. MMA Praxis Mutual Funds, for example, will screen out companies that manufacture armaments, alcohol, tobacco and gambling devices. We will also look for companies with good environmental records and fair employment practices.

Different mutual funds have different screens. You can determine a fund's screens by requesting a prospectus, which is available at no charge and must be provided before an investment can be received.

Benchmark: One criticism leveled at socially responsible investing is that if you begin screening out various companies, the return on your investment will suffer. This is not necessarily true. The Domini 400 Social Index is a broad-based index of 400 socially-screened corporations. These 400 corporations have passed multiple, broad-based social screens. The index is intended to serve as a benchmark for the universe of stocks from which social investors may choose. Tracking this index since January 1986 shows it has performed equal to or better than the Standard & Poor's 500. Since January 1991 the Domini 400 has outperformed the Standard & Poor's 500 every quarter through March 1993. Social investing does not need to sacrifice return.

As a shareholder in a company I am part owner. If I own shares in RJR Nabisco, I am part owner of a tobacco products firm. The same is true if I am buying mutual funds that have holdings in these companies. As a shareholder in a mutual fund, I know what companies the fund is participating in. Each year I receive a listing of the stocks and/or bonds held in the portfolio. If they are investing in companies that contribute to the detriment of society, is that an appropriate investment for a faithful steward?

Do our investments mirror our beliefs?

Whether we invest in mutual funds or manage our own portfolios, we have the same opportunities to make ethical investment choices. We can make conscious decisions not to invest in companies that harm us or our environment. We really do own the company. Do we want to be owners of companies that harm our environment, wreak havoc with our health or contribute to the deterioration of community and world? I doubt it.

An investment glossary

Bond: A bond represents a debt of a corporation or other legal entity such as a unit of government. Bonds are issued with a stated interest rate and are due on a specified date in the future.

Mutual fund: An investment company that pools money from shareholders and invests in a variety of securities. Some funds invest in stocks only, some in bonds only, and others (often referred to as balanced funds) include both. At present there are over 4,000 different mutual funds in the United States.

Portfolio: The collection of assets that make up an individual's or organization's investments. A portfolio might include cash, stocks, bonds and real estate.

Prospectus: The official booklet that describes a mutual fund. It must be furnished to all investors before they buy shares in a mutual fund. It contains information required by the U.S. Securities and Exchange Commission on such subjects as the fund's investment objectives, policies, services and fees.

Screen: A set of requirements that a company must meet before an investor will invest.

Stock: Also referred to as equities, represents equity, or ownership, in a corporation.

A way home

Symbols that ring true

You can help give shape to the meaning of your children's lives.

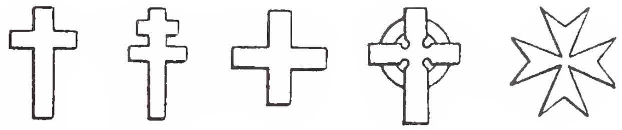
Sara Wenger Shenk

Sara Wenger Shenk is author of Coming Home *(Good Books, 1992). She and Gerald, her husband, are in Austria through June on a Mennonite Central Committee assignment.*

One of Greta's Easter projects this year included tracing, coloring and cutting out an assortment of crosses, each with a slightly different shape. As a 5-year-old she has little concept of what each variation signifies. There was the ornate Celtic cross, the Orthodox cross with its short and long crosspieces, the perfectly symmetrical Greek cross, the Maltese cross with its triangular-shaped cross pieces, and the standardized Latin cross, which Greta recognized as our own. Sometime after Easter she put them all in an envelope with a card to her cousin, saying, "I hope you like my crosses. I made them at Eastertime." When cousin Jesse opens the envelope, he may be confused by a couple of the brightly-colored shapes, but more than likely, even as a 3-year-old, he will recognize the basic motif that each depicts.

Without being consciously aware of it, these two young cousins have already begun to associate meaning with symbols. The symbols they have encountered ever since they can remember—at home, at church, on television, in town—will shape meaning for them for the rest of their lives. Some of the symbols foisted on them will have little power for them because they won't ring true. Others will grow in power and complexity, becoming priceless, life-changing embodiments of meaning.

One of the tragedies of the former Yugoslavia is to observe how the manipulation of symbols has fueled the conflict. After the Communist era, when the Croats resurrected their Croatian national symbols on flags and signs, it set off nervous tremors among the local Serbs, who had seen thousands of their compatriots massacred by the Croatian Ustasha in collaboration with the Nazis. What felt like a welcome embrace of one's historic ethnicity to some reminded others of World War II's terrible abuse of those symbols.



A central symbol for our children: *From left are the Latin patriarchal, Greek, Celtic and Maltese crosses.*

Three fingers: While with friends in Zagreb, Croatia, I asked Judita how old she is. When she shyly held up an awkward configuration of three fingers, her mother explained why she won't hold up the normal three fingers. Serb children (it is reported) wave those three as a victory taunt to fleeing refugees—a three-fingered gesture that derives from the Serbian Orthodox symbol for the Trinity.

When Antal, a local civic administrator and a devout believer, was recruited to join the militia organized to guard his Croatian town, he decided after prayer to refuse to carry a weapon. He prayed every day that Jesus would keep him from being forced to kill or be killed. He prayed also for his former Serb neighbors, some of whom faced him on the opposite front lines. Whenever he saw a cross around the neck of one of his fellow soldiers and had an opportunity to talk with him, he asked, "What does that cross mean to you?"

"It means I'm a Croat."

"Anything else?"

"And it means that I'm a Catholic." (Being Catholic and Croatian are usually thought to be synonymous.)

Then he challenged each man. "You are wearing the cross of someone who taught us not to kill. If you wear it you should pray that you won't kill, and pray also for your enemy."

When I was baptized as a young girl I began to wear the symbolic head covering that was expected by my church. Even though studying at an interdenominational missionary children's school in Ethiopia, I don't remember that my friends made fun of me or that it was burdensome to wear, at first. It was all part of a rite of passage and had something to do with obedience and belonging to a special people. I do remember being laughed at for the foot-washing we did as part of our communion celebration.

As the years rolled on, the head covering lost its significance. It couldn't bear the freight of meaning associated with it. I discarded it. Foot-washing, on the other hand, has become an ever more powerful symbol.

Within our families we have an unparalleled opportunity to nurture wholesome, life-giving symbols. The power of symbols that ring true will grow with our children and help give shape to the meaning of their lives. The cross, in any or all of its variations, will become, I hope, a central symbol for them, one whose truth will transform them, even as Christ transformed it from a Roman instrument of torture to a powerful testimonial of sacrificial love.

Within our families we have an unparalleled opportunity to nurture wholesome, life-giving symbols.

Profile

Where angels fear to tread

Emmanuel and Helen Gitlin tread on treacherous ground

Emily Will

Fools rush in where angels fear to tread. This phrase neatly sums up Emmanuel and Helen Edmiston Gitlin's life work, if foolishness is understood as the apostle Paul defined it in 1 Corinthians—an acceptance of God's Spirit at work in ways that seem mysterious to those who operate according to worldly principles.

Why else would the Gitlins choose to spend their early retirement years in Osijek, Croatia, while bombs and missiles explode around them?

What seems foolish to the world appears the only option to the Gitlins—to stay with their friends through trying times. They also feel called to show religious unity in an area torn apart by sectarian animosities.

Emmanuel and Helen have been with Mennonite Central Committee in Croatia since 1990. They work at the Evangelical Theological Seminary, with headquarters in Osijek, and moved with the students to Slovenia when shelling became intense in the 1991-92 school year.

The Gitlins did not anticipate going into a war zone. "We expected to continue doing pretty much what we have done throughout our careers," says Emmanuel. "We were to teach at an established Protestant seminary, a seminary operating in the most open political climate of Eastern Europe at the time."

This is not the first time the Gitlins have trod on treacherous ground, individually and as a couple.

In the 1950s, Helen racially integrated the YWCA she directed in Daytona Beach, Fla. The Ku Klux Klan reacted by mailing thousands of letters to local citizens in an attempt to incite racist hostility.

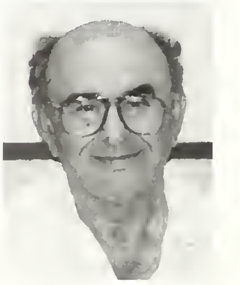
Emmanuel was then teaching at an African-American college, Bethune Cookman College in Daytona Beach. They met when Helen invited Emmanuel to moderate a forum.

Later, while teaching at a Florida university, Emmanuel's office phone was bugged to monitor his involvement in the civil rights movement.

Tolstoy: Emmanuel was born into a Russian Jewish family in the Ukraine in 1922. His parents had joined a group of Tolstoy followers who believed in pacifism and simple living. They read the New Testament and accepted its teachings.

Emmanuel's parents became Christians in 1912 yet never gave up their Jewish heritage. They became part of what was then called the International Hebrew Christian Alliance.

When Emmanuel and his twin sister turned 12, their parents sent them to boarding school in Great Britain. Because of their Jewish background they could not attend schools in Poland, where the family then lived.



'Ecu-maniac': *Emmanuel*

Co-opted by war: *Helen*

Four years later the Gitlin family moved to the United States for a furlough with the U.S.-based mission that supported their work in Poland.

Two weeks after they left, war broke out in Poland. They had narrowly escaped the Holocaust, in which most of their relatives were exterminated.

Emmanuel still feels loyal to his Jewish heritage. He is upset by Christians who approach Jews in a judgmental manner. He tells of a rabbi who sat next to a man in a bus.

"Are you saved?" the man asked him.

The rabbi said, "Don't you want to know my name?"

An approach like this that severs "salvation" from relationships is insulting and bombastic, says Emmanuel. He has written a book, *God's Little Flock*, which he believes presents a more caring method of evangelizing Jews.

Both Helen and Emmanuel are ecumenists; Emmanuel's friends jokingly call him an "ecu-maniac." Interreligious understanding has never been more needed in the former Yugoslav republics. The couple has formed close friendships with people of all religious persuasions—Baptists, Pentecostals, Lutherans, Roman Catholics, Muslims, Serbian Orthodoxes and Jews.

Emmanuel is teaching Hebrew to 20 future nuns and priests studying at Zagreb's Catholic Divinity School. Their regular Old Testament professor is serving as Croatia's Minister for Refugees during the war.

Saboteurs: The classes are held at Zagreb's Jewish Center, a building that survived the Nazi and Communist eras but was badly damaged by saboteurs in August 1991. The four-story building has since been "splendidly restored," Emmanuel says.

"Here I am, a Protestant teaching Roman Catholics in a Jewish seminary," Emmanuel says delightedly.

This year Emmanuel has begun a Zagreb-based graduate program for the Evangelical Theological Seminary. Fourteen pastors are enrolled. He is looking for a permanent location for the graduate program, no easy feat in a city swollen with refugees.

The war has co-opted Helen's energies. Her original assignment was to teach English, but she is now helping coordinate MCC's and Lutheran World Relief's aid to Croatia and northern Bosnia. She hosts visiting administrators and journalists from religious organizations and helps edit communications sent abroad by the Christian Information Service, a news service begun by their colleague Boris Peterlin.

The Gitlins are deciding whether or not to remain in Croatia when their original MCC term ends in July. Much depends on finding a location for the graduate program. Emmanuel says God has opened many doors in the past; for now he is content, like Gideon, to lay out a wool fleece on the ground and await God's guidance.

Emily Will works for Mennonite Central Committee Information Services.

Eastern District rethinks place of youth in church

Reinholds, Pa. (GCMC)—Delegates to the 195th sessions of the Eastern District Conference of the General Conference Mennonite Church learned about young adults in the church and fine-tuned a budget when they met at Emmanuel Mennonite Church here April 30-May 1. Approximately 250 people participated in meetings that also marked the 100th anniversary of the incorporation of EDC.

Guest speaker Ken Hawkley, GC director of adult and young adult education, spoke on the theme "Some Have Entertained Angels," based on Hebrews 13:1-16. He shared concerns of young adults and told his audience, "We're not looking at ministry to young adults, but with them. … For young adults, institutions are guilty until proven innocent, and the same goes for the church."

He challenged those present to give young adults power by listening to them without fear and then "responding from the heart. Young adults need to hear about your faith and your struggles and how you made it through. They need to hear it from you. And by the same token, you need to hear it from them."

For the second year in a row, reported conference treasurer James Frank, EDC ended the year in the black. Since 1991, when EDC reduced its annual budget by 19 percent, budgets have been built on "faith promise commitments" from churches in which churches estimate their future giving before budgets are set. Conference president Bob Gerhart, Bally, Pa., told those present, "You are to be congratulated and the Lord praised. We have a two-year winning streak going here." For 1993-94, the business administration committee of the conference proposed an increase of $10 over the 1992-93 budget total, despite the fact that congregations gave $5,750 more than expected, and EDC spent $15,381 less than budgeted.

Increased allotments unfair: At the budget hearing near the end of the sessions, Ray Hacker, East Petersburg, Pa., a board member for the Mennonite Historians of Eastern Pennsylvania, read a lengthy statement expressing dismay at the proposed 16 percent reduction in the EDC allotment to MHEP, from $4,500 to $3,800. "If congregations are not making any changes in faith commitments, we believe it's unfair to increase the allotments of any committee," he said.

In the end, Clyde Gano, Quakertown, Pa., made a motion to take $3,330 from the EDC contingency fund to restore to 1992-93 levels the allotments for MHEP and for three other groups whose budgets were to be cut. The motion passed, bringing the budget total to $203,325.

An amendment to the EDC constitution to call for two annual meetings passed, making official the practice of having one meeting for initial budget planning in fall and a second for reporting, elections, budget

Dave Linscheid

In service: *Rafael Peralta received a plaque recognizing his 10 years of service with Hispanic ministries from Wilmer Denlinger, missions committee chairperson, at Eastern District Conference.*

Inside the news

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Mennonite Mutual Aid is moving toward a January 1994 introduction of MMA Praxis Mutual Funds. The funds will initially include two separate funds: a stock fund and a bond fund (see related story on page 10). Minimum investments are likely to be between $250 and $500. Both funds will be covered by MMA's ethical investment guidelines.

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On May 1, Zaire's Supreme Court rejected all charges of illegal leadership brought against the Communaute Mennonite au Zaire (CMZ) by the former CMZ president Mbonza Kikunga. The court agreed that the present CMZ leadership is legally installed. This brought to an end a nearly six-year dispute in which Kikunga had argued that he should be reinstated as CMZ president after delegates at a special assembly in September 1987 had elected Cibulenu Sakayimbo as the new CMZ president. While Zairian Mennonites are "happy" with the outcome of the trial, wrote Commission on Overseas Mission worker Arnold Harder from Kinshasa, "I think many are ashamed that we had to go through it at all."

Bluffton (Ohio) College has been selected to the John Templeton Foundation Honor Roll for Character Building Colleges for 1993. The citation is the second national honor listing received by the college this academic year; Bluffton was also profiled in the latest edition of Barron's Best Buys in College Education, August 1992. Bluffton was one of five Ohio schools named to the honor roll, an annual listing of schools that "best exemplify campuses that encourage the development of strong moral character among students."

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The seventh Peace Theology Colloquium, scheduled for June 17-19, 1994, at Messiah College, Grantham, Pa., will explore the theme "Peace Theology and Relating to People of Other Faiths." The colloquium, sponsored by Mennonite Central Committee U.S. and MCC Canada, invites theologians, educators, ministers, church staff and others interested in peace issues. Contact Linda Gehman Peachey, MCC U.S. Peace and Justice Ministries, Box 500, Akron, PA 17501-0500.

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The Network of Adult Survivors of Abuse, sponsored by Mennonite Central Committee, currently has members from 21 U.S. states, three Canadian provinces and one Asian country. It encourages communication among survivors of abuse and publishes the quarterly newsletter *Spring of Hope*. For a copy of the network guidelines, contact Tina Mast Burnett, Network Coordinator, MCC, Box 500, Akron, PA 17501-0500, (717) 859-3889. For a sample copy of the newsletter, contact *Spring of Hope*, Box 69, Akron, PA 17501.

adoption and other business each spring.

The fall meeting will be held Oct. 30 at Deep Run Mennonite Church West, Bedminster, Pa. Next spring's meeting will be April 29-30, 1994, at a location to be determined. *Dave Linscheid*

Canadian churches debate whether to shelter refugees

Winnipeg (MCC)—A British Columbia Mennonite church's decision to offer sanctuary to a Somali family ordered deported from Canada has prompted Mennonite agencies working with refugees to take a serious look at the issue.

The issue dominated a mid-April meeting of Mennonite refugee workers from across Canada. Representatives from MCC Canada, provincial MCC offices, and agencies such as the Mennonite newcomer centers in Calgary and Edmonton, the House of Friendship in Montreal, the New Life Centre in Toronto and the Kitchener-Waterloo Refugee Coalition said they understand why the Langley (B.C.) Mennonite Church felt compelled to offer sanctuary to the family but agreed that they needed to examine the matter further before they can officially express support for the action.

The Somali family—a mother and four children—was offered sanctuary at the Langley Mennonite Church on March 22 after their final appeal to stay in Canada was denied. The woman, Amina Mohamed, fled Somalia to the United States with her two sons two years ago because of fears that her former husband's political involvement had put her and her family at risk. She voluntarily left the church April 26 and returned to the United States.

In May the MCC Canada executive committee was asked to help staff prepare an initial response to the issue and approve plans to create guidelines for dealing with the question.

Commenting on the issue, Marv Frey of MCC Canada says that "It's not illegal for a church to offer sanctuary, but it has the perception of being illegal since it could bring a congregation into conflict with the government." Frey coordinates MCC Canada's Overseas Services department. He adds that helping refugees "disappear" or go into hiding, as opposed to publicly sheltering them in a church building, "does raise legal questions."

According to Frey, changes in the way people apply for refugee status in Canada will mean that more and more churches will have to face the issue. "It used to be that people applied for refugee status in Canada from other countries, as happened when the southeast Asian boat people came to Canada," he says. "But today most of the applications are made from inside Canada. This means that churches may come into contact with people who are applying for refugee status, then develop relationships with them. What happens if at the end of the application process they are refused refugee status and are ordered to leave the country?"

Such a scenario has occurred at least once in a Mennonite church in Canada already. The First Mennonite Church in Kitchener, Ont., has seen four members—two couples and their families—deported. According to co-pastor Rudy Baergen, the church considered offering sanctuary to the two families, one of which had been connected to the church for four

Who's coming to Canada?

The percentage of immigrants living in Canada has not changed in 45 years. In 1961, however, 90 percent of the immigrants in Canada were from Europe; in 1991, 42 percent were from Asia and the Pacific, 21 percent from Europe, 18 percent from Africa and the Middle East, 16 percent from Latin America and 3 percent from the United States. The Canadian government plans to accept 250,000 immigrants a year, higher than the post-World War II average of 150,000 but less than the peak immigration years of the early 1900s. The government has evidently raised immigration quotas due to Canada's low birthrate and the need for more workers to support Canada's aging population. (*Mennonite Brethren Herald*) years, and the other for a year and a half. Although they felt the two families had strong cases, in the end the church decided against offering sanctuary. "We just didn't have the resources to put it all together," Baergen says.

"Changing the law is something that other people have to do."

One of the families has returned to Mexico, while the other family, originally from Guatemala, is living in the United States.

Meanwhile, a Mennonite church member who works for the Immigration and Refugee Board, the federal agency responsible for deciding which claimants can be classified as "Convention" refugees—people who are at risk of persecution—says that "refugee advocates have to be careful not to jump to the conclusion that mistakes are made when people are denied Convention refugee status in Canada."

He goes on to say that "it's important that refugee advocates carefully study all the facts. Does the Convention definition of a refugee really apply? This is where most of the confusion arises, since persecution is the only definition that the board looks at." At the same time, he emphasizes that "the church can play an important role as an advocate for people seeking refugee status. I am obligated to follow the law with regard to the Convention definition. I can't change or broaden it—I just have to apply it fairly. Changing the law is something that other people have to do, if it's necessary."

For Frey the urgent issue is to find a middle ground between assisting people who appear to have been treated unfairly by the system and acknowledging the government's right to determine who is a Convention refugee and who isn't. "The issue isn't going to go away. More Canadian Mennonite churches who work with refugees are going to be faced with this dilemma in the future." *John Longhurst*

Hopi Mission School to reopen

Newton, Kan. (GCMC)—The Hopi Mission School, Kykotsmovi, Ariz., plans to reopen in September after a year-long closure due to shortage of staff for the 1992-93 school year.

In the past the school has faced a high turnover rate among its staff—including the position of principal—and board members. The school primarily relies on Mennonite Voluntary Service (MVS), a program of the Commission on Home Ministries (CHM) of the General Conference Mennonite Church, and the American Baptists for its teaching staff. Last academic year neither group was able to recruit the necessary teachers to keep the classrooms open, nor was there a principal in place.

While Hopi Mission School continues to rely on CHM and the American Baptists for its teachers as well as for financial support, board members are optimistic that the 1993-94 school year will be different from previous years.

"The school board is pleased to report that the major obstacles leading to the school's closing have been overcome," said Mildred Nayatewa, Hopi Mission School chairperson. She reported that the school board recently hired a principal for a two-year term. Don Diller of Phoenix, Ariz., will begin as principal June 15. He is a retired teacher from the Washington Elementary School District in Phoenix, where he taught for 25 years. He most recently spent three months with Mennonite Central Committee in Panama, where he worked with two Indian tribes, among other ethnic groups. Several others have expressed interest in serving as teachers at the school.

However, Nayatewa said that the board still has reason for concern. The school needs six to seven teachers for its kindergarten through grade six classes. Over 60 students attended the school during the 1991-92 school year.

The school board has made strides in training its own members, she said. A new manual outlining operating procedures related to curriculum, finances and staffing has recently been adopted by the board.

"The quality of the school board members here is simply outstanding,"

Members of the United States' 258,000 congregations dropped $39.2 billion into collection plates in 1991, according to a Lily Endowment-funded report by Independent Sector. The report shows that church members donated $19.2 billion worth of their time to local religious groups that year and raised $48.4 billion overall, donating $6.6 directly to outside charities. (*National Catholic Reporter*)

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The Mennonite World Conference General Council will hold its triennial meeting in Zimbabwe in mid-July. The 100-member working body of MWC meets midway between assemblies. The last assembly was held in Winnipeg in 1990. President Raul Garcia of Argentina will give the keynote message on "Being Anabaptist Christians Today," and other presentations will touch on conflict resolution, interdependence in the world family of faith, contextualization and syncretism, the role of women in church and society, Islam, church growth and mission. (*Evangelical Visitor*)

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Seventy-eight-year-old Hague, Sask., barber Dan Dyck donates his clipping skills to Mennonite Central Committee. "I don't charge anyone, so I say give a donation. The average donation is around $2, some put in $10," he says. His shop, called Opa's Barber Shop, is located in his basement. Dyck says he had wanted to be a barber in the 1930s but went into farming because he couldn't afford lessons. Friends and relatives gave him his training; four nephews were barbers before he "went professional." He finally opened a full barber shop after moving into Hague in the late 1970s. Dyck, who turned 78 in January, cuts hair for the work, the people and the gossip. He admits to hearing "a good tale or two" but doesn't spread it around.

South Africa secretly built six nuclear bombs but now has become the first country to dismantle its nuclear arsenal voluntarily, President F.W. de Klerk disclosed in late March. The International Atomic Energy Agency is sending a team to verify that the weapons have been dismantled. (*Gospel Herald*)

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Two Salvadoran Baptist churches called for reconciliation between the Salvadoran and American peoples in a letter to the Mennonite churches of the United States. Labeling the current time in El Salvador as one of "transition after 12 painful years of war," the churches are committing themselves to reconciliation and reconstruction. In a response to the two churches, Mennonite Central Committee executive secretary John A. Lapp and MCC chair Ron Mathies wrote, "We deeply regret our nation's participation in the war that caused so much death and destruction in your country."

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Voices for Non-Violence, a Manitoba organization helping Mennonite churches respond to domestic violence and abuse, has received a two-year grant of $249,000 from the Canadian federal government. The grant, provided by the Department of Health and Welfare Canada's Family Violence Prevention Division, will allow VNV to appoint a rural coordinator who will most likely work out of the Winkler/Morden area. The grant will also support an urban coordinator and office administrator in Winnipeg to begin new programs such as retreats for people who have experienced abuse, a course for church leaders, research, the creation of a safe homes network, a survivor's counseling fund, production of educational materials and volunteer training.

said Wilmer Leichty, the school's interim principal, who has worked both as a teacher and principal in the public school system in Albany, Ore., for 35 years. "The board has a good range of people representing the community, from a housewife to a retired teacher," he said.

Nayatewa also noted that there have been considerable improvements to the school's property thanks to MVS workers Glen and Phyllis Boese, who previously served as Commission on Overseas Mission workers in Zaire. Glen has repaired and painted several school buildings as well as worked on landscaping; Phyllis has updated the library catalogue.

"The school is an important place for Hopi Christians in the community," said board member Marvin Yoyokie. "It is the only school around here that allows prayer in the classroom and talks about the Christian lifestyle."

Leichty also said that the school "has broader implications for the church as a whole because of the impact it has on the people who have served here." He said his 1-W service on the Navajo reservation in Tuba City, Ariz., in 1954, "changed my approach to my whole career. I had more sensitivity to people as a result of my experience."

The school hopes to receive 90,000 more Campbell's soup labels by Sept. 1 in order to obtain a van. To respond to this appeal contact Hopi Mission School, Box 39, Kykotsmovi, AZ 86039, (602) 734-2453. Mennonite Voluntary Service also needs more applications for teachers at Hopi Mission School. For more information contact MVS, Box 347, Newton, KS 67114, (316) 283-5100. *Carla Reimer*

Miller takes evangelism tips to AMBS

Elkhart, Ind. (AMBS)—"Some of our churches can't bring themselves to use the word evangelism, so they call it the 'E-word.' What they are really reacting to are some methods that they don't like," Marilyn Miller told the Associated Mennonite Biblical Seminaries community during her visit here April 19-22 as Theological Center Guest.

Miller is director of evangelism and church development for the General Conference Mennonite Church. She has spent 15 years as a pastor and church planter in Colorado.

"Joy is a primary ingredient in evangelism," she said in talking about the story Jesus tells in Luke 15 of the lost sheep. "But how can we experience the joy of finding a lost sheep if we spend all our time with those who are already in the fold? As Christians we need to be much more intentional about befriending the lost. Because we are doing it for their good, not ours, we don't need to worry about rejection. Certainly we can invite people to come to church without being pushy or overbearing."

Miller also spent one session discussing the "Resolution to Laugh With Abraham and Sarah," adopted by delegates at the General Conference Mennonite Church's triennial sessions in Sioux Falls, S.D., last July. The resolution calls for giving birth to 50 new churches by the year 2001. Miller said that some people are skeptical, just as Sarah was that she would give birth at such an old age. "We're 468 years old; how can we give birth to new churches? And yet, as with Sarah, let us say that nothing is too hard for the Lord.

"It's important to remember that in reaching out to others, it is people—individuals—who are being blessed. These blessings extend down through the years. My mother joined the Mennonite church through a church planting effort in Chicago, a blessing that has passed on to me," Miller said. *Mark Jantzen*

Not afraid of the 'E-word': *General Conference director of evangelism and church development Marilyn Miller talks with Erland Waltner at Associated Mennonite Biblical Seminaries in April.*

Youth workers outline ways to connect with youth

Toana, Va. (GCMC)—Representatives of the left and right hands of Mennonite youth ministry met together for the first time during the Youth Ministry Council gathering here April 15-20. Principals from the Mennonite Secondary Education Council (MSEC) joined youth ministers from General Conference Mennonite Church (GC) and Mennonite Church (MC) area conferences for a day at the 11th annual YMC meeting.

Deception: Guest speaker Michael Warren warned the combined group that "a lot of us, myself included, are dealing with young people through lenses of deception—things we don't want to know because it would complicate our work too much."

"This is the headache session," said Warren, a professor of religious education at St. John's University in New York. He went on to offer statistics on the rise in juvenile assault, possession of guns, rape and murder.

"We need people of wisdom," Warren said, "people of the big ear, who can hear what [youth] have to say and then propose an alternate point of view [from that of society]—Jesus' point of view about reverence for others, about ways of loving kindness, fidelity, compassion and care."

In working with youth, YMC and MSEC leaders observe the need for

- a stance of vulnerability—a mindset that admits, "We don't have all the answers";
- a shift from leaders who "feed wisdom" to youth to an exploratory model of learning in which youth are co-producers with adults;
- a willingness to work both ends of the spectrum between dictating absolutes to youth and "everything goes";
- a peace theology as the encompassing theme for confronting the life issues with which youth struggle.

Delegates also asked how best to support family units. To encourage interaction between generations, for example, one MSEC school has had students interview their parents as part of a class assignment.

The assembled group also noted their desire to meet with Mennonite Camping Association personnel at an "agenda-less" retreat.

To meet or not to meet: Debate was lively during the YMC's discussion of the future of Mennonite youth conventions. Key differences emerged in papers by Carlos Romero, MC youth ministries coordinator, and Abe Bergen, GC director of youth ministry.

Romero proposed meeting every two years; Bergen suggested every three or four years, with area conference gatherings spaced between church-wide conventions. Romero suggested that youth and adult conventions be held at the same time; Bergen proposed that youth conventions be separated in time and location from the delegate decision-making conferences and that "a concerted effort be made to bring youth and their leaders to the delegate sessions."

The council decided to get feedback from youth about the issue and to test ideas in conferences and youth cabinets. The Youth Ministry Council will meet next April 21-26, 1994, in Vancouver. *Cathleen Hockman*

Youth lead the church in evangelism

Youth evangelism doesn't just mean bringing wayward youth into the church. When it comes to evangelism, "congregations tend to look at youth as a liability rather than an asset," said Sharon Gehman, Franconia Conference (MC) youth minister, at the Youth Ministry Council gathering in Toana, Va. (see related article). Ed Bontrager said youth are likely doing more evangelism than adults.

Bontrager, a Mennonite Board of Congregational Ministries staff member, said that congregations that have used the Living In Faithful Evangelism process have affirmed the outreach youth do well and encouraged them to do more.

In one congregation in Ontario, adults began looking to youth as a model for reaching out to their friends. In a British Columbia fellowship, the enthusiasm of non-Mennonite youth has attracted their parents to worship services. *Cathleen Hockman*

The Memphis, Tenn., newspaper *The Commercial Appeal* reports that the intelligence branch of the U.S. Army spied on the family of Martin Luther King Jr. for three generations. Following a 16-month investigation, the paper reported that U.S. Army spies shadowed King the day he died in Memphis, although they found no link between the spying and his death. (*National Catholic Reporter*)

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Longer sentences for pornography-related offenses and specific protection for children are elements of a Private Member's Bill introduced in Canada's Parliament in December 1992 by John Reimer, member for Kitchener, Ont. The bill would strengthen obscenity laws by defining "adult material" and "pornography." It would also add penalties for possession of pornography to current penalties for production and distribution. (*Mennonite Reporter*)

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Dave Linscheid, communications director for the General Conference Mennonite Church, won a 1993 Best of Class DeRose-Hinkhouse Award from the Religious Public Relations Council, Inc., for the public relations campaign at Sioux Falls '92. RPRC received 282 entries for its 1993 religious public relations and communications awards and gave only seven Best of Class awards. Two Mennonite Central Committee entries also received awards of excellence from the council, Ron Tinsley's poster "Hope in Africa" and the graphic display "Hope in Africa," co-produced by Judith Rempel Smucker, Howard Good, John Leckie, Mark Beach and Howard Zehr. Members of RPRC represent 38 religious denominations.

The Job Accommodation Network reports on the cost of changing worksites to accommodate workers with disabilities. Thirty-one percent of worksites surveyed said accommodation cost nothing, and 19 percent said it cost less than $50. Only 12 percent said accommodation cost more than $1,000. (*Encounter*)

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The Christian Peacemaker Teams steering committee has decided to implement the first Christian Peacemaker Corps, a group of 12 people trained in peacemaking skills and nonviolence who will be available full time to work in emergency situations of conflict. The decision came at the committee's meeting April 30-May 2 in St. Paul. The committee said that funds will be available for a six-member corps to begin training this fall, with the vision of expanding to a team of 12 during the next year. They also discussed the possibility of establishing a two-month peacemaking presence at a refugee camp in the Israeli-occupied Gaza Strip. CPT is working with Mennonite Central Committee and Middle East religious leaders to evaluate the proposal.

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Recycling works. The Edmonton (Alta.) Recycling Society has given the city of Edmonton $184,000 as its share of last year's ERS profits and has reduced by $285,000 its bill to the city for this year's services. That is in addition to waiving a $57,000 cost-of-living increase. Increased efficiency and increased demand for some recycled material like newsprint are the main reasons ERS can afford such cuts. Since ERS started in 1988, the city has received $375,000 in profits, and ERS has paid over $500,000 in rent to the city for previously vacant buildings. One-quarter of ERS's 72 employees are considered employment disadvantaged (such as Natives, immigrants and mentally handicapped people). (*Mennonite Brethren Herald*)

Changing the church for the changing family

Newton, Kan. (GCMC)—Today's families face painful and complex problems, ranging from divorce to child abuse. "There are so many areas where the family needs support and education from the church," John Kaufman told 23 Mennonite participants in a family life meeting April 16-18 in Brooksville, Fla. Most of the people who attended are involved with family life ministry at the area conference level in the United States or Canada.

This year author Tom Sine of Seattle spoke about his latest book, *Wild Hope*. "Sine told us that we need to face the future and start planning for it now," said Ruth Friesen, chairperson of the Alberta education committee. "He encouraged us to be more proactive in addressing the needs of our aging population."

Friesen said that Sine also pushed the participants to think about how their churches spend their time. "Sometimes all the church activities begin to impact the amount of time people have together as families. He asked us to consider a lifestyle change within our churches where we commit ourselves to be less busy," she said.

Kaufman said that the nuclear family of the 1950s is no longer status quo. "We have many new forms of families in both the urban and rural areas. ... Mennonites who grew up in traditional families are having to deal with divorce and remarriage."

He said society and the church are also gradually becoming more open about understanding both past and present sexual abuse, noting that his congregation and the Indiana-Michigan Conference are struggling with this issue.

Studies have shown that the more closed and rigid a system is, the more likely it is that abuse will occur, he said. "We have for so long put on a good face on Sunday morning because we have felt the church is not the place to talk about wounds and healing."

Hispanic pastors find mutual encouragement in New Orleans

Violeta Aiquejay

Inspired through prayer: Angelica Elvira Hurbina and Ramiro Hernandez joined more than 50 Hispanic pastors from the General Conference Mennonite Church and the Mennonite Church who met in New Orleans April 15-18. The meeting focused on church-planting strategies. "This was a time of inspiration and motivation for Hispanic pastors. They were encouraged to develop growth groups in order to help their churches expand their membership," said Marco Guete, secretary for Hispanic Ministries for the Commission on Home Ministries of the General Conference.

Record

AMBS—Associated Mennonite Biblical Seminaries, Elkhart, Ind.
CDC—Central District Conference
MCC—Mennonite Central Committee

WORKERS

Cindy Breeze began Jan. 1 as quarter-time Christian education and youth coordinator at First Church, Champaign-Urbana, Ill.

Kelly Clemens is ending as pastor at Eden Church, Schwenksville, Pa. **David Baker** and **Bob Holden** will serve as transition pastors.

Don Diller, Trinity Church, Phoenix, Ariz., will begin a two-year term June 15 as principal of Hopi Mission School. Diller taught school for 25 years in Phoenix, and recently spent three months with MCC in Panama.

John Dyck, Sargent Avenue Church, Winnipeg, begins in July as interim executive director of MCC Canada. He will serve one year to 18 months while the search for a permanent executive director continues. Dyck previously served as director of the Canadian office of Mennonite World Conference.

Peter Dyck began as the Protestant staff chaplain at Covenant Medical Center, Urbana, Ill., in July 1992. He and **Sheryl**, his wife, were co-pastors at First Church, Champaign-Urbana, between 1981 and 1987.

Thomas Dyer was ordained for ministry April 25 at Maplewood Church, Fort Wayne, Ind.

Steve Estes, chaplain at Meadows Mennonite Home, Chenoa, Ill., began in January as interim pastor at Flanagan (Ill.) Church.

David Habegger, Fort Wayne, Ind., completed his term April 30 as interim associate CDC minister.

Larry Hauder is ending as pastor at Hyde Park Church, Boise, Idaho.

David Hillegas ended May 1 as half-time pastor at Saucon Church, Coopersburg, Pa.

Eudene and **Levi Keidel**, Fairhaven Church, Fort Wayne, Ind., are serving as volunteer prayer coordinators for the Abraham and Sarah church-planting project. They will establish a prayer network among General Conference churches and encourage conference-wide days of prayer and fasting for church planting, voluntary service, peace and outreach. The couple served with Africa Inter-Mennonite Mission in Zaire from 1951-1981.

Crystal Klassen, Hope Fellowship, North Battleford, Sask., is beginning a three-year MCC assignment in Cairo, Egypt, as an English teacher with the Coptic Orthodox Church.

Tim Kliewer, First Church, Paso Robles, Calif., will begin this September as pastor at Bethel Church, Inman, Kan.

Joseph Kotva began this month as pastor at First Church, Allentown, Pa.

Julie Martin, a member of the pastoral team of the Mennonite Church of Normal, Ill., has resigned. **Don Martin** assumed the full-time position of associate pastor Dec. 1, 1992.

Mary and **Paul McKay**, New Creation Fellowship, Newton, Kan., will direct the new Bethel College (North Newton, Kan.) International Study and Internship Program in Mexico beginning in spring 1994. The McKays have spent more than 20 years working in Mexico and Central America and are currently associate professors of international development at Bethel College.

Ed Stamm Miller, Arvada (Colo.) Church, has been appointed interim assistant secretary for MCC programs

E. Keidel

L. Keidel

Klassen

M. McKay

P. McKay

Maison de l'amitié, a Mennonite community center in downtown Montreal, is celebrating its 20th anniversary July 3. An open house will begin with a noon lunch. RSVP to Larissa Fast, Maison de l'amitié, 120 ave Duluth est, Montreal, Quebec, H2W 1H1.

* * *

The Basotho Congress Party won Lesotho's first election in 23 years by a landslide, taking all 65 seats of the Parliament. The Christian Council of Lesotho, of which Mennonite Central Committee is a member, trained 200 local election observers, mostly clergy and church representatives, to ensure a fair process.

* * *

"From Foundation to Jubilee: Previewing a New Curriculum" will be the focus of a weekend workshop at Associated Mennonite Biblical Seminaries, Elkhart, Ind., July 16-17. The workshop will help participants prepare for the new Anabaptist Sunday school curriculum for children, which will be ready in 1994. The fee for registration and meals is $50. Registration deadline is June 15. Contact AMBS Continuing Education, 3003 Benham Ave., Elkhart, IN 46517-1999, (219) 295-3726.

* * *

The Mennonite and *With* received awards from the Evangelical Press Association at the organization's annual convention May 10-12 in St. Paul, Minn. *The Mennonite* received two awards, a first-place award for Suzanne Lawrence's poem "The Matchbox" (Dec. 22, 1992), and a third-place award for Gordon Houser's editorial "The Horror and the Holy" (Dec. 8, 1992). Both pieces earlier received awards in April from the Associated Church Press. *With* received a third-place award for Mary C. Perham's fiction piece "The Rest of My Life" (March 1992), and a fifth-place award for Michael Bade's review "Rap with a Difference" (July/August 1992).

The General Conference Mennonite Church offices in Newton, Kan., held three workshops for staff in April and May on sexual harassment and abuse . The workshops addressed the following topics: "Overview of Abusive Relationships: Conceptions and Definitions," "On Boundaries and Appropriate Behavior" and "Our Personal Response: Moving Forward." The workshops followed up on a sexual harassment policy recently adopted by the staff. As part of the implementation of that policy, two conference staff members will receive further training to help facilitate processing any future complaints.

● ● ●

in Latin America and the Caribbean. He replaces **Elizabeth Soto Albrecht**, who has accepted a Commission on Overseas Mission assignment in Colombia. **Abe Janzen**, High Level, Alta., will assume responsibility for MCC's South America programs in late 1994. He currently serves as MCC Bolivia country representative.

Marlin E. Miller was reappointed to a three-year term as joint president of AMBS, beginning July 1.

Eric Musser, youth minister at Calvary Church, Washington, Ill., was licensed on Jan. 19 by CDC.

Stamm Miller

M. Miller

Gloria Nofziger, Bethel Church, Elora, Ont., will serve as volunteer refugee program coordinator for MCC Canada and MCC Ontario. She and her husband returned last fall from a two-year OXFAM assignment in Mozambique.

Dennis Wagner, interim pastor at Trenton (Ohio) Church since January 1991, was ordained and installed as pastor March 7.

Mark Weidner, CDC conference minister, was granted a sabbatical during his current three-year term (1992-95) for May through September of this year.

He is enrolled in a doctor of ministry program at United Theological Seminary, Dayton, Ohio, and will also be taking a course at AMBS during Une and July.

Chris Wright is serving as pastor at Boynton Church, Hopedale, Ill.

The **Conference of Mennonites in Manitoba** invites applications for a position as **director of youth and young adult ministries**. Desirable qualifications include theological training and experience in youth ministries. The appointment will be for six months, beginning Aug. 15, 1993.

Send your resumé to **Allan Dueck, Chair of Educational Ministries Committee, Box 250, Gretna, MB R0G 0V0, (204) 327-5891**.

Goshen College seeks applicants for the position of **admissions counselor**, to begin Aug. 1, 1993. Primary duties include representing the college among prospective students and their parents and communicating with prospective students. Qualifications include a commitment to Goshen College's mission, writing and speaking skills, willingness to travel, a bachelor's degree and, preferably, related experience. Applications will be accepted until position is filled. Women and minorities are encouraged to apply. An equal opportunity employer.

Send letter of application and resumé, including three references, to **Marty Lehman, Director of Admissions, Goshen College, Goshen, IN 46526.**

Singles: Introduction services are not just for "losers" anymore. Just join—make new friends, maybe in an area you'd like to visit, meet a mate, whatever. Twenty couples have found mates through Crossroads, and they were ministers, nurses, teachers, many professions, senior citizens and kids in their 20s—not a loser in the lot. Try this modern method, which is approved by our church leaders.

For information write to **Crossroads, Box 32, North Tonawanda, NY 14120.**

ESL teachers needed for international assignments in Japan and Taiwan. Teachers will work closely with Mennonite church leaders and mission workers in community/church-based ESL programs. A minimum of college degree is required for the two- to three-year terms.

For more information please contact **Personnel Office, Commission on Overseas Mission, Box 347, Newton, KS 67114, (316) 283-5100; or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.**

Locust Grove Mennonite School has three positions open, including **junior high science teacher, grade 6 teacher** and **office coordinator.** The office coordinator manages the school office for this 425-student school. This position requires computer, communication and organizational skills.

Contact **Dave Helmus, Locust Grove Mennonite School, Box 37, Smoketown, PA 17576, (717) 394-7107.**

Indianapolis First Mennonite Church seeks an **interim transitional pastor** for a term of approximately one year, beginning in August 1993. Applicants must be grounded in Anabaptist faith and interested in assisting this diverse urban congregation of 250 participants during this transition period prior to calling new pastor(s).

Contact Ann Stuckey, Mennonite Board of Congregational Ministries, at (219) 294-7536; Harold Bauman, Indiana-Michigan conference minister, at (219) 534-4006; or **Ralph Stutzman, pastoral search committee, 5025 Knoll Crest Court, Indianapolis, IN 46208, (317) 293-7718**, for detailed information.

Oaklawn, a Mennonite Health Services-sponsored non-profit free-standing psychiatric facility has an opening for an experienced master's level **social worker** to manage our new **residential program for adolescents**. Minimum of five years clinical experience serving adolescents and families and three years post-master's experience in residential care of adolescents. Competitive salary and fringe benefits.

Send vita or call: **Ray Hunsberger, Oaklawn, 330 Lakeview Drive, Goshen, IN 46526, (800) 282-0809.**

More For Less, a Self-Help Crafts and thrift store located in the Denver area, is looking for a **store manager or managerial couple.** Retail experience is preferred.

If interested, send letter of inquiry to **Jon C. Wiebe, 1038 S. Saulsbury St., Lakewood, CO 80226, (303) 936-3716.**

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Box 347 Newton, KS 67114

(316) 283-5100

Full-time administrator sought, starting July 1993, for a position at **Hinkletown Mennonite School.** HMS has 200 students in K-8. Qualifications: Anabaptist perspective , organizational and interpersonal skills.

Call or write **June Nafziger-Eberly, Hinkletown Mennonite School, 272 Wanner Road, Ephrata, PA 17522, (717) 354-6705.**

Arnaud Mennonite Church plans to **celebrate 50 years** on July 30-31, 1994. Everyone welcome. Hosting and camping facilities available. Plan your vacation for this time.

For information phone **(204) 427-2678 or (204) 427-2009,** or write **Arnaud Mennonite Church, Box 3, Arnaud, MB R0A 0B0.**

Mennonite Central Committee invites applications for the position of:

Director of Personnel Services

Starting date: September 1, 1993.
Location : Akron, Pa.
Application deadline: June 30, 1993.

Women and minorities encouraged to apply. Direct applications and further inquiries to:

John A. Lapp, Executive Secretary
Mennonite Central Committee
21 South 12th Street, PO Box 500, Akron, PA
17501-0500 (717) 859-1151

Mennonite
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After sexual abuse

In a 52-minute video, Vicki Dyck, a storyteller and actress from Saskatchewan, tells two stories about an incest survivor's struggles to deal with her abuse. Looks at the survivor's view of God and at forgiveness.

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Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Mennonite Collegiate Institute invites applications for 1993-94 for full-time teaching positions in the following areas:

1. **Senior chemistry and computer science** (one-year term);
2. **Senior mathematics and physics;**
3. **Girls' physical education and coaching**; secondary teaching areas flexible, but English or business education preferred.

Applicants are expected to support MCI's mission and goals and to hold Manitoba Education teacher certification.

Please send resumé to Allan Dueck, Principal, Box 250, Gretna, MB R0G 0V0. Phone (204) 327-5891; FAX (204) 327-5872.

Mennonite Collegiate Institute invites applications for 1993-94 for the following positions:

1. **Alumni relations coordinator** (half-time, one-year term)—
   Responsibilities include overseeing publication of quarterly alumni newsletter and coordinating alumni gatherings. Commitment to Mennonite church schooling is expected. People skills, organizational ability and word processing and computer graphics skills would be assets.
2. **Assistant cook** (full-time while school is in session)—
   Preference will be given to applicants with dietary training, institutional cooking experience and Christian commitment. Begins Aug. 30.
3. **Kitchen aide** (part-time, including some weekend hours)—
   Training and/or experience in cooking are preferred. Begins Aug. 30.

Please send resumé to Allan Dueck, Principal, Box 250, Gretna, MB R0G 0V0. Phone (204) 327-5891; FAX (204) 327-5872.

Reviews

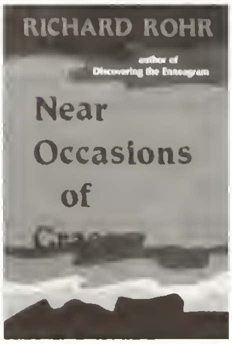
BOOKS

Pastoral prophet

Near Occasions of Grace *by Richard Rohr (Orbis, 1993, 118 pages)*

Reviewed by Gordon Houser, editor

Publishers are finally discovering Richard Rohr. Long a popular speaker and retreat leader, the Franciscan priest now has four books out in the last couple of years.



This latest book is a collection of articles Rohr has published during the last 15 years in magazines. Most of them appeared in *Sojourners*. Orbis editor Robert Ellsberg has collected the 16 articles into eight chapters, which range from reflections on the gospel, sexuality and the church to the future of religious life, St. Francis and prayer.

Rohr is a rare example of one who combines the pastoral and the prophetic. He writes out of his experience as a community leader as well as from biblical scholarship. Considering the span of time covered by these articles, his themes remain remarkably consistent: God's unconditional love, the unity of body and spirit, the need for the church to repent, the importance of simplicity that arises out of grace rather than law. He has the personality, which comes through in the writing as well, that makes you feel so welcomed and accepted that you're willing to listen to some hard words.

Although the writing at times seems too simplistic (e.g. "The Christian life is a matter of becoming who we already are."), he can pack a lot into a few words. For instance, these two sentences could sum up many of his themes: "A personal God leads us to a personalized and benevolent universe; a passionate God leads us and allows us to trust our own passion; a wounded God tells us that the absurdity and chaos are going somewhere. Jesus, the Cosmic Christ, is the pattern that connects, the Life that saves."

The chapters in this book are not so much logical arguments as inspiring words to lead us along the path of obedience to a gracious God. They are well worth pondering.

When marriage ends

Starting Over: When Marriage Ends *by Joyce J. Tyra (Herald Press, 1992, 96 pages)*

Reviewed by Faye A. Koop, Newton, Kan.

In *Starting Over* Joyce Tyra uses her experience as a widow to offer understanding, insight and hope to women who have experienced the end of a marriage through divorce or death. With ease she interweaves psychological hints, biblical insights and personal stories to foster recovery. The personal stories provide a framework for understanding the similarities and differences between the ending of marriage through either process.

STARTING
WHEN · MARRIAGE · ENDS

With death or divorce the outcome is the same in that each person must start over through a healing process, but the situations and issues faced are different. Along with Marilyn Jensen in *Formerly Married*, Tyra points out that "a widow must deal with death in her family while the divorcee must deal with the death of her family." She elaborates further by saying that our society does not have a rite of passage or ritual to assist the divorcee in marking the end of a marriage. There is no funeral. And we do not usually send sympathy cards and food as we would to a widow, even though some divorcees are also mourning.

Since the mourning process is similar in either context, the book briefly discusses the five stages of grieving. They include shock/denial, anger, depression/guilt, acceptance and recovery. Tyra acknowledges the pain of the process and the impossibility of shortcuts to healing. She encourages the acceptance of a range of emotions, the normalcy of the process and the need for grievers to seek God's healing forgiveness for themselves and with others.

The last half of the book offers helps for adjusting to life as single person. Topics covered include dealing with parenting changes, daily routines, financial difficulties and loneliness. From her experience Tyra admits that the temptation to give up will be strong, but she encourages the divorcee or widow to use her experience as an opportunity for growth.

With cautionary words Tyra tells several personal stories about friends and the church community who help initially but whose support dwindles as time passes. In this context Tyra addresses the tendency to remain helpless victims to this lack of support.

She says that our society and even the church does not always value and support single people. In spite of this scenario, her book encourages single people to seek out the help they need. She suggests that help may be

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obtained through support groups, friends, professional counseling and by fostering renewal in one's relationship with God.

Her ending stories provide examples of how other people begin to open new doors—not solely remarriage but also the exploration of avenues for personal growth and challenge. In fact, the book only briefly discusses remarriage.

Tyra's ability to cover this topic with clarity, insight and personal example speaks well of her understanding in this area. The book's brief format and easy readability increases its effectiveness. It may be the ideal book to give to people in this type of crisis.

Debating peace history

Nonviolent America: History Through the Eyes of Peace *edited by Louise Hawkley and James C. Juhnke (Bethel College, 1993, 279 pages)*

Reviewed by Monty Ledford, Aberdeen, Idaho

What are the implications for writing and teaching history with a pacifist worldview? James Juhnke sets out a possible vision, and Charles Chatfield's chapter sagely reflects on that. John Howard Yoder characteristically sheds light on what is involved in practicing history as though what we profess were true.

Then we get some actual examples of history that flesh out these approaches: William E. Unrau speaks of telling the truth about what happened between whites and Indians in Kansas, James O. Lehman tells about conscientious objectors during the Civil War, and Valarie H. Ziegler gives an account of some strong women leaders among peace advocates in the United States.

Donald Durnbaugh has a fascinating chapter on war and patriotism in the historic peace churches, and I could not suppress a smile at Steven Longenecker's account of bellicose attempts at church unity among the Pennsylvania Germans.

Can you be fair and still advocate peace and feminist issues in actual teaching situations? Carol Hunter and Rachel Waltner Goossen provide food for thought. Could the Civil War have been averted? Was the atomic attack on Japan necessary? Kenneth Ives and Ken Brown offer some new things to think about. Do you find yourself disagreeing with Ives and Brown? So do Robert Clous and David Awbrey.

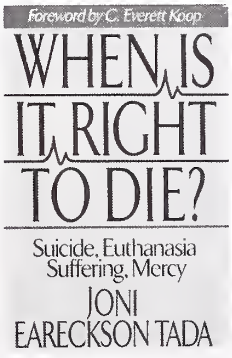
William Juhnke shows how Nagasaki can be a topic of challenge to students. Theron Schlabach asks whether pacifism and patriotism are even compatible, and Ivan Kauffman almost convinces you that democracy is the penultimate form of love. Ted Koontz sounds some gentle warnings that you may have felt, Chatfield shows how pacifism as an approach poses different levels of questions, and Duane Friesen does some theological summing up.

One advantage to printing papers offered at a conference is that the later papers talk back to the earlier ones. I liked the straightforward historical pieces best, but for anyone with a serious interest in history, this can be a mine of learning and stimulation.

Deciding to die

When Is It Right to Die? Suicide, Euthanasia, Suffering, Mercy *by Joni Eareckson Tada (Zondervan, 1992, 180 pages)*

Reviewed by Willard S. Krabill, Goshen, Ind.


Foreword by C. Everett Koop
WHEN IS IT RIGHT TO DIE?
Suicide, Euthanasia Suffering, Mercy
JONI EARECKSON TADA

The story of the diving accident that caused the permanent paralysis (quadriplegia) of Joni Eareckson Tada is familiar to many through the movie *Joni*. This book by Tada was written in response to *Final Exit*, the "how-to" book on suicide written by Derek Humphry of The Hemlock Society. Tada wonders what she might have done had *Final Exit* been at her bedside in 1967, when she was a newly paralyzed, depressed, suicidal teenager. The impact of *When Is It Right to Die?* is heightened by the integrity of this courageous Christian woman's response to her own tragic experiences, which resulted in frequent despair, during which she described herself as "just weary and ready to let go."

The book is only 180 pages, with its 10 chapters divided into three readable sections: "A Time to Live," "A Time to Choose" and "A Time to Die." Tada is anti-euthanasia and anti-suicide. The author's perspective is that of an advocate for the disabled who believes those in permanent coma (permanent vegetative state—PVS) are not dying but severely disabled, what she calls "socially disabled." I was troubled by her assertion that "many of these people have come out of their sleep having connected with God in an extraordinary way," an assertion she does not, and I think cannot, document. She describes the death of Nancy Cruzan (the young woman in a seven-year coma whose feeding tube was eventually allowed to be removed) as "an outrage that a young disabled woman was then starved to death."

Yet she supports the decision of her family to withhold tube feeding from her dying 90-year-old father. Early in the book the author says, "somewhere along the line our thinking shifts." I suspect the book would have been more dogmatic had it not been for her own family's experience with her father's death.

I was also troubled by the book's inadequate attention to the many in our society who have no choice in dying due to lack of access to care and treatment; the author is writing from a middle-class perspective.

In any case, the author says the book "is not about a system of ethics but about people like you and me and the moral judgments we must make." It grapples helpfully with the issues of suffering, death and assisted suicide. In spite of some questionable assumptions and assertions, I recommend it for those who face, or will face, these issues—all of us.

What do you think?

… about anything in *The Mennonite*. Fax your opinion to us at (316) 283-0454. For computer hacks, our E-mail address is Compuserve 72147,2746.

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Editorial

The heart of the matter

Cut to the chase. Get down to brass tacks. Where the rubber meets the road. Get to the point.

These euphemisms point us to the heart of the matter. Every so often we must ask ourselves, What is the essence of our life? What are we here for?

Jesus points us to that essence by quoting the First Commandment: "You shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" (Mark 12:30). In other words, love God with your whole being.

Some may emphasize loving God with one's emotions, experiencing the joy of God's saving grace. Others emphasize the study of God's Word, a way of loving God with one's mind. Others emphasize obeying God, doing good deeds, helping others.

All these are included in the First Commandment. Yet we tend to fight over our emphases, denouncing charismatics or intellectuals or liberal do-gooders. Why can't we affirm all these ways of loving God? Why can't the good news we present include each of these aspects? Why can't we call people to repent with their whole lives—in the way they feel, in the way they think, in the way they treat others?

> Why can't we call people to repent with their whole lives—in the way they feel, in the way they think, in the way they treat others?

People and events in our lives help keep us in touch with the heart of our faith. Sometimes these pointers to the truth come from surprising sources.

God is the ruler: A few Sundays ago our congregation had communion, and Abri, my 6-year-old daughter, kept asking why she couldn't participate. That night, as I put her to bed, I asked her what song she wanted to sing. Since it had rained that day, she said, "let's sing 'God Shall Reign'" (my son's edited version of Isaac Watts' hymn "Jesus Shall Reign.") I explained that "reign" was different from "rain," that the song meant that God is the ruler.

"Then I don't want to sing it," she said. "I want to be ruler."

"That's why you don't take communion," I said. "When you take communion you're saying, 'God is my ruler.'"

She seemed satisfied with this explanation.

Another source of truth for me is the song "The Heart of the Matter" by Don Henley. In it he describes "the heart of the matter" as "forgiveness ... even if you don't love me anymore." Granted it's a love song, but isn't this what Jesus calls us to when he says, "Love your enemies" (Matthew 5:44)?

The heart of our faith is surrendering ourselves to God, giving up control of our lives. It is to empty ourselves, as Jesus did (Philippians 2:7). It is to say with Mary, "Let it be with me according to your word" (Luke 1:38). We are called to give up control because it's an illusion that we're in control anyway.

Yieldedness: The German word that sums up this stance is "Gelassenheit," a word rich in meaning for many Mennonites. It conveys a yieldedness, a willingness to let be, to let God take care of things.

This is what Jesus calls for in his Sermon on the Mount. Give up vengeance, love your enemies, "so that you may be children of your Father in heaven" (Matthew 5:45). In this context, Jesus goes on to say, "Be perfect" (verse 48).

Walter Wink challenges this reading. "There was no such word, or even concept, in Aramaic or Hebrew," he writes in *Witness* magazine. The concept came from the Greeks, who applied it to works of art, not people. "Perfectionists," Wink writes, "are perfect only by comparison. They must have someone to look down on." Jesus calls us not to be perfect in ourselves but "to embrace those we feel are least perfect, least deserving and most threatening to our lives."

Let's commit ourselves to the heart of the matter. Let's abandon our lives to the love of God and proclaim the good news that God is our ruler. And let's invite others to join us in that process of learning to love God with our heart, soul, mind and strength. We can only do so by the power of the Holy Spirit, and we can only do so together. *Gordon Houser*

Inside

7 things you can do to help the hungry / p. 5

On the wrong side of the law / p. 7

Two responses to 'The Spiritual Poverty of the Anabaptist Vision' / p. 8

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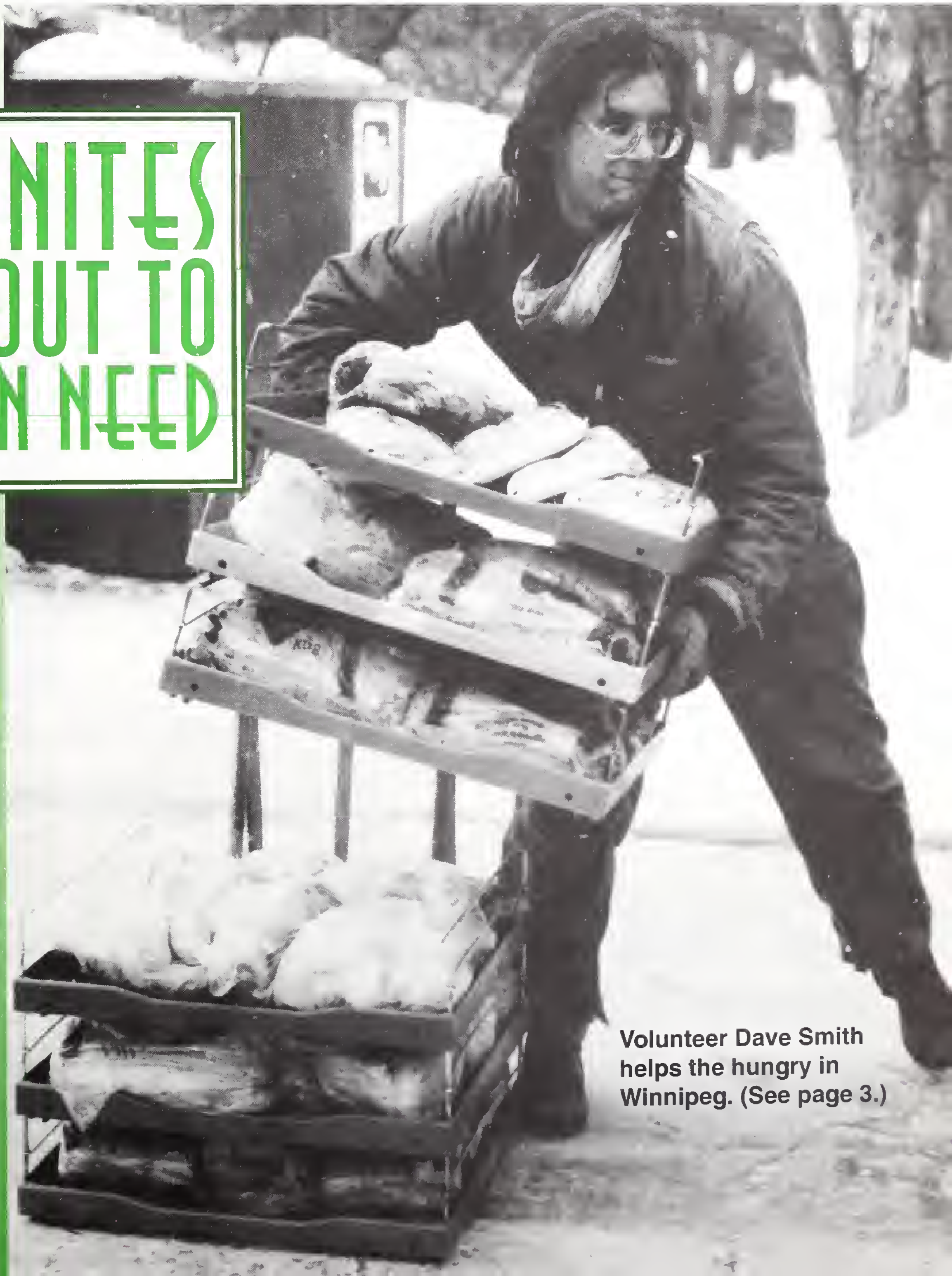
For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108. 12
June 22, 1993

MENNONITES REACH OUT TO PEOPLE IN NEED

- service (page 3)
- evangelism (page 6)
- sanctuary (page 7)



Volunteer Dave Smith helps the hungry in Winnipeg. (See page 3.)

Prologue

Before I became a Mennonite, I knew little about them. My only impressions were that they helped clean up after disasters and that they were good cooks. The ability to reach out to others in need is a trademark of Mennonites, yet I wonder if we take it for granted.

I also wonder if we reach out as much as we or others think we do. Read on for evidence that Mennonites do indeed reach out, in a variety of ways—helping the hungry (page 3), proclaiming the gospel across cultures (page 6) and advocating for refugees (page 7).

Read the good news in this issue, from mission workers sharing the gospel in India and Burkina Faso (see page 11) to adults seeking ways to involve youth in church (see page 17). Good news involves people overcoming bad situations or influences, whether it's youth working to stop the violence around them (page 13) or a Mennonite church trying to get at the roots of abuse (page 14) or the call to believe that God is more powerful than the devil (Bernie Wiebe's "Church and world" column on page 12).

May we all be encouraged to follow Jesus' "golden rule" and "do to others as you would have them do to you" (Matthew 7:12). *gh*

Next issue: To build or not to build

Cover: Photo by Carla Reimer

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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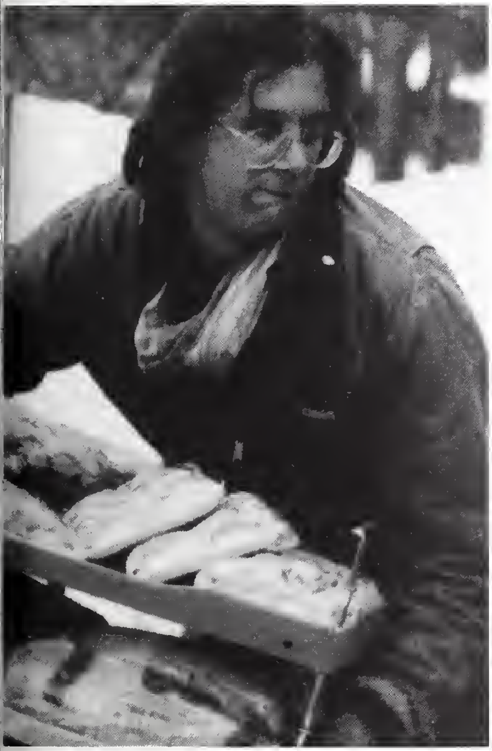
ON THE FRONT LINE AGAINST HUNGER

Mennonite volunteers help feed Winnipeg's hungry and in the process feed their own souls.

Carla Reimer



"I've changed a lot. I'm much more enthusiastic about life."

Dave Smith

Monday through Friday at about 6:30 a.m. Dave Smith climbs into his truck cab to begin collecting food for Winnipeg Harvest, the city's largest food bank. Almost six hours later, he will have filled the back of the truck with about two tons of bread, soup, cakes and other food.

Smith, who serves with Mennonite Voluntary Service, says this is the first job he has had where he has "wanted to go in every morning. I could make this a career because I get so much out of it."

One of six drivers on the road for Winnipeg Harvest on a daily basis, he picks up surplus food at locations across the city—donors range from Safeway and Delta Hotel chains to Charleswood United Church to a doctor's office. He also delivers the donated food to some of the more than 175 social service agencies that rely on Winnipeg Harvest's help.

"I'm on the front lines. I have to build good rapport with the companies that give the food," Smith says. "I have to sell them on the idea of why Winnipeg Harvest is helping feed people." He sees his work as essential to the smooth functioning of this food bank, which delivers 40 tons of food each week to Winnipeg's hungry.

Restlessness is one of the reasons Smith, 28, joined MVS in May 1992. "I didn't go to university. I tried different jobs, but none of them was challenging," he says. He credits God for putting "the right people on the phone to jar me into thinking about voluntary service."

Almost a year later, Smith, who grew up near Markham, Ont., says he has no regrets about his decision. In fact, he is thinking about extending his two-year assignment. "I've changed a lot. I'm much more enthusiastic about life," he says.

30,000 people: Lincoln Dall, another MVS worker, is grateful for his assignment at Winnipeg Harvest. He serves as a link to the social service agencies that help more than 30,000 people a month with food from Winnipeg Harvest. He fields telephone calls from people who desperately need food and tries to refer them to a food bank close to where they live.

"Little things happen that validate this is where God wants me to be," he says, recalling how an elderly woman kissed his hand after he had served her a bowl of soup at the Siloam Mission. "The woman who runs the Siloam Mission told me that without the food from Winnipeg Harvest her place wouldn't exist."

A certified public accountant from Orange, Calif., Dall has done a little of everything since he came to Winnipeg Harvest last October. He first worked in shipping and receiving to make sure all the orders were properly filled.

Dall, who also served for close to one year with the Peace Corps in Africa, says he never intended to work

HARVEST
HARVEST

Carla Reimer

'I have a lot of hope': *Dall (right) with office staff person Kathy Madden*

> "It's not easy to confront issues such as hunger, but as Christians it is our responsibility."
>
> *Lincoln Dall*

as a certified public accountant: "I only majored in accounting because I wanted a skill that I could easily transfer."

But during the Gulf War he became more committed to a life of service: "Seeing all that money wasted on destruction made me realize the crazy things that Western countries do. I felt it was important that my lifestyle, my work and my beliefs gel. I couldn't have done that in a regular job in the business world."

Smith and Dall are only two of about 40 volunteers who show up on a daily basis. Winnipeg Harvest also has seven paid staff and four contract staff. Many of the volunteers come from backgrounds as disadvantaged as the clients they are serving.

"One man with Crohn's disease volunteers here at least 25 hours a week," says Dall. "He has four children under age 7. His daughter has multiple sclerosis."

"Almost everyone who works here has a sob story," agrees a volunteer who works in the warehouse. He tells how he was fired from his unionized job at the post office, where he had worked for more than 22 years. "I was tired of handing out resumés that were going into the garbage," he says. "I had exhausted every avenue."

'Without': The two MVS workers admit they are often "overwhelmed" by the needs of the clients they serve as well as the people they work with. "Sometimes I feel like I am pulling my hair out for no particular reason," says Smith. "I asked one guy I work with how he was doing and he said, 'Without.' That one word symbolizes my frustration with volunteering at an organization where there are so many struggles."

Still, they are often inspired by the dedication of other volunteers. "When I see all the people committed to it and the faith they have, I have a lot of hope," says Dall.

Both wish more people could be exposed to the issues they encounter in their assignments. "Many white, upper-middle-class people don't grasp why we are feeding people who have problems with tobacco and alcohol," says Smith. "I had read about the issues, but it doesn't sink in until you're in the middle of it."

Dall believes that if others had the same opportunity he has had through MVS, "they would understand and be more compassionate. It's not easy to confront issues such as hunger, but as Christians it is our responsibility."

Carla Reimer is news service editor for the General Conference Mennonite Church.

Resinite
All Purpose
Packaging
Film

Carla Reimer

Dedication: *Roger, a cook at Main Street Project, one of 175 social-service agencies that receive food from Winnipeg Harvest*

7 THINGS YOU CAN DO TO HELP THE HUNGRY

1. **Contact your local soup kitchen** or social-service agency to see how you might be able to volunteer your time.
2. **Help your church** and neighborhood organize a way of collecting food for local needs.
3. **Consider a term of service** with Mennonite Voluntary Service. (Write or call MVS, Box 347, Newton, KS 67114, (316) 283-5100.)
4. **Identify others** in your church who would make good volunteers either locally or elsewhere and encourage them to become involved.
5. **Educate your church** and community on both local and global needs.
6. **Support others financially** to free them for volunteer work.
7. **Give to agencies** that are involved in serving the poor and disenfranchised.

DOWN AND OUT IN WINNIPEG

Carla Reimer

250 percent increase: *Volunteer Mary Nobiss fills an order for bread.*

Norm Starink waits in the hallway of Winnipeg Harvest for the box of food that will tide him over for the next couple of days. It's the first time he's been forced to ask for help, he says.

"I didn't have any food in my home at all," says Starink, who has a part-time job at a dry cleaners. "Welfare doesn't pay enough to survive on."

Starink represents one of the growing number of Canadians who are turning to food banks for help. According to Statistics Canada, 1.4 million Canadians used a food bank at least once in 1989, while in 1991 that number rose to 2.1 million Canadians.

Likewise, Winnipeg Harvest has seen a 250 percent increase in the demand for its services in 1992 compared to 1991. In order to help meet the increasing needs of Winnipeg residents, the food bank moved into a new, 18,000-square foot warehouse in February. The warehouse was donated to Winnipeg Harvest by a number of organizations. *Carla Reimer*

CROSSINGCULTURES

Kelowna Gospel Fellowship Church in British Columbia reaches across cultures and religions to bring the message of Jesus' love. Just ask Jassie Bains.

Carla Reimer

Jassie Bains, now in her teens, first started attending the Kelowna (B.C.) Gospel Fellowship Church at the age of 5. On May 2 she was baptized together with her best friend, who originally invited her to come to this Mennonite congregation.

A Sikh by background (see box), Jassie has never considered leaving the fellowship, even though she faces possible conflict over her religious beliefs with her extended family.

"My parents never said I couldn't go to church," she says. Her parents' Sikh friends, however, have reprimanded her family for turning their backs on their culture and religion. Jassie's parents immigrated to Canada from India before she was born. Her mother also attends the Kelowna Gospel Fellowship Church.

Jassie expects some conflict to occur this summer when her mother's parents visit from Virginia. "When I attended church as a child, my grandparents weren't too worried because they thought I would grow out of it," she says.

But now, as she approaches adulthood, her Christian faith plays a larger role in the decisions she makes. For instance, she doesn't want to marry a non-Christian.

"I talked to my mother about these issues. We agreed that it will be painful to disagree with my grandparents. But God is more important in our lives," she says.

Jassie credits a variety of programs at Kelowna Gospel Fellowship with helping her develop her faith. She especially remembers her junior high years as pivotal: "Our junior high leaders were really great. In Sunday school they ground into us some basic Christian principles. That's when I really became strong in my faith."

Using drugs: Like any teenager, Jassie faces pressure to take part in destructive activities such as using drugs and cheating on exams. She is thankful her friends are Christian. "As you grow older you learn more about Christianity. Your life starts reflecting what you believe," she says.

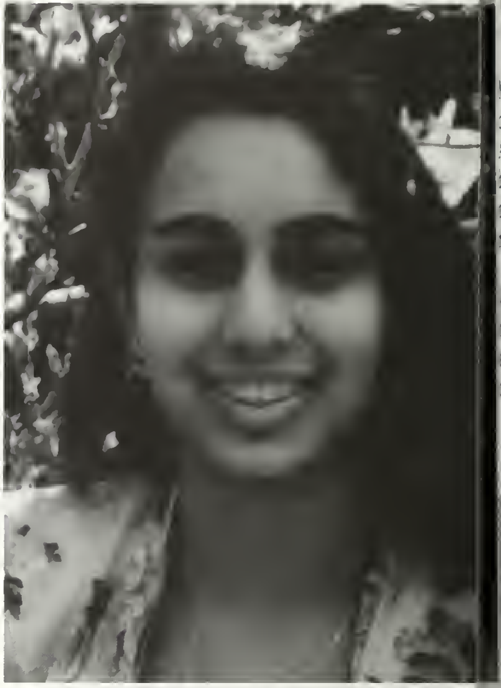
As a result she wants to give something back to the church that nurtured her faith. She leads some of the youth activities as well as a Venture Club for girls in grades one and two.

Venture Clubs (see box) is just one of several programs the Kelowna congregation offers in order "to build bridges to the community," says associate pastor Doug Epp.

WHAT IS ?

Sikh: an adherent of a monotheistic religion of India founded about 1500 by a Hindu under Islamic influence and marked by rejection of idolatry and caste.

Venture Clubs: an active, Christ-centered, midweek program for children grades 3-8, based on Anabaptist values and biblical interpretation. Venture Clubs materials are published by Faith & Life Press and Mennonite Publishing House.



'God is more important': *Jassie Bains*

In another program children meet to express their feelings about a significant loss in their lives. "The facilitators help them address their anger and work toward forgiveness," says Epp.

He estimates that up to half the kids who attend the church's midweek programs come from non-Christian backgrounds. Approximately 125 children and youth participate in the activities at the 180-member fellowship. "Our goal is to share the good news of Jesus Christ and to lead people to a personal relationship with him," he says.

Jassie is glad her best friend invited her to Kelowna Gospel Fellowship Church so long ago. "I know that Jesus died for me. Nothing can top that," she says.

Carla Reimer is news service editor for the General Conference Mennonite Church.

ONTHEWRONGSIDEOFTHELAW

By offering refuge to a Somali woman and her four sons, a Mennonite congregation confronts Canadian law.

Bruce Hiebert

What leads a church to break the law?

"We're not," said Henry Krause, pastor of Langley Mennonite Fellowship, about his church's decision to offer sanctuary to Amina Mohamed and her four boys back in March. The family was ordered to leave Canada after their refugee claim was denied.

"What we are doing is extra-legal. We are not offering resistance. We haven't barricaded the doors. We are asking the government to respect our call for compassion," he said.

David Ediger

Asking government to respect the call for compassion: *Amina Mohamed and her sons Dehri, Roble, Ali and Mahad*

Larry Plennert, church member and lawyer, called Langley Mennonite Fellowship "a law-abiding organization. We recognize that there is a need for a legal process. We were clear with immigration that we had no intention of obstructing an order.

"On the other side, we promote the rights of the oppressed. From a simple point of view we accepted that it was unjust for this woman to return to Somalia." He said that the Christian church has a centuries-long tradition of offering sanctuary and that governments have recognized this.

For Edith Krause, her church's behavior flowed directly from Mennonite experience. Reflecting on the way Mennonites have come to Canada fleeing violence, she said, "We [had to] be compassionate. Anything else would betray the past."

Tribal conflict: The woman fled with her sons Dehri, Roble, Ali and Mahad to Canada two years ago from war-torn Somalia. Tribal conflict and her former husband's political involvement had put her life at risk. In Canada her claims for refugee status were denied. Her final appeal ran out on March 22. Then on April 26, five weeks after she took sanctuary in the small church, Amina Mohamed and her four sons returned to the United States.

The congregation has a long history of helping refugees. It had been discussing ways of responding compassionately to refugees ordered deported from Canada despite good reasons to fear for their safety.

The church's decision was not an easy one. While seeking to act compassionately, the church did not want to break the law. Another issue was the level of congregational support. However, six families immediately said that they would make sanctuary their issue.

The church approached Mohamed's lawyer as her case went to its final appeal. It inquired about the reasons for her being asked to leave and its likely consequences. It sought answers from people and agencies spanning the globe.

The church's final decision was one of common-sense compassion. According to Plennert, it did not make sense to return the woman and her family to a country as desperate as Somalia.

As church member Cathy Wall said, "This is the person lying on the road who needs help."

When the decision was made, the church swung into action. The pastor's office became the new home for the family. Someone moved a pingpong table into the foyer. Others arranged food supplies. Perhaps most important was the moral support the church offered.

Community response was positive. Neighbors dropped in to say hi. Local congregations from a variety of denominations sought ways to assist. Classmates from the boys' school were brought to the church to play. Teachers asked for ways they could help.

Though the congregation's intentions had been to stay away from the legal process, letters and phone calls were sent to local politicians.

Neil Dyck, a high school student, and other members met with local Member of Parliament Robert Wenman to talk about the case. Though Dyck was dismayed by Wenman's initial attempts to dodge the issues, he thought in the end, "we got his attention."

Tracts: One question was how to respond to Mohamed's Muslim faith. One letter to the church included tracts suitable for converting Muslims, but church members took a low-key approach. Both sides shared their faith with each other.

One media commentator suggested that the world might be able to learn something from seeing the compassionate and open relationship between the two faith groups.

In the end Henry Krause escorted Mohamed to the border and helped her through the first steps of her encounter with U.S. immigration authorities.

Now the church must go through a time of grieving. Disappointment with the political process is strong. It will be a long time before Mohamed and her sons are forgotten.

Bruce Hiebert is a member of the Langley Mennonite Fellowship.

Is Stephen Dintaman right about 'The Spiritual Poverty of the Anabaptist Vision'?

A call to genuine Anabaptist and biblical perspectives

Preston D. Goering

Thanks to *The Mennonite* for running the article "The Spiritual Poverty of the Anabaptist Vision" by Stephen F. Dintaman (May 11 issue, page 11). But I am disappointed in a few things.

In my thinking this article is a much-needed call to reorient General Conference people back to genuine Anabaptist and biblical perspectives regarding conversion and discipleship and thus to a more complete picture of Anabaptism. That makes it important. Further, while *The Mennonite* is strong on social action and awareness, I find it to be weak in giving spiritual direction. While the conference has historically steered clear of fringe theological issues, it has upheld basics of Christian faith as central to who we are and what we do. Dintaman's article does precisely that. It does not deal with nonessentials but with what the General Conference has historically considered essentials. It should have been on the front page.

The article was in the "Speaking out" section and thus qualified that it does "not necessarily reflect the view of *The Mennonite*." What then is the view of *The Mennonite*? Its theme Scripture is I Corinthians 3:11. What does it mean to *The Mennonite* to have Jesus Christ as our only foundation? I think Dintaman's article expressed nicely what Menno Simons meant when he quoted that Scripture. I hope that is what *The Mennonite* would mean, too.

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite*.

Finally, I think your subtitle does not reflect the article's content. "A call for teaching a discipleship of *being* rather than *doing*" implies that Dintaman is suggesting we choose being and reject doing. No. If it seems to, it's only because we have emphasized obedience and not conversion for too long, and Dintaman is emphasizing the latter to bring us back. He says that a discipleship of being in Christ through regeneration by the Holy Spirit is the only meaningful basis for doing. Doing is powerless and not true discipleship without it, though we still need to do discipleship. He is also saying that salvation does not come only by doing discipleship but is a gift through faith by the grace of God in Jesus Christ. Dintaman is reminding us of an essential Anabaptist principle—regeneration and reception of the Holy Spirit are necessary to be disciples of Jesus, and true Christianity does not separate them. The General Conference needs to hear this.

One General Conference Mennonite said that this article sounded like it was written by a fundamentalist. The fact that it does a little is no reason to ignore it. Disgust with popular evangelicalism has led some to reject the importance of a supernatural work of God in our hearts and lives to be disciples of Jesus. But as much as some may not like to admit it, the "fundamentalist" General Conference members do emphasize some historically biblical and Anabaptist concerns: the importance of conversion, right doctrine and the authority of the Bible. These may, however, be held at the expense of other concerns and be slightly misunderstood. As Mennonites, even as General Conference Mennonites, we don't need to choose between being fundamentalist or liberal and must not choose either the being discipleship or the doing at the expense of the other. In Anabaptist (and much historic General Conference) biblical understanding, we must embrace particular aspects of both fundamentalism/evangelicalism and social activist liberalism if we are to be faithful Christians.

YES

Preston D. Goering is a doctoral student at Union Theological Seminary in Richmond, Va.

We don't need to choose between being fundamentalist or liberal and must not choose either the *being* discipleship or the *doing* at the expense of the other.

Let's get beyond pitting grace against works

Lois Barrett

I wish we could get beyond pitting grace against works, as if the Christian life were possible with only grace or only works. The Scriptures state clearly that salvation involves our cooperation with the grace of God. John 14-15 includes both parts of the being-doing equation: "If you love me, you will keep my commandments" (14:15) and, "If you keep my commandments, you will abide in my love" (15:10).

We cannot save ourselves, nor does Christ's salvation fall on us from out of the sky without our consent. We participate with fear and trembling in the salvation Christ brings. Stephen Dintaman's article, "The Spiritual Poverty of the Anabaptist Vision" (May 11 issue, page 11), seems to perpetuate the idea that we have to choose between spirituality and ethics or that the gospel can be stated without talking about reconciliation, peace, social justice and personal righteousness.

I like rather the words in an early 16th-century Anabaptist document, "On the Satisfaction of Christ," probably written by Michael Sattler (see box below).

Harold S. Bender formulated his Anabaptist vision 50 years ago against the background of fundamentalist-modernist debates that were tearing apart the Mennonite churches. During that time neither fundamentalists nor modernists were talking much about the Holy Spirit. The fundamentalists were restricting the work of the Holy Spirit to the inspiration of Scripture and convicting the individual believer of sin; modernists tended to think that a prophet was anybody who took a public stand, whether or not it was Spirit-led. Both fundamentalism and modernism were children of (or reactions to) the Enlightenment worldview, which said that what is real is what you can observe with the five senses or decide through reason. Within that context it is not surprising that Bender ignored the "spirituality" of the 16th-century Anabaptist prophets. Prophets, people inspired by and filled with the Spirit and with the Spirit's messages to the faithful, were thought to be the "crazies" and therefore "fringe" Anabaptists.

NO

My own study of Anabaptist prophets, especially lay men and women, has revealed a "spirituality" that included both a conviction that God speaks in the present to those who love God and a conviction that right action was required of God's people in the light of God's transformation of the world in the age to come. Anabaptist spirituality was centered on Jesus Christ, his Spirit-led life, death and resurrection, and his call to follow in the power of that same Spirit.

I, too, have applauded the recent emphases on spirituality. But I pray that we as Mennonites not embrace a state-church style of spirituality focused only on resting in God or union with God, which has little likelihood of upsetting the social or political status quo. Such a spirituality often owes more to Plato than to the Scriptures. I want instead to embrace the spirituality of the Anabaptists, of Clare and Francis of Assisi, of the Waldensians and other dissenting groups throughout the Middle Ages, of the martyrs of the early centuries of the church. That spirituality is focused on Jesus Christ. It knows that knowing Christ and following Christ are so intertwined that one cannot happen without the other. It knows that the gospel affects not only our personal relationships but social relationships. It knows that to claim Jesus as Lord of all says something about the lordship of the political and economic systems of the world. It sees the church as called to live now according to the pattern of the new Jerusalem.

I take as a model for spirituality the Beatitudes, in which Jesus seems to have no problem in putting right beside each other making peace and being children of God, giving mercy and receiving mercy. What we as Mennonites need is an understanding of spirituality that speaks to our current context and is faithful to the Anabaptist tradition, to the Spirit-filled saints of the past and, most of all, to Jesus Christ as we know him through the Scriptures.

Lois Barrett is executive secretary of the Commission on Home Ministries of the General Conference Mennonite Church.

Remain on the middle path

Verily, blessed be the one who remains on the middle path, who turns aside neither to the work-righteous (who promised blessedness or the forgiveness of sins, through works done without faith, i.e. through that which, in one's works one thinks is one's own; thus they turn aside to the left and lead others that way), preaching works in such a way that they think no more of faith, and wish neither to see nor to hear anything about faith, that it is necessary for salvation, so that all their works are like wild plums, i.e. ceremonies without faith. Nor to the side of the scribes, who although they have forsaken works, then turn aside to the right, and teach in the name of the "gospel" a faith without works, and take the poor obedient Christ (who had no place to lay his head—Luke 9—who speaks without complaint or self-defense, Luke 22, "nevertheless, Father, not my will but thy will be done") as their satisfaction, but will not hear what he says, Luke 9: "Come, follow me." Item, Luke 14: "He who does not forsake all that he possesses cannot be my disciple." Item, Mark 8: "He who would follow me, let him deny himself and take up his cross and follow me." Yes, the Father must also be a fanatic to them, when he says, "That is my beloved Son, in whom I take satisfaction; hear him." *Quoted from* Anabaptism in Outline, *edited by Walter Klaassen, p. 57*

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Knowing Christ and following Christ are so intertwined that one cannot happen without the other.

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Letters

Abuse an age-old problem

The April 27 issue was again difficult and disturbing to read during this time of the abuse "hype." Like all acts of violence we hear and read about so much, I want to avoid or deny it, especially after I have reached the saturation point. But it won't go away, just like sin—we sin daily and ask for forgiveness daily.

I have worked with the mentally ill for over 40 years and understand well that many were seriously abused in their early lives as well as in institutions later on. Case histories are often gruesome and graphic regarding abuse. It is not only a current problem but age-old, like Cain and Abel.

For the past two years I have directed a support group for ex-convicts who were child molesters. They want to be reconciled to society and their victims. They have seriously asked Christ for forgiveness and do not want to offend again. All these men were sexually and/or physically abused in their childhood. They want their victims to receive help and counseling so they don't continue the cycle of abuse.

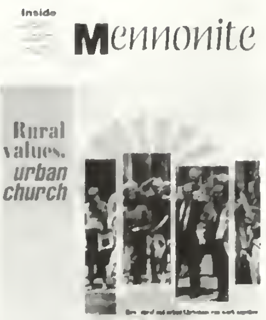
Larry Cornies (April 27, page 8) is correct to state that a "balance" needs to be expressed by our church press and much discretion used in how detailed and how often to print articles regarding abuse. A major focus should be "a process of study and celebration that would affirm our roles as men and women within our own family and church families."

Thanks for your efforts to be faithful to Christ, to be honest, forgiving and loving. *John Bergey, Fresno, Calif.*

Beauty of rural and urban

I agree with the nine values S. Roy Kaufman describes in his article "Rural Values: Threat or Necessity?" (May 11 issue). However, I disagree with Kaufman's claim that these values are primarily rural and that therefore rural is better. These values are also available to urban dwellers. In both rural and urban areas it requires conscious effort to achieve these values.

As Kaufman suggests, many of the negative features of our industrial system of production are flourishing in the rural areas. Agribusiness is replacing the family farm. One of the largest and most successful retailers, Walmart, builds many of its stores on recently converted farm land adjacent to small towns. Multistate banks, such as Bank One of Ohio, are buying out small-town banks. Rural dwellers, with their automobiles and long driving distances, are more dependent than urban dwellers on nonrenewable oil for transportation. Farm families acquire most of their groceries at the supermarket.



Some of us live in the cities. Some in rural areas. Some in suburban areas, which combine the good and bad of urban and rural. Wherever we live, as Christians, we should aim toward lifestyles that embody the values Kaufman suggests. For example, we can (1) convert vacant city lots into community garden plots; (2) develop small family-owned businesses in the city such as auto repair services, small retail stores, home maintenance and repair services, and restaurants; (3) get involved in our local block clubs and other neighborhood organizations; (4) provide role models of Christian community; (5) develop housing projects for low-income and elderly people; (6) operate schools such as Chicago Mennonite Learning Center, which in its own small way is providing an alternative to the woefully inadequate education the Chicago Board of Education provides; (7) resist the temptation, as rural Mennonites living adjacent to urban areas, to accept windfall profits by converting our sacred nonrenewable food-producing farm land into suburban sprawl; and much more.

Let us see the beauty of rural and urban. Let us be aware of the problems of each. Let us remember that God is working through his or her church everywhere. *Richard E. Martin, Evanston, Ill.*

Don't support cultic religion

I was saddened to read of the MCC U.S. executive committee endorsement of the American Indian Religious Freedom Act (May 11 issue, page 14). They assume that all Native American Mennonites support this act. Our Native American Mennonite pastors and organizations (United Native Ministries, Mennonite Indian Leaders Council and Native Ministries in Canada) have neither been consulted by MCC nor endorsed this act.

I am also saddened that the martyrdom of [our] Anabaptist ancestors was equated with "religious freedom" instead of for their faith and devotion to Christ Jesus. Christianity is not another cultic religion, as are the roots of Native spirituality, Native religions and these types of belief systems. Cultic religions worship creation and created things, and beings/spirits. Is MCC endorsing this type of worship instead of leading others to Jesus Christ?

There is also a marked difference regarding environmental protection, concern and conservation vs. recognizing land, animals and plants as "sacred things" to be protected and worshiped.

Finally, as a certified Indian Health Service Chemical Addictions Counselor, I am again disheartened that supporters of the AIRFA endorse the use of peyote, also called mescaline, a hallucinogenic drug known to cause perceptual and mind distortions. With continued use, peyote is also addictive. Isn't this pollution of the human mind, body and spirit? Alcohol is already legalized and is the highest cause of death among Native Americans. The Native American Church uses peyote to induce an artificial simulation or sensation of being filled with the Holy Spirit.

I pray that MCC U.S. executive committee and workers re-evaluate what they are doing as Christians with guidance from the Holy Spirit and other Native American pastors and as representatives of Mennonites as servants of our Lord Jesus Christ. *Nadenia Myron, Phoenix, Ariz.*

Another way to teach children

Regarding "Teaching Children to Give" by J.B. Miller (May 11 issue, page 10), here's another idea: Using Monopoly money, sit down with the children each month, count out the amount of dollars coming in, item by item, subtract expenses, contributions, then as a family decide how to spend what is left (save money for a vacation or for Christmas). *Margaret Hudson, Fresno, Calif.*

Theology makes no difference

I feel compelled to respond to "Bad Theology Leads to Bad Behavior" (April 27 issue, page 6).

My observation is that theology makes no difference as to who is both capable of and most likely to be involved in sexual abuse. While I find myself in almost full agreement with the nine theological statements of David Schroeder, I am also painfully aware that some of those who have been the most serious perpetrators of sexual abuse would also agree with Schroeder's perspective on these nine theological points.

It is common for people of conservative persuasion to point fingers at liberals for their permissive sexual morals. It is equally prevalent for people of liberal persuasion to point fingers at conservatives for their rigid, authoritarian attitudes as factors contributing to sexual abuse.

I believe that we would make better progress by acknowledging that all of us, regardless of our theology, be it liberal, moderate or conservative, are capable of sexual misconduct. Integrity on this issue can be maintained only by acknowledging our vulnerability and pledging ourselves anew to maintain appropriate sexual boundaries. *John A. Esau, Newton, Kan.*

Falsely accused

Thank you for your continued articles about abuse, particularly incest. There is so much we do not yet know or understand about this phenomenon.

I want to address another area, an off-shoot of the abuse issue. We are part of a growing group of people who have been falsely accused. We have no way of defending ourselves against such accusations and are automatically presumed guilty. The repercussions are many: loss of family and friends, loss of self-worth and social standing and, in most cases, loss of jobs. Some find it difficult even to reach out to the church family, fearing further rebuffs and judgments. We thought we were alone until we read several letters in *The Mennonite* last year from others who had also been accused. It helped to know there were others out there who would understand what we have been through. *Anonymous by request*

Simply follow Jesus

A big thanks to Stephen Dintaman for his excellent article "The Spiritual Poverty of the Anabaptist Vision" (May 11 issue, page 11).

Dintaman states that "we have little patience with human weakness ... we minister well to the strong but are frustrated with the weak." Jesus is our model, not the Anabaptist vision. Look how beautifully Jesus related to the "weak" people of his day. It was the Pharisees who were concerned with their "religious vision and ideals" at the expense of true relationships with all people.

If sin means "to miss God's mark" then we are sinning when we follow some religious code rather than seek to understand and experience the "mind of Christ."

Jesus calls us to go into the world and build relationships with all kinds of people. Perhaps we should do what the original Anabaptists did—simply try to follow Jesus. If we had been asking the question, How did Jesus relate to weak people?—we would have had a clear answer. Instead we followed some church tradition that characterized the weak as sinful, untouchables.

In spiritual growth we are pulled constantly between the attitude of Jesus and the attitude of the Pharisees.

"Let us fix our eyes on Jesus, the author and perfecter of our faith" (Hebrews 12:2). *Dave Waldowski, Sioux Falls, S.D.*

Helpful directions for men

I want to commend you for "Relearning Manhood" (May 25 issue), a major concern of mine as coordinator of Mennonite Men. Writers King, Conrad and Penner rightly point out the confusing variety of ideas about men in our time and suggest helpful directions.

"Theology Not Irrelevant" (May 25 Letters, page 8) applies to both the men's and women's movements as well as to baptism, the Lord's Supper and ordination. I would endorse the use next spring of the forthcoming study guide on the proposed inter-Mennonite confession of faith. Several of the articles apply to a biblical view of humanity, old and young, men and women. *Heinz Janzen, Newton, Kan.*

From our mission workers

Ron and Patrice Flaming, India: "We are conducting a weekly Bible study for ninth-grade students. About 20 come each Saturday morning for French toast, singing, prayer and Bible study. In addition to the good core group of Christians we have a number of Hindu and Buddhist "seekers" that attend. They add a different dimension to the discussion. For the lesson the week before Easter I focused on the power of God over all in life, including death. I was moved by some of their answers to my question as to the thing they feared most having to face in their life. Two of the Hindu students quickly identified their fears revolving around marriage. Already their parents are in the process of finding an appropriate mate. The sooner a Hindu marriage can be arranged the better so as not to "lose" the child to another faith. The students' fears were that they would come home on one of the breaks to find that a marriage had been arranged, and at that point they would have no choice.

Bev and Gerald Neufeld, Burkina Faso: Gerald's language worker showed up for the first time in three weeks on Friday. He often disappears for a couple of weeks, then returns to work. It's at these times that Gerald works on his Siamou dictionary and verifies things he's learned with other Siamou. Gerald went to a small village with church people on an evangelism campaign. The group did a drama of the prodigal son, sang and had a message. People said they would be interested in knowing more about Christianity, but their families were Muslim, and it would cause trouble if they showed more interest than they did.

Church and world

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Beyond being 'saved'

Do we believe God is more powerful than the devil?

Bernie Wiebe

Bernie Wiebe, former editor of The Mennonite, teaches conflict resolution studies at Menno Simons College in Winnipeg. He is assistant moderator of the General Conference Mennonite Church.

The "Religion and Life Week" speaker at the University of Winnipeg startled me with this statement: "Many modern Christians ascribe more power to the devil than to God."

As I paged through Christian publications, listened to radio sermons and watched Christian telecasts, I realized he may be right. Today's Christian communication often joins the public media in focusing on the "bad news." Headlines shout that the world is bad and getting worse. And the evidence is not hard to find.

Our spiritual sensitivities are stretched to the limit by the Waco, Texas, debacle, the continuing exposures of sexual and other abuses by Christian—even Mennonite—leaders and the daily news of the religious dimensions in the world's ugliest conflicts.

The gospel of the two roads: Jesus says, "Enter through the narrow gate, for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it" (Matthew 7:13-14). Luke 13:23 says this teaching of Jesus came in response to the question, "Lord, will only a few be saved?"

Does this mean that the portals of hell will be more crowded than the portals of heaven? If so, what does that say about the power of God?

We need a new courage to receive and to respond. Believers are trembling at the perceived inconsistencies and inadequacies demonstrated by Christians. I hear it among my students and I feel it in our church and conference discussions. In response it is tempting for people to combine or equate all the different belief systems. I agree with the speaker who said that syncretists are people who have lost their nerve for living.

I also confess that we have been too careless toward people to whom we have tried to carry a witness of Jesus. One aboriginal Christian said to me, "Ours was a world of inclusive circles until the white people came and turned it into a world of exclusive squares." Truth in Christ is always greater than we can comprehend; therefore, Christians need to handle God's truth humbly and carefully.

Our Christian faith begins with our desire for wholeness. Our first spiritual commitment is to what offers freedom from our burdens of sin and guilt. After this new birth in Christ, however, we often join bodies of sameness—photocopies of one another in thinking and doing—instead of letting this new creation in Christ (2 Corinthians 5:17) "transform" our lives (Romans 12:2). The church must be Christ-centered, and the character of Christ is in living for others.

We need some fresh injections of the Holy Spirit. The late Paul Tillich inspired many with his great sermons in *The Courage to Be*. Being "saved" is important, but if we want to move forward with other believers in today's world, we must go beyond being. We need to exercise our courage to receive and the courage to respond. Our world is calling for courage to live boldly, faithfully, yet in constant dialogue with those around us. Let us dedicate ourselves to others, put down our rule books and meet the peoples of God's world.

Tom Sine in *Wild Hope* says that today's Christians are becoming more defensive, more conservative, more self-protecting. That is more a stance of fear than a witness of faith.

We show we have received God's freeing grace when we show this saving grace to others. Jesus was so people-intensive that he ignored their status. Others criticized him for fraternizing with sinners. His courage to respond to anybody was the true God-response.

Ridge of righteousness: Will only a few be saved? Is the devil mightier than God? In Mark 10:17ff., Jesus answers a rich man's question about the admission ticket to eternal life. The disciples are perplexed when Jesus says it is easier for a camel to go through the eye of a needle than for a rich person to enter the narrow gate.

The righteousness road is like a narrow ridge; few can stay on it for long. Small wonder that Paul directs people to learn more about God's amazing grace and about becoming grace-oriented responders/witnesses (read especially Romans, Galatians and Ephesians).

The wide road of glitz and glamour, of artificial pleasure and power, ever beckons us. We fail to see its superficiality with its paved super highway to do-it-yourself success. Paul acknowledges its irresistible power (Romans 7). He confesses that even he slides off the narrow ridge of righteousness too often. But he is secure in God's sufficient grace.

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Let us dedicate ourselves to others, put down our rule books and meet the peoples of God's world.

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Look at the "cloud of witnesses" in Hebrews 12 or the great celebration of Revelation 21-22. The two roads story is not intended to scare us but to help us understand the depth of salvation. The two roads teaching does not suggest that only a few will be saved.

Let's give God glory and let his amazing grace empower us to receive and respond.

News

Mennonite youth witness violence

Newton, Kan. (GCMC)—After Rachel Bergen, Winnipeg, witnessed a murder, the 14-year-old said she feels "no one is safe." As she boarded a local bus on Feb. 21, together with four friends from Westgate Mennonite Collegiate, Bergen saw a man pull out a gun and shoot a woman.

"I was hysterical when I realized what had happened," she said. Prior to the arrival of the bus, she had stood for 15 minutes near the man who shot the gun. "Before this incident I thought that you would be able to tell what kind of people would be violent."

Witnesses: Bergen is among the growing number of teenagers who have witnessed or experienced acts of violence in their schools or communities. Reginald Bibby and Don Posterski, authors of *Teen Trends*, found that 33 to 50 percent of Canadian teenagers know someone who was a victim of school- or gang-related violence. In the United States, according to a 1991 survey by the National Centers for Disease Control, 100,000 students bring guns to school each day.

As a result of her experience, Bergen said she doesn't venture out alone much anymore. "People tell me that the man knew the woman he shot, but that doesn't make me feel any safer. Anybody could just walk up and blow your head off," she said. "I am much more suspicious of people."

Matt Bishop, 16, Wichita, Kan., said he also isn't likely to go out alone or even with one friend due to the number of gang-related incidents in the city. In fact, he attended a Wichita festival in May with several friends and witnessed a gang beat up a man. "We ran away from there as fast as we could," he said.

There have also been two instances where a gun was found on the premises of Wichita Heights, the public high school he attends, said Bishop. As a result, the school, which has approximately 1,300 students, installed a metal detector on one occasion. He said a friend of his was threatened by a student who was later found to have a gun.

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"Anybody could just walk up and blow your head off." *Rachel Bergen*

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'Desensitized': "I hardly had any problems in middle school," said Bishop. "But now I have to take certain precautions. If you hang around with the right kind of people, you generally can stay out of trouble."

Bergen said she also tries to be careful. "There are a lot of people who love to pick fights over small things, like if you look at them the wrong way. I try to steer clear of them."

However, she said, some of her public school friends want to fight: "They don't think it's a big deal. I tell them that it's really stupid."

She believes that people are "totally desensitized" to violence because of

RNS

100,000 guns: *The U.S. National Centers for Disease Control estimated in 1991 that 100,000 students across the United States brought guns to school each day.*

Inside the news

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Canadian schools consider a new joint council / p. 16

A summit on youth in the church / p. 17

Alaskan Inuit and other Indians were fed radioactive drugs in a 1950s Cold War medical experiment to learn if U.S. soldiers could survive better in the Arctic, according to Cable News Network. Doctors hired by the U.S. Air Force gave pills containing small amounts of radioactive iodine to 102 Alaskan Inuit and Indians, measuring the drug's effect on their thyroid glands, documents obtained by CNN showed. (*Winnipeg Free Press*)

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A seminar, "The Church Comes Home: Healing and Mission in the House Church," will be held Oct. 15-17 at Eastern Mennonite Seminary, Harrisonburg, Va. The conference will explore the house church as a model for carrying on Christ's mission of healing and reconciliation in Western societies. Guest speakers include Robert and Julia Banks of Fuller Theological Seminary, Pasadena, Calif., Lois Barrett of the Commission on Home Ministries of the General Conference Mennonite Church, and Howard Snyder of United Theological Seminary, Dayton, Ohio. Contact Eastern Mennonite Seminary, Harrisonburg, VA 22801, (703) 432-4260.

The ratio of soldiers to physicians in the developing world is eight to one. One thousand classrooms could be provided in Africa for the cost of one tank. (*Synapses Messages*)

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"Shalom Connections," a conference for people interested in "common life shaped by a radical discipleship commitment," will gather people seeking community and veterans of communal life. The Oct. 1-3 meeting will be sponsored by Shalom Mission Communities and hosted by Reba Place Fellowship, Evanston, Ill. Cost for out-of-town participants is $50, local participants $30. Scholarships are available. Contact David Janzen, Shalom Mission Communities, 726 Seward #2, Evanston, IL 60202, (708) 475-8715.

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Henry P. Buller of Beaumont, Texas, and a member of Bethel College Mennonite Church, North Newton, Kan., died May 15 at age 77. Buller was one of several Mennonite Central Committee workers interned by Germany during World War II. He was doing relief work for MCC at Lyons, France, in 1943, when Germany occupied the area. He and Beatrice, his wife, plus about 175 American journalists, diplomats and their staff, were interned in a hotel in Baden-Baden, Germany. To pass the time they held classes among themselves, teaching each other Shakespeare, medicine and music. "Henry taught German literature, and I taught German and French," Beatrice said. The Bullers were released in early 1944 in exchange for Germans interned by the United States. After completing his alternative service, Henry moved with Beatrice to Newton, Kan., in 1947, where Henry taught in area public schools. He later went on to teach psychology at Lamar University in Beaumont until his retirement in 1982. (*Mennonite Weekly Review*)

what is shown on television. Today's cartoons are "more realistic in their portrayal of violence," Bergen said. "You have someone pumping bullets into another person as opposed to someone pushing a coyote off a cliff."

While Bishop agrees that teens could be influenced by television violence, he thinks that most of the violence is a direct result of peer pressure. "Some kids are simply trying to grow up too fast," he said. "They also want to get attention."

As the only Mennonite student at Wichita Heights, Bishop tries to talk to his friends about his pacifist beliefs. "I get a negative response from some, and others are kind of interested," he said. "I have a sense of sickness about all the violence around us. Fighting and war only bring more problems."
Carla Reimer

Minister's license pulled, church still in recovery

North Newton, Kan. (WDC)—The Western District Conference Ministerial Committee has revoked Peter Ediger's ordination credentials.

Ediger had been placed on indefinite leave of absence from ministry by the committee since 1987. The goal of this action is to retain Ediger as a member in the Mennonite church while recognizing that a leadership role is no longer appropriate or acceptable, according to the committee.

Dialogue: The committee has been in dialogue with Ediger and with members and friends of the Arvada Mennonite Church, where Ediger served as pastor for more than 20 years. He resigned in 1987 as a result of his sexual abuse and abuse of power toward people in the congregation. Since then he has been living and working in Nevada.

At the invitation of the ministerial committee, the Arvada congregation has established a committee of three members to be a vehicle for communication between members and friends of the congregation, including victims, the Western District Ministerial Committee and Peter Ediger. The goal of this communication is to bring healing and closure to the relationship between the congregation and Ediger.

The ministerial committee has established an Arvada Abuse Recovery Fund, which will be available to abused people in the Arvada congregation. The fund will also be available to the congregation for communication and healing.

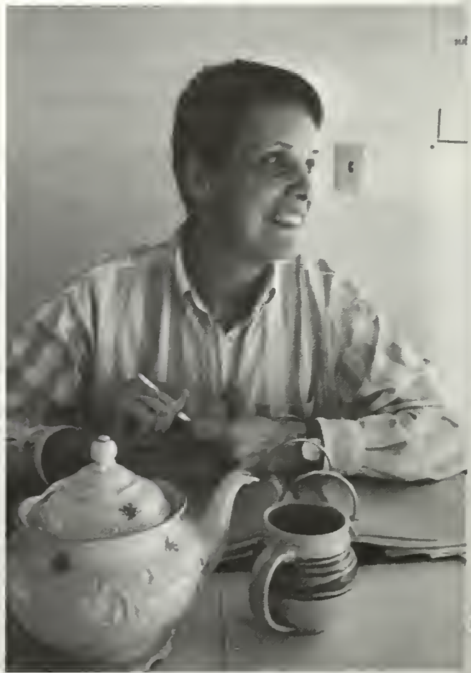
In a May 11 meeting the ministerial committee affirmed Ediger's intention to contribute monthly to this fund. This will be reviewed by the committee after one year. Other people are also invited to contribute to the fund, which started with a contribution from the ministerial committee.

In response to the committee action, Ediger said, "I deeply regret the patterns of my behavior which have been hurtful. I appreciate the efforts of the Western District Ministerial Committee and Marvin Zehr, conference minister, in facilitating healing for these hurts."

The ministerial committee will continue to work with both Ediger and the congregation toward increased communication and healing.

Canada-wide project gets at roots of abuse

Rosthern, Sask. (GCMC)—Rosthern seems too quiet and removed to encounter domestic abuse. There isn't much hustle and bustle in this prairie town of 1,500 people. Downtown



Finding a voice: *Heather Baergen Warkentin discusses how Rosthern Mennonite Fellowship is working on the issues of violation and abuse.*

stretches little more than a block with the requisite banks, coffee shops, a grocery store.

But Heather Baergen Warkentin and Joan Yoder say that abuse occurs here just as it does in sprawling cities. Since January, Yoder and Warkentin have been helping the Rosthern Mennonite Fellowship address the issues related to violence through an 18-month interdenominational project called Fire in the Rose.

The fellowship is one of 18 Canadian churches chosen to participate in this pilot project organized by the Church Council on Justice and Corrections. The goal is to develop an interdenominational resource program that can be used in worship to deal with violation and healing, as well as to encourage honest relationships. Fire in the Rose receives its funding from the Donner Canadian Foundation and from Health and Welfare Canada.

Each Sunday, members of Rosthern Mennonite Fellowship reflect on a theme that helps them focus on the nature of their relationships. Once, for example, they were asked to examine during the coming week any situations where they felt they were wronged or when others expressed feelings of violation. They were asked to reflect and pray in response to 1 Corinthians 13.

No answer: It's tempting for Mennonites to try to "fix" immediately the problems of abuse, says Warkentin, who is a substitute teacher. But she says her involvement with Fire in the Rose has made her want "to learn first how to share the pain instead of immediately trying to find answers."

"What I like is that Fire in the Rose dares to risk examining how we relate to people. It dares to look at a more wholesome community," says Yoder, who works with Mennonite Central Committee Women's Concerns in Saskatoon. "The potential is for members to see the root causes of violence in our society and in ourselves."

Warkentin says that since early childhood "all of us have been violated, and we all have been violators. When we let little incidents of violation happen, does that lead to bigger ones?"

"The formation of our sexuality determines in part how we live out our lives," adds Yoder. "For too long we have lived as though our sexuality exists only in the bedroom. How do we as the church develop, embrace and celebrate healthy sexuality?" she asks.

Yoder also thinks that healthy gender roles should be a key part of the holistic church. "Do we dare acknowledge and give expression to the female and male 'traits' within each of us? Could this kind of atonement of self lead to atonement for the church and all of society?"

> "We have lived as though our sexuality exists only in the bedroom. How do we as a church develop, embrace and celebrate healthy sexuality?"
>
> *Joan Yoder*

The fellowship is struggling to change the way men and women relate, says Yoder, noting how the members have discussed what values allow "a negative, patriarchal system to exist."

Speak up: As a result, says Warkentin, "women are finding a voice. As women, we have found it is easy to let and to expect men to speak up at meetings." She believes all churches should examine how they reflect society's expectations about men and women.

Warkentin says she often has "felt kicked in the gut" because of the way she has been treated as a woman. When the local grocery store delivers items to her doorstep, the bill is addressed to her husband, even though she orders the groceries and writes the check that pays for them. "It's small things that make you feel invisible," she says.

Only when men and women hear each other's stories will we learn what it means to be honest about the nature of our relationships, says Yoder. "We have to redefine where wisdom comes from. It's not only from academia. Wisdom grows out of our experiences." *Carla Reimer*

Daagya Dick won first prize for best undergraduate history seminar paper in the 1993 competition of the Kansas History Teachers Association. Her paper is titled, "A Trumpet or a Looking Glass? The Relationship between *The Mennonite* and the General Conference Mennonite Church on the Issue of Race, 1957-1965." Dyck is a 1992 graduate of Bethel College, North Newton, Kan.

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"Wordpower '93," a Christian writers' conference, will be held Oct. 29-30 at Columbia Bible College, Clearbrook, B.C. Luci Shaw, senior editor of Harold Shaw Publishers, will be the keynote speaker. Workshops will range from fiction writing to publishing. The conference is sponsored by *Mennonite Brethren Herald*, *Mennonite Reporter* and Columbia Bible College. Contact Jim Coggins, *Mennonite Brethren Herald*, 302-32025 Dahlstrom Ave., Clearbrook, BC V2T 2K7, (604) 853-6959, fax (604) 853-6990.

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Guy Aubrey is a tenacious evangelist who likes to show up at Riverfront Stadium, home of the Cincinnati Reds baseball team, with a banner referring to John 3:16. When Riverfront officials ousted Aubrey, he took them to court, arguing successfully that they had violated his right to free speech. The officials responded by rewriting their policy to ban all signs not related to baseball, after which Aubrey showed up with a new sign: "Go Reds. John 3:16." Stadium officials countered by rewriting policy again to ban all noncommercial signs, "to protect the family-oriented atmosphere of Riverfront Stadium from detrimental signage." Apparently beer and cigarette advertising are less a threat to the American way of life than the Bible. *(Mennonite Weekly Review)*

Robert J. Tamasy, in *Christianity Today*, writes that a Christian friend and general manager of a chain of community newspapers at one point ordered that advertising clients who used a Christian symbol or Bible verse on business cards or stationery be required to pay cash in advance. These were his worst-paying accounts. (*The Marketplace*)

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Faith & Life Press and Mennonite Publishing House will offer two new bulletin series in January 1994 to General Conference Mennonite Church and Mennonite Church congregations. Before, the publishers each printed separate denominational bulletins. The first series, the Mennonite Bulletin Series, will be printed for Anabaptist congregations and feature Mennonite artists. The second series, the Living Word Bulletin Series, will feature photography and commercial art. It will be published in cooperation with Anchor Wallace bulletin publishers. Contact Faith & Life Press, Box 347, Newton, KS 67114, (800) 743-2484.

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***Communication Briefings* recommends having more fun on the job. It reports 96 percent of executives surveyed by the firm Accountemps said people with a sense of humor do better at their jobs. Nine months after attending a humor workshop, 20 managers had increased their productivity 15 percent and cut their sick days in half. Employees who viewed humorous training films and attended humor workshops showed a 25 percent decrease in downtime and a 60 percent increase in job satisfaction. A Cornell University study found that people who had just seen a funny movie were better able to find creative solutions to puzzling problems than people who had not seen the film. (*The Marketplace*)**

Faith & Life restructures to survive

Newton, Kan. (GCMC)—Faith & Life Press in Newton has restructured from the ground up.

FLP appointed a director of sales and customer relations, changed several job descriptions, and implemented a new corporate logo as part of a restructuring plan.

It was "a matter of survival," says Commission on Education executive secretary Norma J. Johnson. The plan was approved by COE of the General Conference Mennonite Church last October.

"We began to lose money on our annual operations," Johnson says. "Generally speaking, it is becoming more difficult for small denominational publishers like Faith & Life Press to be financially viable," she says.

Loyalty out the window: "It is an entirely different publishing climate today compared to when the Foundation Series for children was introduced in 1977," says Johnson, noting that 16 years ago Faith & Life Press could trust that most General Conference churches would buy the curriculum. In 1992 approximately one-third of General Conference churches used Faith & Life Press Sunday school material.

"We can no longer assume that people will buy material out of denominational loyalty. Our constituents want to make decisions based on choices. They are busy people who want user-friendly material that meets their wide-ranging needs," says Mark Regier, director of marketing.

Yet Regier believes that the majority of Mennonites "still want material that supports Anabaptist values." For example, he says, the Canadian Mennonite Brethren Conference and the Evangelical Mennonite Mission Conference both decided to encourage their youth to subscribe to *With* magazine because it focuses on Mennonite issues and beliefs.

"Faith & Life Press wants to meet the challenges of a more competitive marketplace in a way that maintains our emphasis on Anabaptist values," says Johnson.

Several publishing staff now have new job titles and responsibilities. Elsie Sheriff, North Newton, Kan., began as director of sales and customer relations May 1. This new position is part of a renewed emphasis on meeting the needs of individuals and groups within congregations, says Erick Sawatzky, Elkhart, Ind., COE chairperson. Susan Janzen is now editorial director, Dietrich Rempel director of production and finance, Mark Regier director of marketing, and Norma J. Johnson publisher.

F&L
FAITH & LIFE
PRESS

New logo: *The new Faith & Life Press logo "represents the biblical basis of our work as well as the publishing nature of our business," says director of marketing Mark Regier.*

The restructuring, Sawatzky says, also means that COE education and publishing staff work together to determine which material will best serve the congregations. Before, Faith & Life Press made many publishing decisions based on manuscript submissions. "The decision-making process now involves more people who are in touch with the grass roots," he says. *Carla Reimer*

Canadian schools consider forming joint commission

Winnipeg (CMC)—What can an education commission do for the church? And to what extent is your institution willing to participate in such a commission? These two questions surfaced at a consultation on higher education here May 14-15.

Representatives from four schools attended: Conrad Grebel College in Waterloo, Ont., Canadian Mennonite Bible College in Winnipeg, Swift Current (Sask.) Bible Institute and Columbia Bible College in Clearbrook, B.C.; and from the five General Conference-related area conferences in Canada. Also present were two resource people: Ted Regehr from

Saskatoon and Al Meyer from Elkhart, Ind., plus a dozen observers from other institutions.

The consultation was called by the Conference of Mennonites in Canada (CMC) to develop a proposal for a higher education commission as part of the new structure of the conference.

Knotty problems: A task force in the early 1980s had recommended such a council. In reflecting on the outcome of that process, task force member Helen Kruger said, "Even if then we could not agree on how to structure such a body and what it should do, we do need something in place to help us work together."

Participants at this 1993 consultation agreed with Kruger but did not decide on a structure. Neither did they work out the "knotty problems of relationships between schools" and with CMC, or make major changes in the governance of each school.

> "We do need something in place to help us work together."
>
> *Helen Kruger*

But they did agree that an education commission could provide a vision for higher education and be an education advocate to the church. They affirmed that all four schools (and eventually perhaps others) be recognized as "our schools" across Canada.

They stopped short of giving the commission a coordinating function, although there was openness to considering the body a "clearing house" for information, consultation, joint promotion and awareness of each other's fund-raising schedules.

Participants agreed that competition among schools is not helpful. Working together gives each institution more credibility in the Mennonite constituency and symbolizes unity in the larger church, they said. The fact that costs for the consultation were shared equally among the schools, the area conferences and CMC indicated a willingness to take seriously the emphasis on partnership that characterizes the new CMC structures.

This consultation was the first step in a longer process of forming a higher education commission for CMC. It was not intended as a decision-making meeting, but it was an opportunity for leaders across Canada to hear each other.

Findings of the consultation will be summarized by Helmut Harder, general secretary of CMC, then tested with presidents of schools and moderators and executive secretaries of area conferences. By summer 1994 a more specific structure for an education commission is to be presented to delegates at the CMC annual conference. *Margaret Franz*

Adults seek ways to involve youth in church

Goshen, Ind.—Young adults often see the church "as a 'Mom and Dad's club'—to which I cannot belong," said Chuck Neufeld, director of Mennonite Voluntary Service, Newton, Kan., at a consultation on young adults, held May 13-14 at Goshen College here. "They may tolerate me, but this isn't really mine."

Discovering ways to involve young adults—and to move them from participation to determination—was the focus of some 55 people who gathered for the consultation. Participants included pastors and staff from colleges and service agencies who work with young adults. Several college students and other young adults also attended.

The future: "The task of all religious traditions is to determine what we sift out—what is toxic—and what we carry into the future," said guest speaker Sharon Parks, a professor in leadership and ethics at Harvard University's Graduate School of Business Administration. "What must be shed—even it if stands at the core of our identity as we have known it?" she asked.

"The church needs to decide whether it's ready to let young people become part of [that] conversation," said Lara Hall, a young adult who graduated from Associated Mennonite Biblical Seminaries this spring.

She emphasized that young adults should not be marginalized by being segregated into their own group. Rather they should be given power to

Manitoba Women in Mission held its annual conference May 1 in Crystal City, Man. The group dispersed more than $49,000 among several programs and planned a retreat for Oct. 1-2 at Camp Assiniboia, Headingley, Man., and a workshop for women in leadership for Nov. 6 at Winkler (Man.) Bergthaler Mennonite Church. Next year's conference will be held at Bethel Mennonite Church in Winnipeg.

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Mennonite Health Services and MCC Canada Mental Health and Disabilities Program have awarded three Elmer Ediger Memorial Scholarships of $1,000 ($1,250 Canadian) to students studying health-related service to people with mental illness or developmental disabilities. Jill Koop, pursuing a master's degree in counseling psychology from Michigan State University, Kenneth L. Nafziger, Champaign, Ill., working on a doctorate in counseling psychology at University of Illinois, and Julie Reese, seeking a master's degree in clinical psychology from Fuller Theological Seminary, received awards this year.

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Mennonite Central Committee will help 10,000 Somali refugees living in Kenya return home to the Sanaag region of Somalia. The United Nations will pay refugees' airfare; MCC, in conjunction with Canadian Foodgrains Bank, will supply beans, cooking oil and flour valued at about $700,000 ($842,000 Canadian). The food will last six months while the refugees re-establish themselves. This ends a two-year odyssey for the refugees, who fled their homes seeking safety and food, traveled to Mogadishu, Somalia's capital, then to Kismayo, a southern port city, and finally crossed the border into Kenya.

Conference of Mennonites in Canada representatives visited 57 eastern Canadian churches April 29-May 5. The churches, of Swiss Mennonite background and Mennonite Church affiliation, became associate members of CMC in 1988, with the possibility of becoming full members in 1994. (*Mennonite Reporter*)

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Farmers in northeastern Laos received 20 tons of rice seed from Mennonite Central Committee in May. Severe drought in late 1992 destroyed about half the rice crop there. The Lao government appealed to MCC when the United Nations turned down their request for help. MCC Laos workers oversaw the purchase, transport and distribution of the seed. An MCC agriculturist is following up with a visit to the farmers in June.

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A Church World Service plane carrying 37,500 pounds of canned meat and powdered milk landed in Havana, Cuba, April 26. Almost all of the meat was donated by Mennonite Central Committee in response to a March rainstorm that destroyed farmland and crops. The shipment will be distributed by the Cuban Ecumenical Council to Protestant- and Catholic-run children's hospitals and senior citizens' centers. (*Latin American Ecumenical News*)

• • •

Seventy percent of U.S. adults say they belong to a church or synagogue, a Gallup Poll indicates. That is a 2 percent increase over 1992 and the highest percentage since 1985. More Catholics than Protestants claim they are church members. The survey also found 76 percent of women are church members, as opposed to 64 percent of men; 64 percent of people under 30 reported they belong to a church or synagogue, while 80 percent of those 65 and older reported membership. (*National Catholic Reporter*)

participate fully in church life—including making decisions regarding the future of churchwide structures and church statements.

Fred Martin, student and young adult minister for the Mennonite Conference of Eastern Canada, agreed. "I don't think young adults are looking for glitzy programs," he said.

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Church can seem like a 'Mom and Dad's club':

Neufeld

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"I think they are looking for a safe place in the congregation where people are vulnerable and given a sense of support and caring."

Mentoring: Parks drew particular attention to the need for intergenerational mentoring communities.

"If you are going to grow up in the world or the church as it is, a mentor will be enough. But if you are going to grow up to construct the world as it could become, then one mentor is not enough. Only a mentoring community will do," she said. "It's not enough that we care for young adults one on one, important as that might be. Our care for young adults needs to be nested in a communal experience."

Pam Peters-Pries, Manitoba conference young adult ministries worker, described young adults as the "extroverts" of the church. Extroverts tend to think out loud, she explained, leaving the listeners to sift through what is meant. In this way, instead of feeling threatened by young adults who question religious tradition, the congregation can help them sort out what is truly essential.

Alienation: While participants agreed on the need for a mentoring community, many reflected that Mennonite congregations aren't doing very well at providing it.

Carmen Brubaker, a student at Conrad Grebel College, Waterloo, Ont., described young adults "going to the coffee shop down the street [Sunday mornings] because they didn't feel like they fit in" at her church.

The gap that separates young adults from the Mennonite church "is growing larger as we insist on doing things the usual way despite the evidence," said Ken Hawkley, director of adult/young adult education for the General Conference Mennonite Church.

"There's a difference in theology and what churches are actually living out," added Debbie Martin Koop of Mennonite Central Committee. "We, including myself, are lacking integrity somewhere." Young adults sense this, others added, and are turned off by the church.

A wealth of ideas for involving young adults in church life emerged during the meetings (see box below).

Tackling any of these ideas—or even arranging a follow-up consultation for 1994—takes staff time and funds that are unavailable. Goshen College professor of religion Ruth Krall, Goshen senior Michael Miller and Suzanne Lind of Mennonite Board of Missions organized this gathering. *Cathleen Hockman*

How to involve young adults

- Recommend that churchwide agencies and boards include young adults, possibly reserving staff and board positions exclusively for young adults.
- Establish a student aid fund in which students pledge years of church-related service in return for aid.
- Hire a full-time staff person to work under the authority of the Young Adult Network—a developing body of Mennonite Church young adult ministry workers. This person would provide networking services—helping meet young adults' vocational needs, housing needs, linking them with churches or with service agencies.
- Create transitional housing units in the city where young adults can live at a reduced rate for a limited amount of time (perhaps 12 months) while they look for employment and work toward full independence.

Record

WORKERS

Keith Ewert Brenneman resigned as music minister at First Church, Saskatoon, effective June 30.

Tim Buhler is leaving Eben-Ezer Church, Clearbrook, B.C., this summer to continue studies.

Andrew Chan was installed March 28 as pastor at Faith Church, Calgary. He has been serving as pastor there since October 1992.

Susan Eash, Topeka, Ind., will begin a Ministry Inquiry Program placement in June. A student at Bluffton (Ohio) College, Eash will spend 11 weeks assisting Doug Reichenbach, pastor at Hively Avenue Church, Elkhart, Ind.

Doug Epp has resigned as assistant pastor at Kelowna (B.C.) Gospel Fellowship.

Marvin Friesen will begin this fall as pastor at Carman (Man.) Church.

Craig Hollands has resigned as youth pastor at Cedar Hills Church, Surrey, B.C.

Pat Houmphan resigned effective in August as Asian Ministries pastor at Grace Church, Regina, Sask.

Maurice Kaufmann and **Burton Yost** are retiring from their posts as professors at Bluffton (Ohio) College. Kaufmann taught at BC for the past 30 years, Yost for 29 years.

Mervin Miller, Elida, Ohio, will begin in June a Ministry Inquiry Program placement. A student at Bluffton (Ohio) College, Miller will spend 11 weeks assisting Steve Good, pastor at Wayland (Iowa) Church.

Cornie Plett is completing his term as pastor at Douglas Church, Winnipeg.

Elsie Sheriff, Bethel College Church, North Newton, Kan., has been appointed to a three-year term beginning May 1 as director of sales and customer relations for Faith & Life Press, Newton, Kan. Sheriff has managed Faith and Life Bookstore in Newton since June 1987.

Ed R. Stucky completed his ministry as associate pastor at Eden Church, Moundridge, Kan., on June 6.

Caleb Tsai is serving with Mark Chen as pastor at Trinity Chinese Church, Buena Park, Calif.

April Yamasaki is interim pastor at Emmanuel Church, Abbotsford, B.C.

U.S. President Clinton recognized the Angolan government after years of hostility by previous U.S. administrations. Most people in Angola whom Jeff and Martha Thomsen (Mennonite Central Committee workers there) have met since the announcement welcome Clinton's decision but realize "peace is not yet in the bag," Jeff says. The previously U.S.-backed rebel group UNITA now controls 70 percent of Angola. Canada has not supported either side in Angola's conflict.

* * *

Mennonite Mutual Aid is seeking a person for the position of **regional sales manager** to appoint, train and supervise MMA counselors. Needs to promote the vision of mutual aid and stewardship among Mennonites, Brethren and other associated denominations. Qualifications include three years of productive life and health insurance sales experience, willingness to travel, good managerial and relational skills and ability to organize/lead groups. MMA offers excellent working conditions and a competitive benefit package.

Send resumé to **Mennonite Mutual Aid, Human Resources Dept., Box 483, Goshen, IN 46526.**

Goshen College seeks applicants for the position of **admissions counselor**, to begin Aug. 1, 1993. Primary duties include representing the college among prospective students and their parents and communicating with prospective students. Qualifications include a commitment to Goshen College's mission, writing and speaking skills, willingness to travel, a bachelor's degree and, preferably, related experience. Applications will be accepted until position is filled. Women and minorities are encouraged to apply. An equal opportunity employer.

Send letter of application and resumé, including three references, to **Marty Lehman, director of admissions, Goshen College, Goshen, IN 46526.**

Mennonite Health Services seeks a **director of member services** to begin late summer or early fall 1993. Responsibilities include services to assigned member institutions, development of service products offered to members and bringing in new members to MHS. Executive experience and master's degree in health-care administration preferred. Strong leadership skills and membership in a constituent church are essential. Job description provided upon request. Last day to receive applications is July 9.

Contact **Carl L. Good, Executive Director, Mennonite Health Services, Box 500, Akron, PA 17501-0500, (717) 859-3889,** fax **(717) 859-2622.**

Director of Foundation and Corporate Relations

Blufton College, a four-year liberal arts institution located 30 minutes north of Lima, Ohio, seeks a professional to build and maintain philanthropic relations with foundations, corporations and government funding sources. Requirements include strong research, writing, organizational and interpersonal skills, as well as a Master's degree and 3-5 years relevant experience. Bluffton College is an equal opportunity employer affiliated with the General Conference Mennonite Church, an historic peace church.

Bluffton College

Send letter and resume to:
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280 West College Avenue
Bluffton, OH 45817-1196

Trinidad Mennonite Fellowship is a community of people hoping to establish a Mennonite church in northern California. Trinidad is situated along the coast among the redwoods and is known for its beauty and pleasant vacationing areas. We are seeking a retired **pastor/couple** with community and peacemaking emphasis interested in volunteering their leadership and church-planting skills during the summer months. Free RV area is available.

For more information, call **Carol or John Wiebe, (707) 677-0969.**

Freeman Academy invites applications for a full-time **administrator**. Must have secondary principal certificate or be willing to pursue this endorsement. Freeman Academy, a member of the Mennonite Secondary Education Council, is a Christian middle school and high school offering grades 5-12. Starting date: Aug. 1, 1993, or Aug. 1, 1994.

To apply or receive more information, contact **Everett Waltner, Chair, Freeman Academy Search Committee, Route 3, Box 32A, Freeman, SD 57029; (605) 925-7766.**

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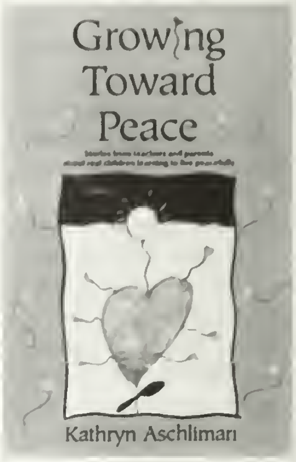
Books for Parents:

Give Your Child a Good Foundation.

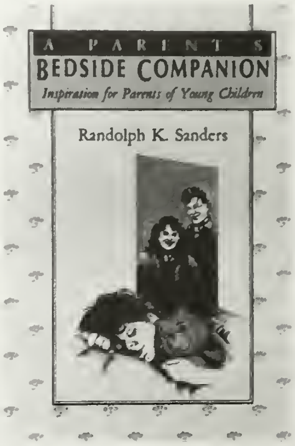
Growing Toward Peace



For both parents and teachers, this book shows ways to provide children with an island of peace and sanity in a world of fear, war, and brokenness. Here are ideas for countering violence appearing in books, games, toys, music, videos, and television.

As a tribute to longtime Goshen College education professor Mary Royer, stories were collected from elementary education alumni scattered around the world. Nine former students incorporated these stories, like pieces in a patchwork quilt, into a collection of stimulating essays. Edited by **Kathryn Aschliman.**
Paper, $14.95; in Canada $18.95.

A Parent's Bedside Companion: Inspiration for Parents of Young Children



Here is help in parenting when you need it. These 30 short chapters each contain one practical idea that parents can use immediately. Topics such as bedtime, time-out, conflict, setting limits, your child's feelings, and helping your child be creative are covered. **Randolph K. Sanders** draws on insights as a parent and a psychologist.
Paper, $8.95; in Canada $10.95.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.50. Canadian customers, add 7% of total for GST.

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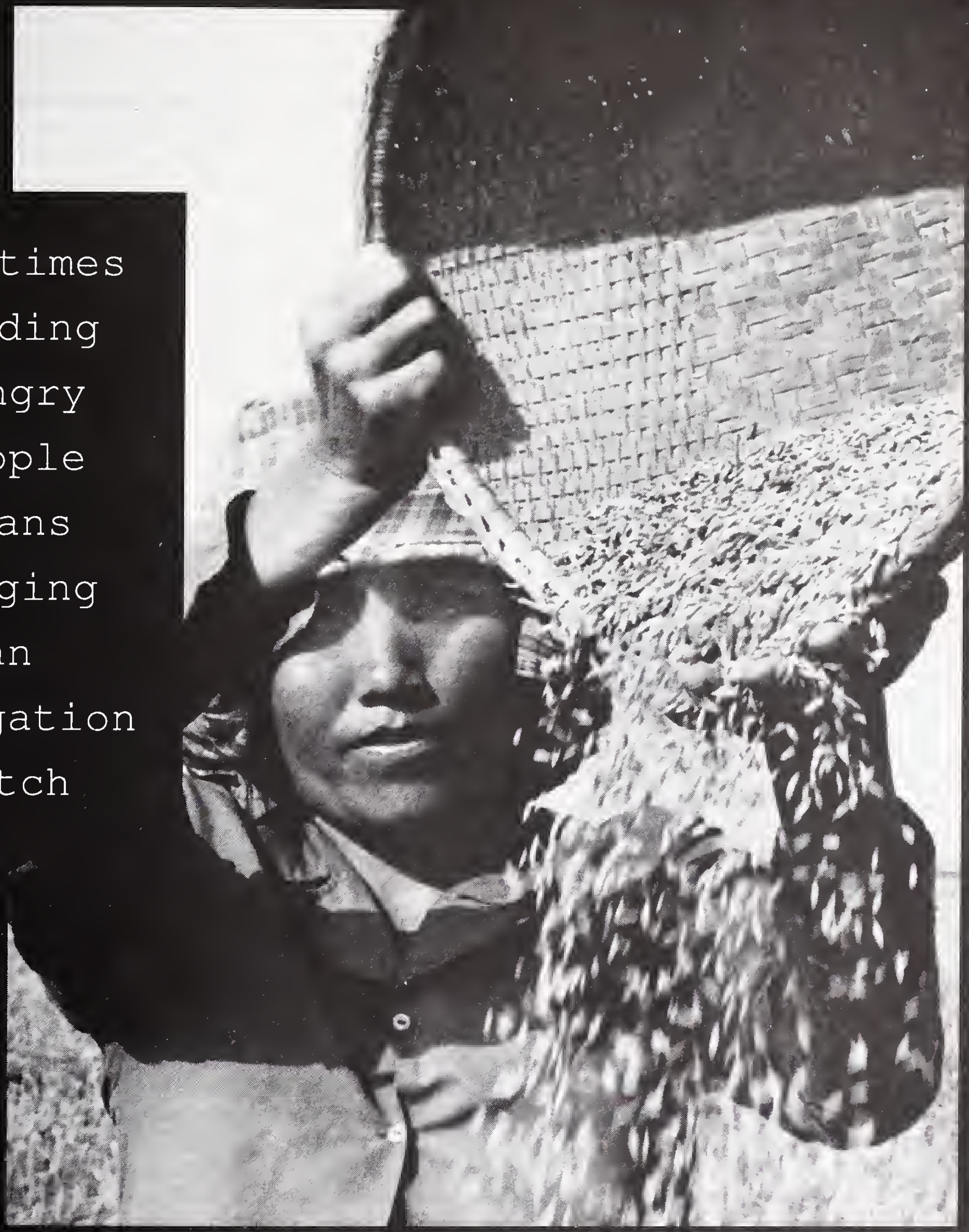

This Cambodian woman winnows rice grown in the dry season. MCC helps farmers in her home province design, build and manage their own small-scale water projects so the province's 800,000 residents can raise crops year-round. MCC also helps farmers in Brazil, Chad, Indonesia, Laos and Lebanon to irrigate their fields so they can grow more food to feed their families.

**Mennonite
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Committee**

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA
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Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Reviews

FILMS

Well done, overdone

Map of the Human Heart, *written by Louis Nowra, produced by Tim Bevan and Vincent Ward, directed by Vincent Ward*

Reviewed by Gordon Houser, editor

Give this film an A for effort and intention, but give it a B- for the development of its characters.

Told for the most part in flashback in 1965 by an Inuit named Avik (played by Jason Scott Lee), *Map* tells the tragic story of Avik's encounter with white civilization. A Royal Air Force mapmaker named Walter Russell (Patrick Bergin) befriends the young Avik in 1930, then flies him away from his Arctic village to Montreal to be treated for tuberculosis. There the young boy meets Albertine, a "half-breed" girl with an independent spirit. They become fast friends, but later the nurses separate them.

The rest of the film charts Avik's obsessive love for Albertine. After returning to his village, Avik is ostracized. He eventually joins the R.A.F. in England as a bombardier. Lo and behold, he meets Albertine (Anne Parillaud), who is now engaged to Russell.

You want to care for Avik and Albertine as they sort out their feelings and struggle to be part of white society, but the film's ideas keep getting in the way of its characters. Ward wants to present an epic story with grand themes—from fate to prejudice to the horrors of war—but it's all overdone, as is his use of the map symbolism.

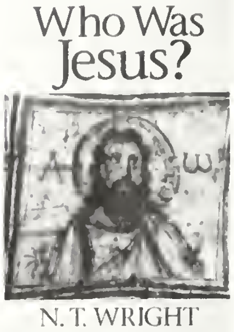
Map contains some stunning scenes—the bombing of Dresden one of the most horrific—yet it is painted on too broad a canvas. Had it given more attention to its characters rather than make them channels for its ideas, the film, which is a good one, would have been even better.

BOOKS

The Wright answer

Who Was Jesus? *by N.T. Wright (Eerdmans, 1992, 107 pages)*

Reviewed by Larry Penner, assistant editor



If you start this book on page one, it will be easy to put it down. Don't. Skip to the last chapter and in 11 pages you'll get what the book has to offer: insights into the kind of person the Jesus of the first century was and how he may have viewed the world.

After spending 74 pages picking apart other biblical scholars' sloppy scholarship, Wright in the final chapter presents a sketch of Jesus that fits with Wright's examination of biblical history. In it he reasserts the point made earlier of the importance of understanding the historical Jesus.

He redefines how Jesus might have understood the apocalypse as doom for Israel at the hands of the Romans, brought about by the people's unfaithfulness to God, and interprets the crucifixion as Jesus' choice to take Israel's fate on himself and thus spare the nation.

After reading that chapter you may want to read the rest of the book. The first chapter, a survey of various scholars' takes on who Jesus was, is helpful to people with an interest in such scholarship but may prove dry reading to others.

The body of the work, chapters 2-4, disparage and discredit the work of three writers who have published books on the historical Jesus.

Taking them a chapter at a time, Wright denounces books by Barbara Thiering, A. N. Wilson and John Shelby Spong.

In these chapters the reader learns to respect Wright's scholarship but does not learn much else. There are scattered insights, but for the most part Wright fills these chapters with caustic criticism of slipshod scholarship.

Students of scholarship may learn the skills of argument from these chapters. I can't think of many more benefits. The real danger of these chapters is that they will turn off the reader before the last pages, where Wright's sharp mind turns to insights that will provoke the reader to deeper spiritual reflection.

Health-care road map

Life on the Line: Ethics, Aging, Ending Patients' Lives and Allocating Vital Resources *by John F. Kilner (Eerdmans, 1992, 243 pages)*

Reviewed by R. Bruce Woods, Wichita, Kan.

It is doubtful that the health-care debate will be settled soon. However, readers of John F. Kilner's book *Life on the Line* will be better equipped to discuss the crucial questions that surround the health-care crisis.

If the church is to play a prophetic role in the health-care debate, it must challenge people both inside and outside the church to face the hard questions at the core of health-care decision making. John Kilner's book is a health-care road map that will help the reader explore theological and ethical gray areas where the "road is less traveled." It is a trip worth taking.

Kilner addresses two issues (not the only two) of importance. He talks carefully and theologically about the issues of ending patients' lives and allocating scarce medical resources. In the discussions surrounding the health-care debate, these two issues will be debated vigorously.

A thread running the length of Kilner's book is that the ethics of health care needs a Christian perspective. Carefully, chapter by chapter, he builds on this theme. He keeps inviting the reader to see the larger vision, the prophetic vision that comes through a biblical view of health care.

The criticisms I have of this book are few. There are some themes that Kilner could have addressed more prophetically:

- We are a "death-denying" culture. However, the Christian community is not allowed this self-deception. To think about our dying inside the Christian community demands that we look at how we consume vital health-care resources near the end of life. Kilner touches on this, but I would have asked him to take us further into these hard questions as they relate to Christian stewardship.

- He has not said strongly enough what we must all learn—that we cannot have it all. I wish that he would have expanded his thinking about the ethical dilemma that results because the principle of autonomy has been detached from the principle of justice.

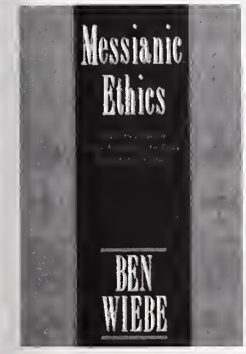
Having raised these minor concerns, let me reinforce my appreciation for what Kilner has done. His book represents a major contribution to the health-care debate.

Set the record straight

Messianic Ethics: Jesus' Proclamation of the Kingdom of God and the Church in Response *by Ben Wiebe (Herald Press, 1992, 224 pages)*

Reviewed by Harry Huebner, Winnipeg

This book examines the debate in current New Testament scholarship over how Jesus understood the relationship between eschatology and ethics. Was Jesus expecting an early, cataclysmic end to history and are his pronouncements for moral living to be understood in this light? Much modern New Testament interpretation has suggested as much.



Yet the consequences of this interpretation for Christian ethics are dire. It would mean that since history has proved Jesus wrong on this score, his relevance for our life today is put in question. For example, it is one thing to give all to the poor, believing that the world will end soon, it is quite another to give up one's money believing history will go on.

Wiebe begins his study with an analysis of the historical debate. He examines the role of eschatology in formulating a Jesus ethic beginning with Albrecht Ritschl, moving through Adolf Harnack's "ethics without eschatology" to Amos Wilder's "realized eschatology." In response to this discussion, Wiebe suggests that modern biblical scholarship has not given the church, "restored Israel," the role it deserves in understanding what Jesus had to say about faithful living. His book is designed to correct this error.

Wiebe concentrates his efforts on developing a proper interpretation of Jesus' proclamation of the kingdom of God. First he examines the context of pre-Christian Judaism on the question of the relationship of ethics and eschatology. What does he find? "For the kingdom of God, whether described in prophecy or apocalyptic, Israel waited upon the coming of the Lord. God was expected to send his Messiah, restore his people Israel and establish his righteousness in the world." Then he develops the "proper response" to the kingdom of God as presented in the Gospels, which he summarizes as "... the community formed and informed by response to the kingdom of God. ... This, and no dreamer's confidence in the natural goodness of people or refinement of society, enables the perseverance and confidence of the disciple."

The punch line of this book is that "Messianic ethics, in a word, is the ethos of the messianic community." Or, to put it differently, the call of Jesus, the Christ, is the call into existence of community, a restored Israel, called the church. The tragedy in modern theology has been that Christian ethics is too often grounded elsewhere.

This reviewer finds it easy to concur. Although it may well be considered esoteric by readers not familiar with 19th-century biblical scholarship, it is an important contribution in the quest for understanding the moral significance of the historical Jesus.

Resources

- **Homeless: by Earl Martin**, a 13-minute video produced by Mennonite Central Committee, tells about spending a night with homeless people on the streets of Philadelphia. For a free loan, contact Akron Resource Library, Box 500, Akron, PA 17501-0500, (717) 859-1151, or any MCC office.
- **Esau** by James R. Scott (Herald Press, 1993, $6.95, $8.95 in Canada), the fourth novel in the *People of the Promise* series, is for adults and young adults and is based on the story of the biblical character Esau.
- **The Healing River**, a 38-minute video from Mennonite Board of Missions Media Ministries, explores the application of the Sermon on the Mount to daily life. It features interviews with a couple committed to simple living, the creators of the "100,000 Faces" exhibit symbolizing the victims of the 1991 Gulf War, the authors of *Resident Aliens*, and others. Contact Beth Benner, MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, (800) 999-3534.
- **Peace materials** based on the new inter-Mennonite peace statement from Mennonite Central Committee are available from MCC regional and provincial offices. Readings, sermon suggestions, bulletin inserts and a brochure form of the statement are available.
- **Reclaiming Friendship** by Ajith Fernando (Herald Press, 1993, $7.95, $9.95 in Canada) shows Christians how to base friendships on commitment, discipline, spiritual accountability, team ministry, service to others and reliance on God.
- **What of the Night?** by Jeffrey J. Knowles (Herald Press, 1993, $7.95, $9.95 in Canada) offers reflections on the author's battle with emotional pain and depression.
- **Once Upon a Wonder** by Kenneth Gibble (Upper Room Books, 1992, $8.95) is a collection of short stories, character studies, poetry and essays that explore Jesus' birth, baptism, ministry, passion and resurrection.
- **The Equipping Pastor: A Systems Approach to Congregational Leadership** by R. Paul Stevens and Phil Collins (Alban Institute, 1993, $15.95) proposes a style of leadership based on family systems theory and congregations as relational systems. Contact the Alban Institute, 4125 Nebraska Ave., NW, Washington, DC 20016, (800) 457-2674.
- **Reading the Signs of the Times: Resources for Social and Cultural Analysis**, edited by T. Howland Sanks and John A. Coleman (Paulist Press, $14.95) offers 21 articles by various authors examining issues like aging, demography, poverty, racism, sexuality, economics and the environment. Contact Paulist Press, (201) 825-7300.

Editorial

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Just do it

Jesus said, "Why do you call me 'Lord, Lord,' and do not do what I tell you?" (Luke 6:46).

Many of us love to talk about the faith, about what is right, about how things should be done. Yet we often avoid the simple eloquence of acting on our faith, of doing good.

The people with the most authority often have the least to say. They don't just talk their talk; they walk their walk.

The Bible, particularly the Hebrew Scriptures, is filled with the call to obey the Lord, to act justly. "Who may abide in [Yahweh's] tent?" asks the psalmist (Psalm 15). "Those who walk blamelessly and do what is right, and speak the truth from their heart; who do not slander with their tongue and do no evil to their friends nor take up a reproach against their neighbors" (Psalm 15:2-3).

"The end of the matter," says the Teacher, is to "fear God and keep his commandments; for that is the whole duty of everyone" (Ecclesiastes 12:13).

Jesus said that when the Son of Man comes in his glory, "the righteous" will be surprised that they had served Jesus when they gave food to the hungry, water to the thirsty, hospitality to the stranger, clothing to the naked, care to the sick and visited those in prison (see Matthew 25:31-40). Perhaps their theology wasn't straight. Perhaps they didn't know how to cross all their t's and dot all their i's. They acted *freely*, not out of compulsion.

Amid the clutter of communication that fills our days, we need to bow before God's gracious goodness and let it fill our lives.

Given the responses to Stephen Dintaman's article "The Spiritual Poverty of the Anabaptist Vision" (May 11 issue), it's clear that the debate about "ethics vs. spirituality" is a live one among us. Yet if you read the responses in this issue (pages 8-9) by Preston Goering and Lois Barrett, you'll find that they both agree that our lives should include being and doing, that ethics and spirituality should not be separated.

In Jesus' conflicts with religious authorities, one of their major differences had to do with how they viewed obedience to God's law. Both agreed that obeying God's law was important, but Jesus emphasized a free response to a loving God. Some of the religious authorities wanted people to obey rules and fit into their system. Those who didn't fit—"sinners and tax collectors"—were to be excluded.

Heaven: In his parable in Matthew 25, Jesus affirmed "the righteous" for their good deeds. But one key to their obedience was the freedom with which they acted. They acted out of love and concern, not out of the need to fulfill some requirement that would get them into heaven. They acted justly but out of an experience of grace.

In this issue we read about people who are doing the same thing. Two volunteers in Winnipeg—Dave Smith and Lincoln Dall—faithfully help feed the hungry of that city (see the article beginning on page 3). Or read about Kelowna (B.C.) Gospel Fellowship Church and how the members do not let cultural barriers prevent them from befriending people, telling them the good news about Jesus and including them in God's family (see page 6). Or read about another congregation in British Columbia—the Langley Mennonite Fellowship—that reached out to a Somalian mother and her four sons and gave them refuge, even though it brought the church into conflict with the Canadian government.

Bernie Wiebe (see page 12) reminds us that receiving God's grace leads to sharing that grace with others. The power of God is greater than the power of the evil one. We prove that as we act justly, as we do good to others.

Doing good is contagious. People who receive kindness tend to act kindly toward others. Amid the clutter of communication that fills our days, we need to bow before God's gracious goodness and let it fill our lives. We need to talk more with our hands and less with our mouths.

Gordon Houser

Inside

15 questions to answer before you build / p. 5

Trial by fire / p. 6

The pesky mustard seed / p. 10

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For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 13
July 13, 1993

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To build or not to build

- How to decide whether to build (page 3)
- Stories of two churches that built meetingplaces for different reasons (pages 6 and 8)

Prologue

At the General Conference Mennonite Church offices here in Newton, we hold an office-wide chapel each Wednesday morning. *The Mennonite*'s staff was in charge of the chapel service for June 16. We did a retrospective of the magazine, reading selections from past issues and singing hymns from *Hymnal: A Worship Book*. As I looked through past issues I found many treasures and was surprised by how well the magazine has weathered. Many of the pieces, with some changes in style, are as relevant today as when they were first published. For me it served as another lesson in how paying attention to the past can serve us in the present.

Many of us can testify to the tension that develops in a congregation when it decides whether or not to remodel its meetingplace or build a new one. Architect Ray Bowman offers some advice about what to consider when making such a decision (page 3).

We also include two stories of congregations that decided to build new meetingplaces (pages 6-8). Perhaps their experiences will help other congregations facing this decision.

J.B. Miller offers more advice in his monthly column, "Fiscal health" (page 11), and Wally Kroeker tells a fascinating story about Roberto Garcia, who returns to his native Nicaragua to work at economic development (page 12). *gh*

Next issue: Vacation with a purpose

Cover: Photo by Strix Pix

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FEATURES

3 To build or not to build

Architect Ray Bowman offers unconventional advice for growing churches to consider before they build.

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite **(ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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To build or not to build

An architect's unconventional wisdom for the growing church

Ray Bowman with Eddy Hall

When a suburban Philadelphia congregation asked me to design a 1,000-seat sanctuary, that's exactly what I intended to do. They had called for the usual reasons: Their sanctuary was full and they were running out of educational space. It was time to build.

To determine how best to design their facility, I first met with the church board for four hours on a Saturday morning. Next I spent several days studying the church's ministries, finances and use of facilities. Finally, I felt like I had the facts I needed to draft my proposal.

I met with the board again the following Saturday. "What you really need," I announced, "is a storage shed."

Had the church invited me a year and a half earlier, I would have designed a 1,000-seat sanctuary and cheered them on. "The building will bring more people to Christ," I'd have said. "Its beauty will draw you closer to God. People will notice you're here and that you're an important part of the community."

During 30 years of designing church buildings, I'd heard all these claims from pastors and church boards. I'd seen no reason not to accept their assumption that bigger buildings translated into greater ministry. Then I began church consulting work. It was this new hat I was wearing—consultant rather than architect—that made the difference.

As an architect my job had been to design the kind of building the church people expected. As a consultant, I had studied this fast-growing congregation through new eyes and come to a startling conclusion: A major building program at that time would in all likelihood stop the church's growth and create financial bondage for years to come.

Over the next 10 years I went on to consult with scores of churches and learned from each of them. Because I was asking facility questions from a new perspective, the perspective of ministry and outreach, time after time I was forced to rethink some point of conventional wisdom I had embraced as an architect. Most churches, I realized, build too big, build too soon or build the wrong kind of building. It was painful for me to admit that I had encouraged these misguided practices and that for 30 years much of my well-intentioned advice had actually hurt the churches I had worked with.

These hard lessons eventually pushed me to a conclusion so unconventional that it sounds like architectural heresy: Most churches thinking of building should not, at least not yet. I became convinced, in fact, that the single most valuable lesson a church can learn about building is *when not to build*. And that lesson can be summarized in three parts—three situations in which a church should not build.

Scrutinize motivations

First, a church should not build if its reasons for building are wrong. Years ago a church of about 150 people in Arkansas hired me as an architect to design a new sanctuary. When I saw their building, I was puzzled. Though

When a church wants to build for the right reasons, has no less costly alternatives and has the funds to build without borrowing or taking funds from ministry—then and only then is it time to build.

the building was older, its location was good and the congregation had never filled it.

Finally, I asked the pastor, "Why do you want a new building?"

"The first reason," he said, "is that these people haven't done anything significant for 25 years. This is a way to get them to.

"Second, the people aren't giving at anywhere near the level they could or should be. A building program would motivate them to give more.

"Third, a building program will unite the people behind a common goal."

I believed he was right on all three counts and designed the sanctuary. Now I know that this pastor was trying to do something that never works—solve non-building problems with a building. That church built for the wrong reasons.

Until a church is fully using the space it has, it doesn't need more.

Seek other alternatives

Second, a church should not build when there is a better way to meet space needs. As I studied the Philadelphia church, I agreed at once that it had a space problem. At its rate of growth, the congregation would soon outgrow its worship space. Between Sunday school and the Christian school, the educational space was full. They had no room for additional staff offices. Building was the obvious solution.

But the wrong one. "I found a room filled with missionary boxes," I told the board. "Now those boxes don't need heat. They don't need lighting. They don't need windows or carpet, do they?" I recommended a low-cost storage and maintenance building to free up existing space for educational use.

"This barn on your property is a historic structure," I told them. "It's worth preserving. But you're not getting good use out of it." Then we discussed how they could remodel it into a gymnasium, kitchen and educational space at half the cost of a comparable new structure.

"You can meet your need for worship space for years to come," I went on, "without the tremendous commitment of time, energy and money involved in building a new sanctuary." The wall between the existing sanctuary and foyer could be removed to enlarge their worship area. A modest addition could provide them with a new, larger foyer, one that would make it practical to hold two Sunday morning services, immediately doubling their worship seating capacity. The new addition could also house the office space they would soon need for their growing staff.

Finally, I suggested they replace the fixed worship seating with movable seating. For the comparatively low cost of new chairs, the church could use the largest single space in the building for a wide range of activities—space that would otherwise lie useless for all but a few hours a week.

The church adopted the suggestions, completing their remodeling and modest construction projects within a couple of years. They continued to reach out to the unchurched and within six years grew from 300 to 850.

It was at this church that I first began to realize that of the many churches that had hired me to design new buildings, few actually needed them. What most needed was to find ways to use their existing buildings more effectively. What seems obvious to me now came then as a fresh revelation: Until a church is fully using the space it has, it doesn't need more.

Minimize debt

Third, a church should not build when building would increase the risk of financial bondage. When the Philadelphia church commissioned our study, it was still indebted for the existing building. The congregation planned to borrow most of the money for the new one, but the loan payment would have been larger than the existing congregation could have met. The members' ability to repay the loan depended on future growth.

I recommended that this congregation convert their finances onto a provision plan, living within the income God provided. This meant they would first pay off their existing mortgage. They would do the necessary remodeling and build their modest additions on a cash basis.

Operating on provision would mean setting aside regularly for future building needs so the congregation could pay cash for most or all of its next building. The many thousands of dollars saved on interest would be freed up for the church's true work—ministering to people.

The church followed this plan, paying off its debt and expanding the facilities on a cash basis. Then the church began setting aside funds regularly so it could pay cash for an anticipated building program in five years.

Because the church is not saddled with debt, it has been free to invest more and more money in ministry to people, including a Christian school and a multifaceted inner-city mission in a nearby neighborhood.

When to build

But there is a time to build. When pastor and people have come to see buildings merely as tools and nothing more, the church passes the *motivation* test.

When a church is so fully utilizing its facilities that it can find no alternative to building less costly in time, energy and money, it passes the *need* test.

And when a church is living within the income God has provided and can build without resorting to borrowing or dipping into funds needed for ministry to people, the church passes the *financial readiness* test.

When a church wants to build for the right reasons, has no less costly alternatives and has the funds to build without borrowing or taking funds from ministry—then and only then is it time to build.

Adapted from When Not to Build: An Architect's Unconventional Wisdom for the Growing Church *by Ray Bowman with Eddy Hall (Baker Book House, 1992). Used by permission.*

Ray Bowman of Larkspur, Colo., is a church consultant who works to help churches grow through coordinated planning of ministries, finances and facilities. Eddy Hall, a free-lance writer from Goessel, Kan., is a member of New Creation Fellowship, Newton, Kan.

15 questions to answer before you build

When a church asks me to help them assess their building needs, I often ask the pastor and board to fill out a questionnaire to help them determine if they need to build. If you think the time may have come for your church to build, simply answer each of the following questions *yes*, *no* or *maybe*.

1. Do you expect a new building to attract new people to the church?
2. Is it your goal to design a building that will inspire people to worship?
3. Do you expect your members to be more motivated to reach out to others once you have a new building?
4. Do you think a building program will motivate your people to give more generously to the work of the church?
5. Do you expect the building program to unify your people behind a significant challenge?
6. Do you hope that a building program will involve more people in the work of the church?
7. Do you see the building as a way to make a statement to the community about the church's importance?
8. Do you hope that a new building will help your people take more pride in their church?
9. Do you need a larger sanctuary so the entire congregation can worship together at one time?
10. Do you need to add more educational space so all your classes can meet at once?
11. Is it possible that your space needs could be met through more creative use of your present facilities, such as converting space to multiple use, changing furnishings, scheduling services and ministries at alternate times or using off-site meeting space?
12. Are you still paying debt on your last building?
13. Would you have to borrow a major part of the finances for a building program?
14. Would paying for the project depend on the church's future growth?
15. To help pay for the building, would you explore ways to cut spending on your present ministry programs or staffing?

Now, add up your answers. Every *yes* or *maybe* is a possible reason not to build, to delay building or to see another, more appropriate solution through prayer, research and re-evaluation.

Questions 1 through 8 relate to motivations for building. A congregation that has *yes* or *maybe* answers here may be in danger of trying to meet non-building needs with a building program. Questions 9 through 11 deal with how best to meet space needs. A congregation with *yes* or *maybe* answers here probably doesn't need to build yet but can grow through making fuller use of existing facilities until future growth makes building truly necessary. Questions 12 through 15 address financial readiness. A congregation with *yes* or *maybe* answers here needs to implement plans to pay off debt and save for future facility needs so future building will not require borrowing or dipping into funds needed for ministry.

Congregations that follow these guidelines are able to leave behind limiting ways of thinking about, using and paying for church buildings in favor of approaches that free up most of the time, money and energy traditionally invested in buildings. These resources can then be redirected to the true mission of the church—ministering to the needs of people in Christ's name.

Adapted from When Not to Build: An Architect's Unconventional Wisdom for the Growing Church *by Ray Bowman with Eddy Hall (Baker Book House, 1992). Used by permission.*

Trial by fire

The story of one congregation's response to a fire that destroyed its meetingplace.

Larry Penner

If your church burned tomorrow, what would you do? That question faced the members of Eden Mennonite Church in Moundridge, Kan., more than five years ago. By dawn of Jan. 25, 1988, the 64-year-old church building had burned to the ground.

The church responded by pulling together a building committee. "We had to move fairly fast, because we had nothing, yet the plans were for the future as well," says Glenna Schrag, the committee's secretary.

Twenty-three days after the fire the committee met and wrote a questionnaire to hand out that Sunday, asking the congregation where they should build the new church. "We asked the congregation almost everything," says Howard Kaufman, who chaired the building committee. One of the challenges the building committee faced was keeping the congregation involved in decision making while continuing to move ahead.

The committee tried to keep questionnaires short, always focused on the broad issues. On nearly every decision, he says, the church was 80 to 90 percent in agreement, with the 10 percent not in agreement often strongly opposed to decisions.

Even the organization of the building committee was unwieldy for quick decision making. The church had decided it wanted broad representation on that committee, so it recruited a cross section of the church by having senior citizens, middle-aged, high school, single and married people on the committee, as well as two deacons and two trustees. In the end the building committee consisted of 14 people. While the large group ensured plenty of input, Kaufman says, "It's hard enough for five people to make a decision." A committee of six might be a better size for churches considering building, he says.

"You have to accept there will be hard decisions to make," Schrag says. "We were meeting all the time." The committee met sometimes up to three times a week, with some meetings lasting until midnight. Schrag remembers staying up until 2 a.m. typing minutes.

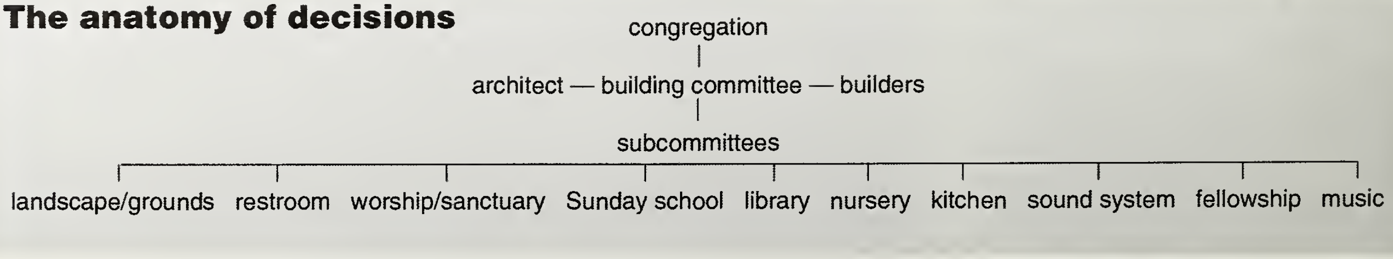
Once word got out that Eden was preparing to build, Kaufman says, the church was flooded with letters from architects and builders wanting their business. After receiving bids and meeting with at least 20 different builders and architects, the committee chose LeRoy Troyer and Associates of Goshen, Ind., as architect and Fuqua and Doerksen Construction of Inman, Kan., as builders. The committee initially questioned whether a firm from Indiana could design a building for Kansas but chose Troyer because of his experience building a number of churches and his understanding of the Mennonite church (Troyer is a Mennonite). The church chose Fuqua and Doerksen because of its proximity and willingness to work with volunteers and to give the church some say in who it subcontracted work to. Fuqua and Doerksen had also built churches before.

After Troyer came on board, he suggested the church form 10 subcommittees to gather feedback on the needs of the church (see chart). Each subcommittee had four to five members and was chaired by a member of the building committee.

After gathering the committees' input, Troyer drew three plans of varying cost and size. Those three plans then went to the church for a vote.

The final floorplan did not please everyone, but it seemed like the most efficient way to meet the needs defined by the subcommittees. One controversial decision was the choice not to build a basement. According to codes, the 8,000-square-foot basement the church had initially considered would have cost $46,000, according to Kaufman. Codes would have required a sprinkler system with a separate

The anatomy of decisions



Vernon R. Goering

What would you do? *The fire had consumed most of the Eden Mennonite Church's building by 4 a.m. on Jan. 25, 1988, when this photo was taken.*

water supply. A basement would also require an elevator or ramps.

As the building stands today, there are no ramps or elevators. The building is all at ground level, making it possible for three church members in wheelchairs who could not attend before to come to church. Verna Flickinger used to attend church in the old building with a cane but says she would not be able to get by with a cane today. "I wouldn't attend at all if we were in the old building," she says. "It's wonderful the opportunity they have now for handicapped. ... I just drive my cart in."

Building all on one level meant the church had to find alternative ways to meet space and safety needs. Nearly every room is designed for more than one use. Movable walls convert a fellowship hall into six adult classrooms each fitting seven to eight people comfortably. The restrooms, choir room and music library double as storm shelters with concrete sides and six-inch concrete-reinforced roofs.

Along with creative design, volunteer work from the congregation helped keep the budget trim. Mothers in the church painted the nursery walls, and a woodworker in the church built an ark in the nursery and an oak table for the library. Members built the pulpit, communion table, railing and Sunday school cabinets. Two artists in the church designed the stained-glass windows. Most of that volunteer work would not have happened if they hadn't rebuilt, Kaufman says.

Friday afternoons during construction the building committee got 15 to 25 volunteers to clean up the worksite. "To work with young and retired people—we'd sweep and clean up together—it felt Christlike," says Schrag.

Still, Kaufman says, the church also needed to know when to let someone else do the work. They originally hoped to paint the inside of the church themselves; after one room they knew it would be best to hire out the job.

Generosity came from outside the community as well. The men's chorus of Salem Mennonite Church, Freeman, S.D., raised $1,200 at a benefit concert held at First Mennonite Church, Newton, Kan., and Mulberry (Kan.) Christian Church held a fund-raising dinner in gratitude for Mennonite Disaster Service work after a tornado there in 1982, according to an April 21 article in the *Mennonite Weekly Review*. Larry Stroup, a McPherson banker, sent a letter to 256 newspapers saying Mennonites had always been among the first to help others in times of disaster and suggesting now was an opportunity to repay them, according to an article by Eden member June Galle Krehbiel in *Mennonite Life*. Kaufman attributes most of the $60,000 in outside donations to the church to this letter.

A member from California donated the church piano, and others contributed to the organ fund. But the committee had to manage contributions to match the real need. "We had to be careful to make sure we had money coming in for mundane things like the furnace," says Schrag. "It's always more fun to give for those other things."

The gifts from outside the church, added to the $1,439,000 in insurance money and member contributions enabled the church to pay off the entire $3.2 million building by opening Sunday, Kaufman says.

Although the fire forced Eden to act, Schrag says the church design would not have been different if they had had more time. Kaufman says the children love to play in the open library, and their only complaint about the nursery is that it's hard to get the children to leave after the service.

Still, he says, "sometimes during the service I look up to where the old balcony was and imagine seeing the people setting there." But he agrees with Schrag, "I don't think I'd change one thing."

Larry Penner is assistant editor of The Mennonite.

Does building mean selling out?

Fort Garry Mennonite Fellowship in Winnipeg decided to build a meetingplace after a long process. Did they do the right thing?

Robert Nickel

"This is a great day for Fort Garry Mennonite Fellowship. We are celebrating the coming together of a community of people, the sharing of a common faith and the building of a place and therefore a visible presence as a worshiping community," said Harold Funk, architect of the new meetinghouse and a member of FGMF, Jan. 27, 1985, at the dedication of the new building.

The building committee sensed that there was a "common will" that FGMF needed to grow in size, become more visible, keep the shared and lay ministry concepts, do more as a group and build a building that would be used as much as possible.

Fort Garry Mennonite Fellowship began in 1967 as the collaborative effort of four or five established General Conference Mennonite congregations in the Winnipeg area.

The congregation of about 60 used rented facilities initially, with primary energy devoted to worship, pastoral care and education. Renting meetingplaces allowed the group to devote energy and budget monies to ministry beyond the local church. This, along with lay leadership rather than paid leadership, became important for members, who divided annual budgets 60/40, with 60 percent going to the work of the larger church, such as the Commission on Overseas Mission, Mennonite Central Committee or city mission projects, and 40 percent spent on maintenance of the local church.

Twice FGMF tried to purchase existing buildings, but nothing worked out. In 1979 members decided to purchase land for a future meetingplace.

Even though FGMF had purchased land, building a building was not an automatic next step. In November 1980 the church held three meetings to discuss three questions:

- Why do we need a church building?
- What do we want to become?
- What guidelines should we give the building committee?

From these meetings the building committee sensed that there was a "common will" that FGMF needed to grow in size, become more visible, keep the shared and lay ministry concepts, do more as a group and build a building that would be used as much as possible. The building committee recognized that not everyone was in favor of building a building, but a consensus had been reached to work together. Reluctance to build came out of a sense of stewardship, that using a building once a week did not warrant the expenditure.

Growth has come to FGMF, as has visibility in the community. The group now numbers about 160. How to fit into the community is still a challenge, though a community group uses the building during the week, and visitors join the church for worship services. Having the new building has led to a shift in financial priorities, with the outreach category now almost back to 50 percent of the budget. The new challenge is discussing optimum size and whether this is the right time to plant a new church in Winnipeg.

Robert Nickel is a member of Fort Garry Mennonite Fellowship in Winnipeg.

Letters

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A gospel for the city

I have rarely lived in a community smaller than 25,000 and must admit that I am most comfortable when surrounded by at least a million or so of my fellow creatures. With that in mind I respond with a cautious "amen" to Stephen Dintaman's description of what I prefer to call "the spiritual poverty of urban Mennonites" (see May 11 issue, page 11).

Where I must critique Dintaman, and even more so the article by S. Roy Kaufman (May 11, page 3), is an inadequate analysis of what we urban Mennonites face. The spiritual poverty of urban Mennonites is not rooted in a lack of spiritual vision or a wrong set of values. It is rooted in a shifting of the soul, a profound change in the patterns of human thinking and relating that are part and parcel of the information-age urban world.

What few of us recognize is that when we move from the rural to the urban world we have not simply made a living choice, we have entered a new and different culture. This new culture holds a powerful worldview, a newness overlooked by similarities of language and expectation but a newness with devastating consequences for those caught unaware.

In this shifting of worlds our faith must seek new ways of expression. We must rethink our root metaphors. Unfortunately we have not adequately done so—with tragic results. I have met too many (often highly educated) Mennonites who, as the products of powerful rural churches, have wreaked havoc on themselves, their families and their churches in a misguided effort to bring a rural faith to urban settings.

The tragedy I see around me is that the root metaphor with which we Mennonites have understood the Christian pilgrimage, "gelassenheit" ("yieldedness" or "letting-be-ness"), is fundamentally incapable of guiding us in urban settings. Instead of empowering the Christian life, which it does in traditional rural settings, it leads to addictive behavior, conformity and materialism. It indirectly leads to relational violence as people who feel lost attempt with increasing desperation to impose their faith order on those around them. Our gospel is a gospel for the country, not for the city.

What is the answer? Like Dintaman I call for a rethinking of our roots. Unlike Dintaman I do not think redemption is an adequate term. Nor do I see the adequacy of the root metaphors "service," "evangelical" or "life in the Spirit," all of which vie for loyalty in our Mennonite world. I suspect that peace, viewed through the window of the Hebrew concept of "shalom," is a good step toward the answer. As an urban Mennonite, all I know is that God's grace/peace is sufficient even for such as I. *Bruce Hiebert, Clearbrook, B.C.*

Theology and violence

I read with interest the "nine theological misunderstandings" that "reinforce and justify violence in home and church communities" (April 27 issue, page 6). My father, a Mennonite pastor for many years at one church, perpetrated power abuse by sexual encounters in the guise of pastoral counseling. This hurt many souls and contributed to at least one suicide attempt. It may or may not be one of the forms of violence Schroeder considered, but it is violence.

The theology of my father and the church members opposed the same nine beliefs that Schroeder opposed. I do not mean to imply that the principles of his scheme are wrong, but they may be only half the story. Of the women I've talked with who have been abused, threatened or harassed by pastors, the majority of justifying theology seems closer to one like my father's than to the one Schroeder outlined, though I have made no broad-based inquiries.

There can be vast differences between theologies that enable different kinds of violence. Ostensibly open, egalitarian, "nonviolent," activist, nonhierarchical, conflict-facing, gender- and sexuality-inclusive, remarriage-accepting and otherwise "enlightened" qualities in congregations and their members are not by themselves sufficient to cleanse human hearts. This is a word of caution to those who breathed a sigh of relief at the absence of Schroeder's elements of a violence-prone theology in their churches. *Name withheld by request*

The men's movement

One of my current interests is the men's movement in the church and in society, and the May 25 issue includes some valuable, thought-provoking materials. Larry Penner's editorial is very useful. The cover is effective and moving. *Harold E. Huber, Harrisonburg, Va.*

A great Christian woman

The sad news of the passing away of Mariam Penner Schmidt (May 25 issue, page 19) was received with sorrow and grief by all of us who knew and remember her. A memorial service was held on Sunday, May 2, in Bethel Church, Jagdeeshpur, presided over by Mr. S. Stephen, former principal of Jansen Memorial High School in Jagdeeshpur. It was a sad and solemn occasion, a time to pay homage, a time to recollect and a time to rededicate. For the younger generation, it was their introduction to a great daughter of a great missionary father, a great Christian woman in her own right.

In his touching tribute to Mariam, called "Didi" (elder sister) by many, Mr. Stephen presented her short biography emphasizing the rare personal sacrifice she made at the age of 5 when, after losing her mother, she consented to return to the United States alone, leaving her father behind to continue his mission work, started just a few years earlier.

As principal of Jansen Memorial High School, I spoke about "Aunt" Mariam's immense love for my mother, an orphan brought up in the Girls' Boarding Home in Champa. I am grateful to her for taking care of the expenses of my college education. I recall the happy times I spent in her home in Newton in 1962. She was a devout wife, a loving mother and a caring grandmother. She was active in church and social activities.

We pray for God's heavenly peace to the bereaved family, particularly Mariam's husband, Herbert Schmidt. *W. Walter, Jagdeeshpur, M.P., India*

Editor's note: *All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.*

The pesky mustard seed

Jesus' mustard story parodies triumphalism

Willi Braun

Jesus' parable of the mustard seed is about small starts and great outcomes.

But what a strange tale. The writers clearly want to end with a tree—why start with a seed that cannot produce one? Did the original parable "grow" in the retelling?

Early Christian texts contain three different versions. The writers progressively exaggerate the growth that sprouts from this seed.[1] From the earliest account in the Gospel of Thomas, the somewhat plausible "great plant" improbably becomes "the greatest of all shrubs" in the Gospel of Mark. Fertilized with a shot of mythical (and botanically ignorant) imagination, Matthew and Luke talk about a "tree." All four writers envision a growth large enough to be a bird sanctuary.

The mustard "tree" reminds us of Ezekiel's allegory of the cedar from which God will take a "sprig" and plant it, "that it may bring forth boughs and bear fruit, and become a noble cedar; ... in the shade of its branches birds of every sort will nest."[2]

Early Christians liked the symbols that Ezekiel used to speak of Israel's destiny on the world stage (cedar = dominion; birds = gentile nations). They formed an analogy for the kingdom of God (church) as a "nesting ground" for many people. So gradually Christians grafted the old cedar story onto the mustard story.

But Jesus had told a story about a mustard seed, not a cedar sprig. Early Christian storytellers "grew" the tree they wanted, but this has taken the pungent spice out of Jesus' original mustard story.

Jesus surely knew the Jewish "world tree" symbolism. He could have helped himself to this imagery, but instead he chose the mustard seed/shrub analogy.

Pesky plant: Mustard was known as a pesky plant. The Roman writer Pliny said, "It grows entirely wild, without cultivation. ... when it has once been sown it is scarcely possible to get the place free of it ... "

Anyone familiar with dill weed in the garden or dandelions in the lawn will appreciate Pliny's warning. Beware, this plant, once rooted, will obnoxiously assert itself contrary to any gardener's plotting of rows.

If sowing mustard in the "garden" (only in Luke) was part of the original parable, alert hearers, familiar with the rabbinic prohibitions against commingling classes of plants, would recognize something afoul. The unruly mustard does not respect the regulated layout of vegetable plots. It mingles. It messes up the order of creation the rabbis tried to preserve.[3]

Wild and subversive though it was, mustard also had become famous as a potent medicinal plant.[4] Variously prepared with other ingredients, mustard counteracted the poison of snakes, scorpions and fungi. It was a remedy for many ailments, including sore throats, toothaches, stomach troubles; it alleviated itch and leprous sores, scabrous cheeks, asthma and dim vision; it revived those who had fainted, cleared the head and the senses. In short, people regarded mustard as a cure-all.

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Alert hearers would have heard a call to imagine that God works in a 'mustardy' manner.

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Counter-orderly wildness: When Jesus told the mustard story as an analogy for God's rule, what did he want to emphasize? Mustard's counter-orderly wildness? Its indomitable sprouting? Or its power to heal? Perhaps all of these.

If Jesus did end the story with a reference to birds using the mustard shrub as a nesting place, alert hearers would have detected a lampooning of the "world tree" tradition. They would have heard an invitation to consider the mustard as an alternative to Ezekiel's cedar tree. They would have heard a call to imagine that God works in a "mustardy" manner.

The mustard story is not a "little-to-big" story at all. Indeed, it is a parody of stories that tell of growth in size. The mustard story invites us to imagine the "growth" of the church as a rambunctious sprouting that messes up the tidily planned garden of worldly success and triumphalist ambitions.

Willi Braun has studied at the Centre for Religious Studies at the University of Toronto.

Notes

[1] Mark 4:31-32. Matthew 13:31-32 and Luke 13:19 agree with each other against Mark's text, suggesting they knew of another version; the Gospel of Thomas (a sayings gospel not in the New Testament) contains another version that many interpreters believe to be as old or older than the biblical ones: "The disciples said to Jesus, 'Tell us what the kingdom of heaven is like.' He said to them: 'It is like a mustard seed, the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky'" (20:1-2).

[2] See Ezekiel 17:22-23 and 31:1-18; also Psalm 104:16-17 and Daniel 4:20-21.

[3] Bernard Brandon Scott, *Hear Then the Parable: A Commentary on the Parables of Jesus* (Fortress Press, 1989), pp. 381-83. The rabbinic teachings about commingling plants are found in tractate *Kilaim* of the Mishna. They are based on Leviticus 19:19 and Deuteronomy 22:9-11.

[4] Pliny (*Natural History* 20.87.236-242) again preserves the lore. See also Athanaeus (*Dinner Sages*, 9.367b), who quotes the Greek poet Xenarchus: "This pain isn't pain anymore; my little daughter has applied a mustard-plaster. ... "

Watch out for hucksters

How to minimize your risks when making new investments

J.B. Miller

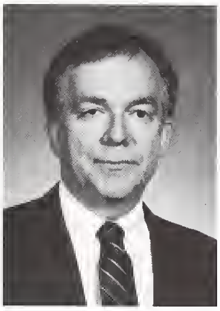
Many people, particularly retirees, are being fleeced of their savings each year, according to a recent story in *USA Today*. Experts agree that this will increase due to current low-interest rates on safer certificates of deposit. Unscrupulous hucksters prey on people who are searching for investments that pay a higher rate of return.

People often invest in things that are unfamiliar but promise a higher rate of return. With the recent increase in gold prices, for example, unsuspecting investors will no doubt invest in speculative gold-related investments.

Another example is a "guarantee" of what looks like an attractive interest rate, but watch out for how long you must keep your investment. Many of these investments are in long-term bonds that may require you to keep your money tied up for as long as 30 years unless you are willing to sell at a loss. An interest rate of 6.5 percent may look good today, but it might be low 10 years from now.

There are many investment alternatives, but be wary of an investment that promises returns significantly higher than the current market dictates. Be a good steward of your resources. Learn how to protect yourself and reduce the risk of making a poor investment—an investment where you might not only lose your interest but your principal as well.

Here are some things to remember:


J.B. Miller joined Mennonite Mutual Aid in 1990 and serves there as vice president of financial services and manager of Mennonite Foundation.

- **Invest with someone you trust.** Don't make investments over the telephone with someone you do not know. If you are interested in a new investment, seek professional counsel from your accountant, attorney, financial planner or other trusted business person.
- **Ask lots of questions.** Don't invest until all your questions are answered to your satisfaction. Stay away from any investments that make you uneasy.
- **Remember that the higher the promised rate of return, the greater the risk.** Become familiar with types of risk and their potential impact on your rate of return.
- **Don't follow the herd.** Just because everyone else is doing it doesn't make it right for you. You may have different investment objectives, and everyone else may be making a mistake.
- **Define your investment goals.** Are you saving for retirement 20 years away, trying to maintain ready access to cash or generating immediate income? Are you comfortable with taking on a lot of risk? Have your broker or investment professional put your investment objectives in writing. That will give you proof that she or he knows what kind of investments you need to meet your objectives.
- **Ask if your investments are helping society.** By making this investment, are you making the world a better place? Our investments need to be consistent with our Christian values. (See *The Mennonite*, June 8, page 10.)

Making new investments may seem frightening and intimidating. But with caution and an ethical, qualified professional helping you, you can diversify your investment portfolio safely. Remember, if the investment sounds too good to be true, it probably is.

What are your questions?

Do you have stewardship concerns you would like to see discussed? Write them down and send them to

J.B. Miller
Mennonite Mutual Aid
Box 483
Goshen, IN 46526.
Or call 1-800-348-7468.

You may also write to
The Mennonite
Box 347
Newton, KS 67114.

Definitions of risks

Credit risk: Can the borrower repay the debt according to the repayment terms? A start-up company with no track record will generally have much higher credit risk than a company with a history of strong earnings.

Economic risk: How will changes in the economy affect your investment? If the economy enters a recession, what is the impact on your investment?

Interest-rate risk: What impact will increases or decreases in interest rates have on your investment? An investment guaranteed by the U.S. or Canadian government may have no credit risk, but it does have interest-rate risk. If you buy a long-term bond today and interest rates rise, chances are you will not recover all your principal if you need to sell the bond before it matures.

Political risk: Will a change in political climate have an impact on your investment? An example is what is happening with health-care stocks in light of the Clinton administration's emphasis on health-care reform.

More than a job, it's a mission

Roberto Garcia flees Nicaragua for his life, then returns to help his people

Wally Kroeker

From the revolutionary heat of Nicaragua to the frosty plains of Manitoba—and back again—is a long trip. For Roberto Garcia, it's all part of the plan of God.

Garcia points to a series of unusual events that led to his new position as head of the Nicaragua program of Mennonite Economic Development Associates (MEDA). Some may call them coincidences, but he sees them differently. "God is taking care of us every day," he says.

During the Sandinista regime Garcia worked in the president's office as a municipal specialist, similar to a minister of municipal affairs. He traveled widely—Cuba, Russia, France, Spain—to examine regional government relationships and see what ideas could be used in Nicaragua.

In time he fell out of ideological favor with his government bosses and had to leave his post. He felt it would be wise to leave the country (the details are still politically sensitive). In the summer of 1988 he and his family fled to Guatemala, leaving everything behind but a few hundred dollars.

Relatives put the Garcias in touch with a Christian family who gave them temporary shelter. Through their hospitality and influence, Garcia, a nominal Catholic, experienced spiritual renewal and "built a closer relationship with the Lord."

Garcia applied for United Nations refugee status. In the meantime he found part-time accounting work. When the opportunity arose to move to Winnipeg, a place he'd never heard of, his work situation had already improved considerably. But after much prayer the family decided to make the move anyway. In Winnipeg the Garcias made contact with a Baptist congregation and settled in for a long stay.

By "coincidence" Garcia heard about MEDA and became interested. "I had been taught that business was evil. I was amazed to find there was this kind of organization that was putting Christian faith together with a business approach."

'I was the kind of person MEDA was looking for': *Garcia*

Through a series of church contacts Garcia found himself in the office of Ron Braun, MEDA's vice president, who was launching a small-business assistance program in Nicaragua. The program provides small loans and basic management training to impoverished "microentrepreneurs" (such as artisans and street vendors) who are ignored by conventional lenders.

"When Ron described the skills he was looking for in this new program, I thought, 'This guy is talking about me.' I was the kind of person MEDA was looking for," Garcia says.

> **Providing business-oriented assistance to the poor emerges directly from his Christian commitment.**

After the government changed in Nicaragua, the Garcias returned in July 1991, and Roberto began work as business manager for the new MEDA program. Last summer he was promoted to director of the Small Business Devel-opment Program and overall MEDA representative in Nicaragua.

Social conscience: Garcia's blend of convictions and experience are well suited to head the program. He is enough of a capitalist to appreciate the job-creating and income-generating potential of the market system. Yet he retains the social conscience that energized the Nicaraguan revolution and still speaks approvingly of Sandinista reforms in education and health care.

To Garcia the microenterprise lending program he now directs is more than just a job—it's a mission. Providing business-oriented assistance to the poor emerges directly from his Christian commitment. He sees it as an excellent way to blend social and economic goals.

"It's not like working in a bank where you don't care about the people," he says. "Here you get to know the clients and their problems, like in an extended family."

Last summer Garcia attended the opening of a new MEDA satellite office in the village of Nindiri. The office is located in a corner of a larger complex. The opening brought back memories for Garcia, as the building was one of a series of projects for which he, as a government official, arranged World Bank financing in 1979. Thirteen years later he was occupying a corner of it.

"Life is so short," he says, "and the world is so small."

Wally Kroeker is editor of Marketplace *in Winnipeg.*

New guidelines spell out church stand on abuse

Newton, Kan. (GCMC/MBCM)—The revised "Guidelines for Discipline Regarding Ministerial Credentials" tackles sexual misconduct by pastors in greater detail than ever before.

"I am saddened by the need to be so legalistic in our expectations for pastoral ministry. But ultimately these standards will help us have more trusting relationships," said Ministerial Leadership Services director John Esau, who wrote the final draft.

The guidelines are a joint effort of MLS of the General Conference Mennonite Church and Mennonite Board of Congregational Ministries of the Mennonite Church. The second edition went to area conferences in May. The power to enact the guidelines rests with area conferences, which process ministerial credentials.

Keith Harder, who represents the Western District Conference on the General Conference Committee on the Ministry, said the revisions grew out of the experiences of area conferences.

Indisputable evidence: "The reality is that we had come upon sexual

Inside the news

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A pastor reflects on the potential for abuse / p. 17

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A look inside a Jamaican health clinic / p. 20

What the new guidelines say

The new "Guidelines for Discipline" includes a five-page section on sexual abuse and harassment that delves into the background of the debate about sexual misconduct. It says that, used in isolation, Matthew 18:15-20 provides an "inadequate theological framework" for dealing with abuse.

The church, it says, should take to heart Matthew 25: 31-46: "In this context the church is called to become a safe place for victims to share their pain."

It says the responsibility for establishing boundaries rests with the pastor: "Even within the Anabaptist-Mennonite understandings of ministerial leadership, there is a difference of power between the pastor/counselor and the member of the congregation/counselee."

Fourteen actions that can constitute sexual abuse and harassment are listed, ranging from unwelcome attention to sexual intercourse or rape. There is also a paragraph supporting the General Conference Mennonite Church and the Mennonite Church's statements on sexuality.

The document includes "special considerations" for area conferences dealing with sexual abuse charges. Among them is a caution that accused pastors may assume they can determine the outcome of the charges and the nature of the publicity. The guidelines note that it is "essential" the pastor know that representatives from the area conference and congregation will "control" the review process.

Other changes in the second edition include the following:

- A one-page sexual code of ethics for ministers. The intent is for a signed copy of the code to be filed at the pastor's church and/or area conference.
- The proper steps for release of information in any case of misconduct, including protection of the victim's anonymity. The guidelines state, "Just as ordination is a public process indicating the endorsement of the church, so it is clear that any suspension or withdrawal of that credential calls for a public notification."
- Expanded victim support, including a victim's advocate, counseling and involvement in the review process.
- An expected leave of absence for pastors accused of sexual misconduct, with pay and benefits, in order to allow time to determine the accuracy of the charges.
- An accountability group for pastors during their suspension.

Carla Reimer

Of approximately 1 million incarcerated Americans, 80 percent of women and 60 percent of men have children; 8 to 10 percent of women are pregnant when they enter prison. The Family Unity Demonstration Project, a resolution before the U.S. House of Representatives, would establish five demonstration projects where incarcerated primary caretaker parents could serve their sentence in the community with their children. (*Washington Memo*)

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In 14 articles, including three front-page stories, the *Winnipeg Free Press* told how people with Mennonite backgrounds are involved in the drug trade. "Mexican Mennonites are smuggling large amounts of marijuana into Canada. Already a problem in Ontario, police believe the smugglers are extending their pipeline into southern Manitoba," the paper said. A Mennonite group met with editors of the *Free Press* May 12, and editor Duncan McMonagle offered the Mennonites space in the paper to educate readers. "I don't think that anyone was trying to argue that they shouldn't have written something about the drug smuggling or that it was even inappropriate to make some Mennonite connection," said Harold Jantz, editor of *Christian Week* and former editor of the *MB Herald*. "But nothing would indicate the people are members of Mennonite churches." (*Mennonite Reporter*)

According to a Gallup Poll, although 80 percent of Americans call themselves Christian, only about half could identify Jesus as the one who delivered the Sermon on the Mount. (*Mennonite Weekly Review*)

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Christian Peacemaker Teams and New Call to Peacemaking will hold a joint conference Dec. 30-Jan. 2, 1994, in Chicago. Michael Banks, Julie Garber and Bill Wylie Kellerman will address the event. Participants will receive training in nonviolent action or transforming initiatives. Contact Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608, (312) 455-1199. The registration fee (not including room and board) is based on a sliding scale of $3 per $1,000 of annual income and includes an early discount until Sept. 30.

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The executive committee of Mennonite Central Committee U.S. May 7-8 endorsed publicly financed (single-payer) health-care reform legislation. The stance opposes the managed competition plan backed by the Clinton administration. "When we look at the pros and cons of each plan, the single-payer model addresses more of our concerns," says Richard Garber, MCC U.S. chairperson. But Canadians give the single-player plan mixed reviews, he says, so board members are not sure if this is the ultimate answer.

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Black Creek Faith Community held its first service Easter morning. Ten people from the Jane/Finch community of Toronto covenanted together; eight symbolized their commitment to follow Jesus with baptism and two by confession of faith. The event culminated 13 years of work by community residents, the community chaplain Dalton Jantzi and others from the Mennonite church. (*Mennonite Reporter*)

misconduct in the Mennonite church in such an indisputable way. This document is an attempt to make explicit what is supposedly implicit in the professional code of ethics. I hope it helps restore the credibility of the pastoral role."

"These guidelines show that the church is waking up to the fact that we need to have boundaries," said Anne Stuckey, MBCM minister of congregational leadership. "The guidelines will help maintain a higher level of integrity across conference lines for all people involved in ministry." She noted that studies show that less than 4 percent of allegations of sexual misconduct are false.

With more than 20 years in the ministry, Harder said that the added rules also provide him with "a certain sense of protection and freedom because they clarify what are appropriate boundaries."

Conference minister Chris Arney said the Conference of Mennonites in British Columbia wrote its own guidelines based on the original version of these guidelines and the Conference of Mennonites in Canada draft of an ethics statement. "It was nice that we didn't have to reinvent the wheel," he said. "Both documents stood as an affirmation of what we wanted to do. We need preventative guidelines in place to remind pastors of their role."

Trouble bound: Esau said the impetus for the guidelines emerged three years ago from conversations with area conference staff struggling with a situation of pastoral misconduct. "In effect, we were writing the rules as we went along. ... It wasn't a grandiose response; we simply thought our denomination was headed for trouble because we didn't have any guidelines indicating who was responsible or how we were to proceed fairly."

The guidelines act as a defense against possible lawsuits, said Esau. He noted that the church is liable in cases of sexual misconduct on two counts: pastoral abuse charges from victims and defamation of character charges from the accused.

But from a broader perspective, Esau said, the church is called to speak for justice: "We want to treat our pastors fairly, but we also want to hold them accountable to high moral standards.

"In a way we're playing catch up. Many of the cases of sexual misconduct should have been caught and dealt with years ago," he said, noting that the church has been hesitant to talk about sexuality because sexuality is seen as private.

"The guidelines show that the church is waking up."

Anne Stuckey

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Also, in the past, Mennonite pastors were held accountable by a local community of believers as opposed to a churchwide body. "As the role of the pastor became more professional, we needed to be clearer in terms of how we function," Esau said.

While Esau believes that the debate about sexual misconduct will have a weakening effect on the church in the short term, he is hopeful that the it will strengthen the church in the long term because it has been able to address this volatile issue. "The church has a chance to reaffirm its sexual values and move into an era of healthier relationships," he said. *Carla Reimer*

MCC leaves refugee camps in Honduras

Akron, Pa. (MCC)—Mennonite Central Committee's personnel presence in Salvadoran war refugee camps in Honduras ended this May, after 12 years.

The refugee camp population, which once numbered around 22,000, is down to less than 50. In 1987, groups of refugees began return to El Salvador. The few remaining refugees hope for resettlement in third countries, especially Canada or Australia, says Andy Larson.

Larson and his wife, Jodie, who have returned to their home in Minneapolis, were the last MCC workers in the Honduran camps.

Mennonite involvement in the camps began largely because a Honduran Mennonite church near the Salvadoran border took interest in the refugees' needs. Local Mennonite Luis Flores coordinated the work for years.

The Honduran Mennonites' decision

MCC

A new life: *This Salvadoran refugee father and child returned from Honduras to their home near Las Vueltas, in the Chalatenango region of El Salvador. After finding that the land they once owned has been taken over by others, they are starting fresh, clearing land for a new home.*

to assist Salvadoran refugees was risky, says Linda Shelly, MCC secretary for Latin America. Shelly worked as MCC Honduras country representative from 1983 to 1987 and lived seven miles from one of the camps.

Subversives: She says the Honduran government, its military and many Honduran people viewed the refugees as subversives because they fled from government soldiers.

Refugees began fleeing El Salvador in 1980. Because Mennonites responded from the outset, the United Nations High Commission on Refugees chose the Honduran Mennonite Church as one of the organizations to administer work in the long-term camps, formed in 1981.

Life in the camps was safer than in El Salvador but still dangerous. In August 1985 some 80 soldiers attacked refugees in the Colomoncagua camp, wounding 40, killing two and capturing 10. The 10 captured refugees were eventually resettled in Montreal. Other refugees were wounded or killed in many smaller incidents.

Now in El Salvador two MCC workers—Phil Borkholder and Susan Classen—continue working in communities with repatriated refugees.

"People in these communities are highly determined to build a life for themselves," says Shelly. "Yet obstacles remain. The economy is in poor shape and land issues—at the core of the conflict in the first place—have not been settled. Many repatriates settled on land owned by people who had left the area due to the violence. As some of them return, land ownership questions remain complex."

"For all of us, Salvadoran refugees, Honduran Mennonites and MCCers, the refugee camp experience was an arduous yet transforming walk of faith," Shelly says. "Many challenges remain, and we want to continue to support and pray for each other."

Taiwanese pastor faces harassment

Newton, Kan. (GCMC)—Most pastors don't expect a poisonous snake to slither across their church floors. Katherine Wu Lue has experienced this and other forms of intimidation on a regular basis since becoming pastor at the Po Ai Mennonite Church, Hualien, Taiwan, in November 1991.

Lue and other church members say they think the threats originate with the former pastor at the church, who was fired because he claimed he was the Messiah. He formed the Heavenly Kingdom Church, where he said things such as, "Jesus was not successful because he didn't wed Mary," said

Adam Curle, who has taught at Oxford, Exeter and Harvard and has worked in 25 Third World countries over the last 40 years, will teach two courses this fall at Menno Simons College, associated with the University of Winnipeg. In addition to teaching "Conflict and Change" and "Responses to Conflict in the Global Arena," Curle, a Quaker elder, will give this fall's Mennonite Lecture Series at the university.

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Nearly 90 percent of people in the United States pray, according to a 1993 Barna Research Group poll. The poll said nearly 60 percent pray daily, but only 45 percent of Catholics, 60 percent of Protestants and 73 percent of born-again Christians are certain that prayer makes a difference in their lives. The wealthy pray as much as other people but are less likely to believe prayer makes a difference. Baby boomers (aged 28-46) are less regular in prayer, but baby busters (younger than 28) pray as regularly as other Americans. (*Mennonite Brethren Herald*)

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Five Tanzanian pedestrians were killed May 28 when Peter Graham, director of Mennonite Economic Development Associates' Mbeya Oxenization Project (MOP), hit them as he drove to his home in the town of Mbeya from Dar es Salaam, Tanzania's capital. About an hour's drive outside Mbeya a child darted onto the highway, and Graham swerved to avoid collision. His truck went off the road and flipped several times, killing the child and four other pedestrians. He has been charged by local police with a driving offense. MOP staff assisted in filing official reports and ministering to the victims' families. Graham, an agricultural economist, has headed MOP since May 1992, before which he worked under Mennonite Central Committee in Bangladesh.

Half the world's population is deprived of basic human rights and subject to violations ranging from torture to slavery and starvation, the United Nations Human Rights Commission said in March. Sudan and Iran were cited as among the worst abusers. (*Mennonite Brethren Herald*)

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The Evangelical Fellowship of South Africa has issued a scathing denunciation of the assassins of Chris Hani, the South African activist killed in April. EFSA distanced itself from the late Hani's political viewpoint: "While we do not share his communist ideology, we defend his right to hold his views and [we] condemn those who would silence him by violence instead of reason," read an EFSA statement released the day Hani was killed. The group also commended African National Congress president Nelson Mandela for encouraging peaceful observance of the memorial day for Hani and called South African President F.W. De Klerk to work toward a new constitution and newly elected government by the end of 1993.

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Cara Dettweiler won the Royal Canadian Legion Remembrance Day contest by speaking about her nonviolent convictions. Dettweiler, daughter of Nancy and David Dettweiler of Petitcodiac (N.B.) Mennonite Church, said of Remembrance Day, "Some remember the days of war, some people remember the day their father left, some people wish they could have met their grandparents, and some don't even care. For me, none of this is true. I am a Menno-nite and feel strongly that peace is important. My ancestors also believed in peace and practiced it. ... In trying to be loving and respectful to others we can prevent another war from starting. I believe that living out peace in my life is a very important part of being a Christian." (*Mennonite Reporter*)

Lue, noting that he had drawn about 10 members from the Po Ai Church to his new community.

The intimidation began on Lue's first day at work, when she found a group of women standing outside the church building performing some kind of "voodoo." Since the women persisted on subsequent days, Lue said she would drive around the block several times and pray at the same time before entering the church building.

Heavy breathing: Lue also received phone calls of heavy breathing. For a month she received a daily letter stating how and when she would die. "One time the letter said it would be in a car accident; another time the letter said it would be due to an illness. I just kept praying each day. I was afraid, but I didn't die. I couldn't afford to die because I have a husband and two children," she said.

Lue didn't tell church members about the harassment because they were already upset about what had happened with their former pastor. The number of people attending Po Ai Church had gradually increased from 12 to about 40 since she became the pastor. "I wanted them to feel optimistic that things would get better," she said.

But things did not get better for Lue. One day as she was arranging flowers at the church she felt something cold on her feet. Lue looked down and saw a poisonous snake with a blue ribbon tied around its head, the same color of ribbon that had earlier been tied to the church gate. She hit the snake with a dustpan. When the snake bit the dustpan, she threw the dustpan away from her. The snake, which was three to four feet long and could kill with its bite, slithered away.

"I was all alone and I began to cry for the first time. It was not only because the snake made me afraid," said Lue. "I realized that I had been lonely for a long time. Many of the former members were not attending the church, and they had been inhospitable toward me. The people who were coming to church were too tired to serve. I had been doing everything by myself."

The snake was not the last of her troubles. For about eight months Lue had a feeling that someone was on the second floor of the church office building. One day when she went to the office earlier than usual, she smelled tobacco. She reported this to the church officers, who changed the locks.

Blazing a trail: *Katherine Wu Lue persists in her ministry despite death threats and attempts on her life.*

Then one evening a church officer saw a light on as he was going past the building. The officer yelled for help, and a man jumped out of the second story. When the police came to search the office, they found the man's I.D. and reported that he was wanted on rape charges.

Later, when the police arrested the man, he said the pastor of the Heavenly Kingdom Church had told him that if he raped Lue he would be cured of his epilepsy. The man told police he didn't rape Lue because he could hear her praying.

No peace: Lue continues to receive threatening letters. The letters contain curses and death threats against her, her family and church members. Yet she has never thought of leaving her work, she said. "I feel a real burden for the gospel. I see so many people who worship idols that I wouldn't have any peace if I quit."

Even as a woman studying at seminary she experienced struggles, she said. "The male students made fun of the women students. They said that women couldn't handle the Greek classes, let alone become pastors," Lue said. The comments angered her enough to decide to prove them wrong on both counts.

"As a woman pastor I am blazing a

trail for other women," said Lue, noting that she hasn't received much support from men or women in the church. Her mother, in fact, had always encouraged her to marry a pastor.

"Some of the women feel I am disrupting tradition," she said. "Generally, in Chinese society a woman wouldn't be in a leadership position."

She is grateful for the support she receives from her husband, Harold, and General Conference Mennonite Church mission workers in Taiwan. "The Lord has given me a number of gifts," she said. "God continues to comfort me and give me strength." *Carla Reimer*

Pastor rethinks role after abuse workshop

Newton, Kan. (GCMC)—Craig Morton often feels powerless. As the pastor of Zion Mennonite Church, Elbing, Kan., he says, "Sometimes I feel like I am only an employee."

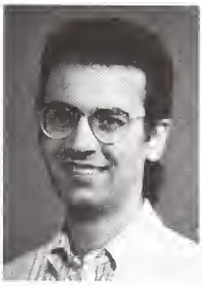
But after Morton attended a seminar in February called "Establishing and Maintaining Healthy Boundaries," he realized he does have power, power that can be abused. The seminar was sponsored for pastors by Great Plains Seminary.

He says that it took listening to the story of a sexual misconduct survivor to convince him that he was not powerless. The survivor told the participants how her pastor had encouraged her to enter a sexual relationship with him.

"I was really surprised to hear how the pastor's role was enough to convince people to do things they wouldn't normally do," says Morton. "I thought if a pastor can't get church members to read the Bible, how would he get an individual to enter into a sexual relationship?"

Leave the door open: Over his years at Zion Mennonite Church, Morton has changed his style of counseling due to his awareness of the potential for abuse of power. "I make sure the door is always open. I don't touch people that I counsel," he says.

"It's difficult to find a way to make contact at a point when gestures are more important than words," Morton admits. "I often will hand over a Kleenex as a way to acknowledge tears.



"It's difficult to make contact when gestures mean more than words."

Craig Morton

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"Certainly it's a shame that we cannot be physically compassionate. But the good news is that we can learn that we are all broken and thereby gain the kind of self-awareness that prevents abuse from happening," he says.

Vulnerable: It's important for church members to understand that pastors are vulnerable, says Morton. "When pastors are unaware of their own wounds, they are more likely to abuse their power."

To help Morton address his personal needs, Zion Mennonite Church has started a pastor/congregational relations group. Morton also participates in a small group as a church member, not a pastor. He also meets regularly with another Western District Conference pastor. "I don't think I could pastor without having the support of this pastor," he says.

Morton is also thinking about forming a group to deal with sexual abuse and harassment. He knows there are abuse survivors in his congregation. "There is a certain level of deafness within the church about this issue. I probably would want to start with a group of people who are interested and at a later point involve the whole congregation," he says.

Part of the "deafness comes from the tremendous pressure to conform," he says. "People are also afraid of depth. But only when people are intimate with each other can we begin to address these problems."

He believes that Zion Mennonite Church, like many congregations, does not have "the tools, structures or desire to grapple with the issue. There needs to be a change of will before we will see an improvement." *Carla Reimer*

"Weekend in the Birches," an all-New England gathering of Anabaptists, will be held Sept. 4-6 at Bethany Birches Camp, Plymouth, Vt. Lynn Miller of West Liberty, Ohio, will speak about "Firstfruits Living" and tell stories of the Anabaptist tradition. Contact Bethany Birches Camp, Box 145, Bridgewater Corners, VT 05035, (802) 672-3488.

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Bluffton (Ohio) College will host its annual Church Leaders Conference Oct. 18-19. This year's conference will address "AIDS in the Congregation." Cost is $50, $25 for spouse or seminary student. Contact Randy Keeler, campus pastor, Bluffton College, Bluffton, OH 45817, (419) 358-3219.

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"I pray to God to forgive me every time I cut down a tree," says Meywonville Fomonville, a 50-year-old Haitian man who must sell trees for cash. Once a forested island, Haiti today has only 1.5 percent of its original forest, says Arlin Hunsberger, director of the Haiti program of the Pan-American Development Foundation. He says reforestation is possible, if it happens before Haiti's water sources dry up. MCC workers are teaching sustainable farming techniques. "The first year MCC gave training people thought it was a joke," says Clesius Clerelis, an MCC educator in Bwadlorens. "But when they saw the difference in what they harvested from tiny plots they thought it was a miracle." But MCC worker Pierre Burkhalter says that most Haitians' first concern is not trees but security. "If you are worried about your life and go into hiding, you may worry about eating tomorrow, but you don't care about what will happen in the next 10 years," he says.

Three hundred million indigenous people in 70 countries worldwide are targets of human-rights abuse, says an Amnesty International report. The report refers directly to the case of Leonard Peltier, now serving two consecutive life sentences for killing two U.S. Federal Bureau of Investigation agents on the Pine Ridge Indian Reservation in South Dakota in 1975. The report recommends retrial, saying the prosecution withheld evidence that a gun allegedly belonging to Peltier had a different firing pin than the gun used in the killings. (*Winnipeg Free Press*)

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Mennonite Central Committee and the Swiss Mennonite Organization have worked together to meet needs in former Yugoslavia. The organizations replaced windows and purchased an incubator and jaundice meter for the Osijek (Croatia) Hospital, repaired the windows and roof of a Lutheran church in Osijek and sent food and blankets to refugee camps and public kitchens in three Bosnian towns. The groups are considering forming Christian peace and justice programs and contributing to a fund for women and children war victims. A research and facilitation project supported in conjunction with Life and Peace Institute of Uppsala, Sweden, is under way.

• • •

The Ghana Mennonite Church is ministering in prisons under the leadership of an ex-convict Mennonite pastor. Prince Asilevi, synod clerk of the GMC, ministers in Ghana's three major prisons, providing Bible studies and prayer meetings to 600 prisoners a week. He knows the necessity of ministering to convicts. While imprisoned for killing a taxi driver, Asilevi was converted to Christianity after reading a tract sent by a Mennonite. From prison Asilevi studied with Ghana Christian College Seminary. After 13 years in prison he was pardoned in 1982; in 1987 he was commissioned as a Mennonite pastor. (*Gospel Herald*)

MCC leaders raise questions of direction

Will the poor always be with us?

Akron, Pa. (MCC)—Twenty years ago Mennonite Central Committee believed development efforts would erase world hunger. Today Hershey Leaman is not so sure.

Leaman serves as MCC's food and disaster coordinator. "We have come to recognize that world hunger is complex, that development isn't the easy or sole answer," he says.

Despite development efforts, more people are hungry now than ever. Worldwide about 1 billion people go to bed hungry each night.

"The world still produces enough food to feed everyone. Today we realize that people are hungry because of inadequate distribution systems, poverty, war, environmental deterioration," Leaman says.

While MCC still places workers in rural development, new emphases are peacemaking, job creation and the environment. MCC agriculturists now work at sustainable agriculture, an approach that combines food production with environmentally friendly land management.

But while MCC recognizes that food aid is only a temporary answer, it now ships more food than ever before.

Food = power: "These larger shipments mean we tend to look at what is happening at national levels now and be aware of how our aid may adversely impact a situation," Leaman says.

"Food is power," Leaman says, "especially when so many people today are operating in a survival mode. Where food is in high demand, it can be used as currency, bartered for whatever is needed—a new roof on the house, health care, medicine, school fees and sometimes even for guns."

MCC must consider the implications of food aid. Will it undermine local production by driving prices down or inadvertently fuel conflicts? Leaman cites Somalia as a current example, where bandits steal food aid to feed soldiers or sell it to buy weapons.

Militarization: A more recent complication is the role the military plays in overseeing aid. "In 1974 the question of military intervention in food aid was not an issue. In that respect the world was simpler," Leaman says.

He also questions population as a cause of hunger. Not all MCC board members agree, he says, but he is not

John Longhurst (MCC)

When relief doesn't relieve: *Ethiopians unload food aid from the United Nations. Publicity of Ethiopia's mid-'80s famine flooded the country with aid. That aid was necessary but helped create attitudes of helplessness, says MCC worker Debbie Gullman. The conflict between giving aid and teaching independence continues to confront MCC.*

convinced that addressing overpopulation is the answer. While Leaman believes the world population needs to stabilize, he says the way to accomplish this is to decrease poverty.

"High birthrates are not the cause but the result of poverty," he says. Poor people often have many children to ensure that some will survive to care for the parents.

Family planning: He questions teaching family planning. "It becomes a sensitive issue when it involves white persons counseling people of color to have fewer children, or Christians counseling non-Christians or wealthy people telling poor people," he says.

MCC holds to its conviction of simple living as key to alleviating hunger. Documents from 1974 and 1993 challenge North American Mennonites to simplify their lifestyles. Both ask North American Mennonites to reduce their consumption by 10 percent and contribute these savings to meet others' food needs. *Emily Will*

Is MCC Canada spread too thin?

Winnipeg (MCCC)—John Neumann thinks Mennonite Central Committee Canada is trying to do too much.

Neumann represented MCC British Columbia at MCC's May 28-29 meeting in Winnipeg. "We are overwhelmed by the number of issues we are asked to face at all three levels of MCC," he says. "I'm convinced we're spreading ourselves too thin."

A 1991 decision to make sure the majority of funds collected go overseas is prompting MCC Canada to examine how much it can do domestically. According to the decision, 60 percent of funds is to go overseas, while the remaining 40 percent is to be divided in half between the provincial MCCs and MCC Canada.

Never enough: For John Redekop, the long list of MCC involvements is "not an indictment but a statement of success." Using the analogy of a parent "who can never do enough for one's family," he points out that although MCC began with a narrow focus on food relief, it has grown as its supporters "called on us to do more. We don't need to feel guilty about that."

The 36 representatives took a straw poll to see what they thought MCC Canada should be doing in the 1990s. The list included presenting a unified Mennonite and Brethren in Christ voice to government and society, education about MCC activity, service in eastern Canada, Native concerns, personnel recruitment and selected overseas programs.

Overspending: The question of priorities is key for MCC Ontario executive director Dave Worth. "Requests for MCC involvement in Canada have grown to such an extent that maybe we are spending more than we should on local needs," he says.

At the same time, he says, this is part of a positive trend: "Our churches have sensitive hearts for local needs, and they want to respond. But we have to ask if MCC should always be involved in meeting those needs—maybe if the conferences and churches are doing more locally, MCC should do less at home and more overseas. … Many of the world's neediest people are not at our tables when we make decisions about where we should spend money."

Noting MCC's involvement in places with large Mennonite and Brethren in Christ populations, Worth wonders if MCC should place its energies in areas with few or no Mennonites. "Maybe we should be more involved in eastern and northern Canada," he said, pointing to the United States, where MCC focuses its efforts in places with limited Mennonite conference involvement.

While MCC B.C. executive director Waldo Neufeld agrees, he says that "people want to be more personally involved in the ministries they support, not do ministry by proxy. They want hands-on activity."

This trend has caused MCC B.C. to keep more resources for use in the province. "When people feel connected to MCC locally, they are more supportive of programs far away," Neufeld says.

"There's no end to the things that churches can ask us to do," said Edman Stoesz, pastor of the Aylmer, Ont., Evangelical Mennonite Mission Conference church. "But maybe we should turn around and ask, Why don't you do it? This would free up MCC to do things in other places where there isn't a strong Mennonite or Brethren in Christ presence." *John Longhurst*

Daniel Tei-Kwabla became moderator of the Ghana Mennonite Church in an induction ceremony March 14 in the Amasaman congregation just north of Accra, Ghana's capital. Tei-Kwabla holds degrees from Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Fuller Theological Seminary, Pasadena, Calif. About 20 congregations make up the GMC; the majority are in rural areas throughout south central and eastern Ghana.

• • •

Ernie Pries has found a quick way through red tape: Ignore it. Pries and Mary, his wife, administer the Nehemiah Project, a Mennonite Disaster Service program turning Hurricane Andrew-ravaged homes into affordable housing. When Ernie was a principal in St. Catharines, Ont., he left blank a form from the director of education. When confronted, he told the director he saw no reason to fill it out, since the director hadn't read it the last year. The director checked his records and phoned back, laughing. Ernie had asked his staff that year to fill in "something ridiculous." One staffer said she wanted to "marry the handsome guy who worked at the corner store." Ernie's goal was to improve his tennis game. The ministry of education has since eliminated that section of its statistical report. For Nehemiah Project, Ernie substituted a three-page proposal for a cumbersome grant application and received one of only four grants given to 172 applicants. Having received the grant, he is now whittling down a 1,500-page form detailing the project's objectives. Four hundred pages are outdated and irrelevant, he says. He plans to get them eliminated.

Long-time Mennonite mission worker Roland Brown gives the president of Taiwan a tour of the facilities of the Mennonite Christian Hospital April 10. This was President Lee Tung-hui's second visit. Started in 1954, the 200-bed hospital is administered by the Fellowship of Mennonite Churches in Taiwan.

• • •

Franciscan theologian Ivo Markovic of Bosnia shared a story at a meeting of religious leaders from the former Yugoslavia of peaceful heroism. Tensions broke into open hostility between Muslim and Croatian neighbors in a Bosnian town in June 1992. The two groups' forces threw up defenses and fired warning shots. Markovic and other Franciscan leaders, in full habit, set out across the dividing lines. First, to their own Croatian people, they said, "We'll stand between the two lines; you'll have to shoot us first." Then they approached the Muslim fighters, men they knew by name. When the men threatened to shoot, Markovic said, "Go ahead, shame on you." The Franciscans crossed the line and went to the Muslim religious leader. Together they gathered the military leaders and went to a cafe. At one table three Christian and three Muslim religious leaders brainstormed ways to reduce tensions. At another the military commanders agreed to a truce.

MCC nurses in a Jamaican health clinic battle malnutrition

Kingston, Jamaica (MCC)—Mennonite Central Committee nurses Deb Martin and Holly Miller-Eshleman usher a woman with a tiny child into an examination room.

They weigh the baby and record her weight. At 13 months she weighs 11.5 pounds (5.2 kilograms); she is severely malnourished and has been vomiting since morning.

The nurses write letters referring the child to a hospital; they teach the woman with her to prepare an oral rehydration solution that will keep the baby alive overnight.

They hope the woman—the baby's aunt—will be able to take the child to a hospital in the morning and wait several hours or even all day until she is admitted. The mother recently abandoned the baby. The aunt, in her mid-20s, is a single mother with six young children of her own.

This situation is stark but not atypical of the problems in this clinic, located in Majesty Gardens, a ghetto here.

MCC nurses have been working at the clinic since 1983. The clinic is one of several services provided at the St. Andrew Settlement, an outreach of the Anglican Church.

Assisting Martin and Miller-Eshleman are a Jamaican practical nurse who is financially supported by MCC and Miss Joyce, a 59-year-old local woman who dresses wounds, cleans the clinic and serves as its emotional glue.

Each morning is devoted to a specific need—prenatal and newborn check-ups, immunization, blood-pressure and diabetes monitoring. The nurses also treat wounds and acid burns resulting from violence.

Ghetto pressure: "Everyone walks around on edge and a little provocation can make things snap without warning. Knives appear suddenly. It's a result of the pressures of ghetto life," says Martin.

Another source of tension, says Miller-Eshleman, is that men father babies with a series of women. Many single mothers are trying to cope with numerous children, and men lack clear family roles. This can lead to neglect and abuse, she says.

AIDS is not yet prevalent, but the nurses worry it will present a grave future public health threat due to the common practice of having multiple sexual partners.

"Jesus said what we do to our brothers and sisters in need we do to him. MCC workers serve Christ in this community," says Henry Block, MCC Jamaica co-country representative. *Emily Will*

Emily Will/MCC

The flu is no fun: *Norman Wells Jr., sick with the flu, gets examined by MCC nurse Deb Martin. She sees 20 to 70 patients each day. In the violence-charged neighborhood surrounding her clinic, she says, "a little provocation can make things snap without warning."*

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Graduate student writing thesis seeks information concerning **Kansas Mennonites** who may have traveled to Canada in response to World War I conscription policy.

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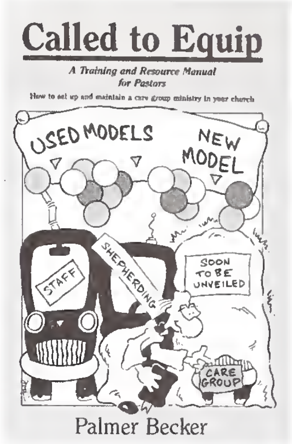
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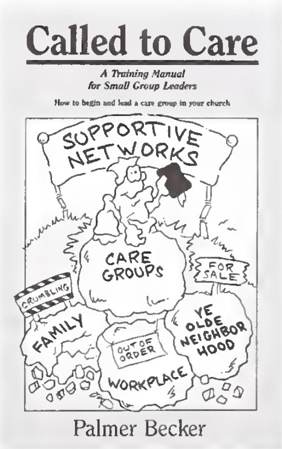
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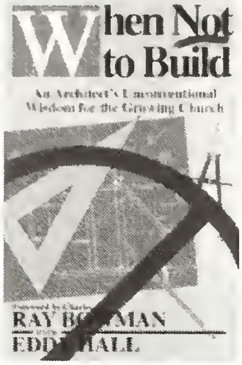
Reviews

BOOKS

Practical building advice

When Not to Build: An Architect's Unconventional Wisdom for the Growing Church *by Ray Bowman with Eddy Hall (Baker Book House, 1992, 156 pages)*

Reviewed by Heinz Janzen, North Newton, Kan.



Architect Ray Bowman and Mennonite writer Eddy Hall have combined to write a thought-provoking book on counting the cost before building or remodeling a church building.

First they deflate common reasons for church building. Then, just when the reader is persuaded never to approve church building, they lead into the right reasons and the right time for building, which takes up most of the book.

"The Principle of Use" heads three chapters dealing with costly but common mistakes. It introduces a philosophy of church life that needs to underlie building. A section dealing with how to finance a church building sounds like a conservative approach to farm or household management.

The section on who and how to plan an addition or new church is radical but sensible. I have been through two church building remodeling programs that could have used this advice. I have seen the results of good planning in still another congregation. Bowman-Hall's methodology will be hard to sell in many churches, but to me it rings true.

A summarizing chapter emphasizes what the authors have been saying all along: The purpose of any church activity is to release the church to change the world.

While this may not be the first or last word on church building, it is an essential word. I recommend this book to churches considering building and to area church-planting consultants.

Detach from your fingers

One Minute Nonsense *by Anthony de Mello (Loyola University Press, 1992, 180 pages)*

Reviewed by Gordon Houser, editor

ANTHONY DE MELLO SJ
ONE MINUTE
NONSENSE

This book is not for everyone. For some it will be simply nonsense, a waste of time. But for others, particularly those familiar with de Mello's writings, it will be a source of wisdom.

The book consists of short anecdotes told by a master to his disciples. The master is "a Hindu guru, a Zen roshi, a Taoist sage, a Jewish rabbi, a Christian monk, a Sufi mystic. He is Lao Tzu and Socrates, Buddha and Jesus, Zarathustra and Mohammed," writes de Mello—who died in 1987—in the preface. The book was written, he says, "not to instruct but to awaken."

It is best, perhaps, to offer some examples. In one the Master says to a guest who volunteers to do dishes, "I have no doubt of your ability to make dishes clean—I only doubt your ability to wash them." He explains, "There are two ways to wash dishes: one is to wash them in order to make them clean; the other is to wash them in order to wash them." He explains further: "The first action is dead because while your body does the dishes your mind is fixed on the goal of cleaning them; the second is alive because your mind is where your body is."

In another the Master says that a religious belief is, in short, "only a finger pointing at the moon. Some religious people never get beyond the study of the finger," he goes on. He concludes, "Rare indeed is the religionist who is sufficiently detached from the finger to see what it is indicating—these are those who, having gone beyond belief, are taken for blasphemers."

To a group of people who ask the Master to speak to them of God he points out how talk of God often prevents us from seeing God. He says, "Seeing is the easiest thing in the world. All you need to do is raise the shutters of your God-thoughts."

The themes addressed by the anecdotes in *One Minute Nonsense* are similar to those in other books by de Mello. The most prevalent one is the need to be free of the clutter of our ideas, our preconceptions, our anxieties, in order to see Reality. This book can help us see.

Hilarious community

The Hilarity of Community: Romans 12 and How to Be the Church *by Marva J. Dawn (Eerdmans, 1992, 303 pages)*

Reviewed by Arthur P. Boers, Waterloo, Ont.

Marva J. Dawn blends experience, passion and biblical scholarship with an exquisite grasp of words. Her *Keeping the Sabbath Wholly* will always be a favorite. Thus it was with anticipation that I picked up *The Hilarity of Community.*

By "hilarity" Dawn means profound gladness. It is the fruit of Christian community. She writes, "Hilarity takes possession of our beings, enables them always to be growing toward greater wholeness (shalom), and springs out of us as a fountain of life reaching out to others. Hilarity is the freedom to be truly ourselves." As already noted, she has a way with words.

Dawn has hope for our mission as Christ's community. "The Church has a wonderful message to proclaim—the hope of eternal meaning. ... Everyone in the world is longing for the Hilarity of that kind of hope, that fulfillment of being loved, that content of faith that will not change."

But too often possibilities are stymied. Church fellowships are superficial. Christians are unable to love. Dawn does not give up but points to better ways by plumbing the depths of Romans 12.

In a challenging chapter on suffering, solidarity and the problem of pain, she writes of our call to "withness," that is, to suffer and stand with others. "What enables us to be genuine about the 'with-ness' is the realization that we each have certain areas of weakness in which we need to be supported by the rest of the community." That is in marked contrast to our society, where people do not take time to be with each other. We are called to be an alternative witness.

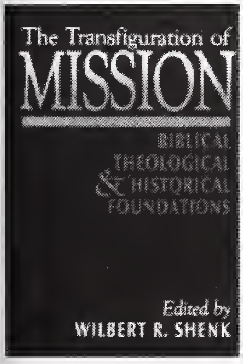
Dawn's vision of the church is challenging and encouraging. This book's writing did not grab me as *Keeping the Sabbath Wholly* did, but make no mistake, it is good ... just not excellent.

How to do mission

The Transfiguration of Mission: Biblical, Theological and Historical Foundations *edited by Wilbert R. Shenk (Herald Press, 1993, 256 pages)*

Reviewed by Hugo Dueck Neufeld, Kitchener, Ont.

In contrast to many publications on mission that emphasize methods, this book examines the theological underpinnings of mission. Designed for the serious reader, it addresses missiological questions that are scarcely being pursued.



Whereas the early church organized its life around the Great Commission, much of our practice and theological reflection has placed mission on the periphery. Wilbert Shenk, along with five contributing writers (unfortunately no women), all with missionary experience, challenges such a stance.

The theological considerations in this book are Christ-centered. Shenk sets the stage by noting that Jesus criticized the way mission had evolved over the centuries and "transfigured" it to God's original intention. With the transmission of the gospel always "being at risk of being distorted or misdirected," Jesus becomes the "prototype for all faithful mission."

After examining 1 Thessalonians, the earliest biblical material written after Christ's death, David A. Shank places the "Servant-Messiah" at the foundation of mission, a theme carried throughout the book. Such a Christology critiques mission practice exercised from a dominant position.

As one would expect from a team of Mennonite thinkers, the Anabaptist emphasis on the Christian community is at the heart of the presentations. In a "macrosociety" God calls forth "microsocieties" shaped by Jesus, societies that provide alternatives to coercive methods of evangelism. Other themes include the Holy Spirit as the source of the "Messianic mission" and the kingdom of God, including the eschatological vision, as that mission's goal.

The book stimulated further thinking in my mind about the "transfiguration of mission" in the Canada/United States context. Today's Western culture needs to discern how it shapes the Christian community. As we have to some extent done in overseas mission, so we also need to contextualize the gospel in our own setting.

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It's the people

Back on June 6, the first Sunday after Pentecost, I presented the children's story at my congregation, New Creation Fellowship Church. I asked the children if "church" was the building we were in or the people inside the building. One eager little boy said, "The building." His older sister disagreed. "It's the people," she said.

I do not fault the boy for being confused. His answer reflects the way we often speak about "church." "We're going to church," we say. Or, "There's a meeting at church tonight." Or you might hear, "The church is locked" or, "The church burned down."

Am I being picky about a word? Or does our language reflect a belief about what church means for us?

As I pointed out to the children, the apostle Paul addressed his letters to the church in Corinth or Thessalonica or Ephesus. We know buildings cannot write, so we assume he was writing to people.

The word that Paul used for "church" ("ekklesia" in Greek) originally stood for an assembly of citizens, like a town meeting. But Paul used the term "church of God" to refer not only to the meetings of believers in Christ in a certain location but to the universal body of Christians.

Thus "church" in the New Testament is not a building with a steeple, which was not available anyway, but a living group of people, "the body of Christ."

When we identify church with the building where we gather for worship, we tend to restrict our Christian activity to an hour or two on Sundays. But if we emphasize that "church" is the living body of God's people, we may pursue holiness throughout the week and throughout each day. And perhaps we will seek not to live out our faith alone or only in our families but with other members of the body of Christ.

In this issue Ray Bowman raises important questions about whether or not a church should build a meetingplace (see pages 3-5). Our congregations have assumed the need for a church building. That may be changing.

While Eden Mennonite Church (page 6) and Fort Garry Mennonite Fellowship (page 8) decided to build new meetingplaces, the decisions were not made lightly, nor without personal cost. Deciding whether to build and how to build can strain relationships among church members. Many of us probably know stories of congregations that split after deciding to build a new meetingplace.

> As with most issues our congregations face, deciding whether or not to build will require us to listen, gather information and listen some more.

Wrenching process: Almost two years ago my own congregation, which had always met either in members' houses or in a rented facility, faced the decision of buying a building. After a wrenching process, we decided to buy the facility we had been renting. It took a lot of talking and information gathering, but it has been a good experience. Nevertheless, I became convinced that we must take issues relating to a church's building seriously.

As with most issues our congregations face, deciding whether or not to build will require us to listen, gather information and listen some more. Such a process needs great care; otherwise the body of Christ will suffer wounds, and its witness in the world will be injured as well. When we think about building a new sanctuary or Sunday school wing, let us think even more seriously about how to build up the church, the body of Christ. *Gordon Houser*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 14
July 27, 1993

Inside

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GETAWAY GUIDELINES

- Vacation: gift and discipline (page 3)
- Culturally sensitive tourism (page 8)

Prologue

This week I have thought more about leisure and practiced it less than I have for months. With Gordon Houser out of the office trying to squeeze a little vacation time around a business trip, writing about leisure has been a little like visiting a farmer's market on the sixth day of a weeklong fast.

I suppose that is how many of us feel about leisure, that it is a luxury our schedules do not allow. But as any burnout victim will attest, permanent fasting from leisure causes lasting damage.

Balancing the need for leisure with the demands of work can be a catch-22. The way out lies in squeezing the most from the moments we have. Kenneth L. Gibble on page 3 points out that a poorly practiced vacation can leave us more tired than when we left. He offers tips to avoid the pitfalls vacations hold. Carried over into the daily routine, his tips will lower stress levels at home as well.

John Paul Phelp provides a living example of Gibble's advice (page 6). His travels across the United States have rekindled his interest in Anabaptism. And Katie Funk Wiebe reminds us of the dangers of crossing cultures (page 8). Her advice may avert disastrous consequences. Take the words of each of these people with you on vacation or on your way to work. May their insights help you strike a good balance between work and play. *lp*

Next issue: Twelve steps to wholeness

Cover: Religious News Service photo

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Kenneth L. Gibble explores the spiritual side of vacationing and offers insights into how to get more from vacation time.

6 Pilgrim among Mennonites

Twenty years after meeting a Mennonite in Montreal, John Paul Phelp rediscovered Mennonites in London, England, and set out for the United States to get the real story.

7 Club Med conscience

After cashing in on an airline giveaway, Aiden Schlichting Enns rethinks the value of Club Med.

8 How to cross cultures without stumbling

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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The fine art of Vacationing

The cultivation of vacation can challenge your spirit and enrich your soul.

Kenneth L. Gibble

An airline makes its pitch on television: "Europeans get four weeks of vacation; in Australia people get a month plus extra vacation pay; but here in the U.S.A. most of us get only two weeks off." The point is you ought to make the most of your limited vacation time by *flying*—with their airline, of course.

If you are like me, no matter how much vacation you have (never enough), you look forward to vacation as a chance to take a break from the normal round of activities and obligations. But what happens? Plans often become too ambitious and end up depleting the budget and everyone's patience. Families return home more tired than when they left.

What can you do to prevent this? Here are some goals that, if included, can help make your next vacation one of your best. Rather than adding stress to your itinerary, as too many "extras" can do, these objectives will do just the opposite—they'll help you enjoy your vacation more.

Relax

Many of us spend our vacation time driving to exotic places, packing three days' worth of sites into single outings, and spending what took us the rest of the year to save. Why? We feel guilty if we aren't busy. We have become so good at the workaholic lifestyle that we've forgotten how to enjoy times of relaxation.

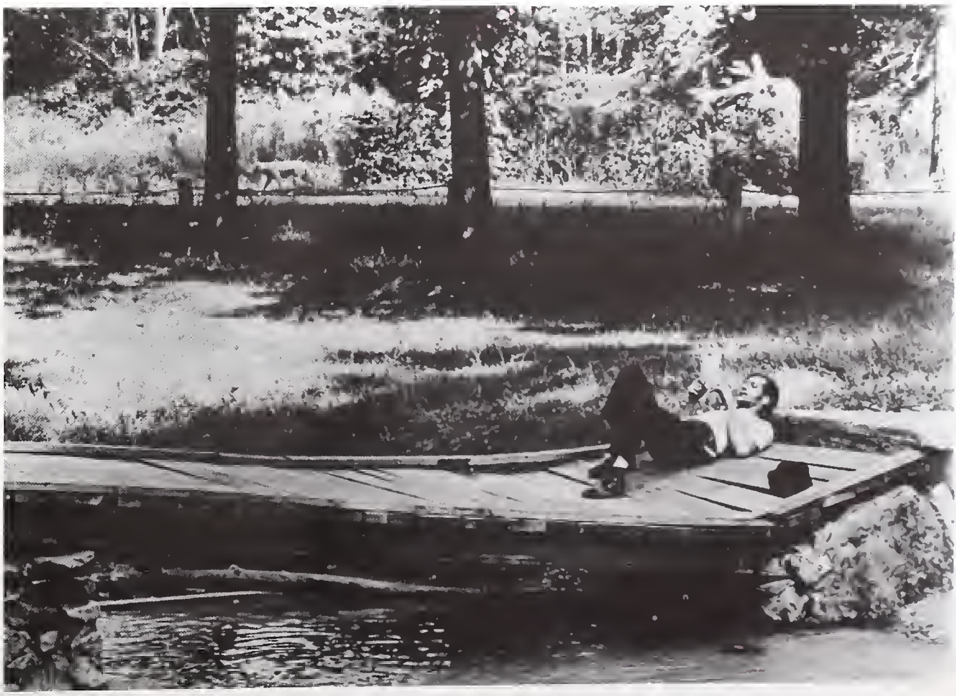
With our always-on-the-go attitude, we even find it difficult to slow down on Sundays. We forget the wisdom of the ancient Hebrews, who said that after six days of creating, God rested. If the Creator needed time to recover, how much more do you and I need it?

Keep this principle in mind when planning your vacation. Don't fill every minute with activity. Leave time for goofing off—stretching out to snooze, lingering over a cup of coffee, making a detour on your itinerary just to take the "scenic route." Do whatever helps you relax.

Risk

Dulled minds and spirits need to escape boredom; they thirst for rejuvenation. Many people see vacation as a chance to experience the new, the different, to visit faraway places with strange-sounding names.

Good vacations don't need to take you to the South Pacific, but they should give you something interesting to talk about when you get home. What you will remember will be the


RNS

Bob Taylor

The natural world constantly points to its Creator. Be alert for moments of wonder.

unusual, the adventurous experiences. Build adventure into vacation time by inviting the unexpected into your well-laid plans.

One way to do that is to explore places you've never been, maybe never heard about. Not long ago I heard a radio interview with a travel expert who said the best way to experience Paris is to "get lost." Throw away your map, he recommended. Just walk. You'll find yourself at a sidewalk cafe asking for directions. You'll enjoy the charm of the surroundings as well as the conversation with people you would otherwise never have met.

The same adventurous spirit that helps you "get lost" applies to other situations. You say you've always wanted to water ski? Get out there and give it a try. Do things you haven't done before. Cut loose. Be daring.

Learn

Keep an open mind. The same travel expert who recommended getting lost in Paris said he always came back from travels changed. If his encounter with places and people didn't challenge his prejudices, didn't change his perspective, then what was the point?

True, not every vacation includes travel to far-off places. But even a trip to a neighboring state or city will introduce you to people with new customs, traditions and opinions. The freedom such surroundings offer you is freedom from ignorance and from your own biases.

Learning can also happen in solitude. Time spent alone during vacation will help you take a fresh look at life, at your goals, your relationships.

Worship

Granted, this one won't appear on most people's lists of what they want from a vacation. Nevertheless, vacation time offers a unique opportunity for experiencing the presence of God.

Remember that one of the primary elements of worship is wonder. The holiness of God is a divine mystery that fills the worshiper with awe. As I have peered into the depths of the Grand Canyon, watched waves break on a New Jersey beach, seen a golden eagle soar below me as I stood on a Rocky Mountain peak, I have understood how the psalmist was inspired to write: "O Lord, our Lord, how majestic is thy name in all the earth!" (Psalm 8).

Many vacations include time out of doors, where the natural world constantly points to its Creator. Be alert for moments of wonder as you see and hear the variety and beauty of creation.

Serve

Service involves work, and work is one of the things we want to take a vacation from, right?

Yes and no. Service does imply work, but not the kind of work many of us need a break from. In fact, spending part of your vacation time in service to others can be one of the most refreshing, personally renewing things you can do. I remember talking with a friend just back from a week as a volunteer at a camp for mentally

Kay Schrag

"Dulled minds and spirits need to escape boredom; they thirst for rejuvenation."

handicapped children. Carl was as excited as I had ever seen him. The week had been demanding; a man of middle age, Carl was tired and glad to be home. But the kids had loved him. He had earned the title of "designated hugger." Carl's face lit up when he described that week.

There are unlimited opportunities for service during vacations. Young people can volunteer at local playgrounds. Summer camping programs always need people. Church organizations sponsor work projects both domestic and abroad.

Incorporating all five ingredients—relaxation, risk, learning, worship and service—into one vacation isn't always possible, but most of us can do a better job of blending these ingredients into a wholesome mix that will allow vacation time to become "freedom" time—freedom from the routine of work and freedom for renewal of ourselves.

Kenneth L. Gibble is a free-lance writer and author. He and his wife, Ann, co-pastor the Arlington (Va.) Church of the Brethren.

A traveler's prayer

S. Clyde Weaver

As we seek new friends in your world, O God, help us travel humbly. May we be sensitive to the feelings of others, respecting their customs, living standards and timetables. Help us, God, to listen and not merely hear—to observe and not merely see.

- Help us to use our cameras with grace so that they become symbols of thoughtfulness.
- Give us patience to keep us from invading our neighbors' space without permission or pressing our values upon them.
- Forgive our shopping for souvenirs instead of relationships.
- Temper our need to seek special privileges or to use money to convey power.
- Cultivate our differences in ways that may mutually bless so that we can hear other people's and nations' hopeful voices as well as our own.

May we express our faith and ideals with integrity and excitement so that through our attitudes people can feel your love.

As we come to the end of our travel, may we remember the people who became our friends as well as the sights we saw, recognizing that we are all a part of your world family. Amen.

S. Clyde Weaver is a retired Church of the Brethren minister and a consultant on U.S./C.I.S. relations for New Call to Peacemaking. This prayer first appeared in Mennonite Your Way Directory VI.

Pilgrim among Mennonites

An English Anabaptist of sorts rediscovers Mennonites after 20 years.

Larry Penner

John Paul Phelp returned Jacob Elias' socks last month. It was one favor Phelp could do for the extended *Mennonite Your Way* family that welcomed an English tourist with a fascination for Mennonites.

Phelp, who lives in Bradford, West Yorkshire, first heard about Mennonites as a student studying soil chemistry at McGill University in Montreal. He met Mennonites Arnie and Betty Mae Dyck there and remembers being struck by their friendliness and their cooking. "I didn't learn much about what Mennonites believed back then," he says. "I think it was the kind of people they were that interested me." When he returned to England after school, he thought he had seen his last Mennonite, until 20 years later.

Last year Phelp found some books published by Herald Press about Mennonites, all from a place called Metanoia Book Service in London. Later, paging through a reference book, he found a place called the Mennonite Center with the same address as Metanoia. He visited the office, where he met Alan Kreider and rediscovered Mennonites.

"I was an Anabaptist and didn't know it," he says. "Simple living, pacifism, nonresistance, community were all things I believed in, but I just thought I was strange."

His interest in Mennonites rekindled, Phelp took three weeks in June to visit Mennonite communities in the United States, staying in homes listed in the *Mennonite Your Way Directory* (see map below). "I didn't want to see statues," he says, "I came to meet interesting people, people I could learn from."

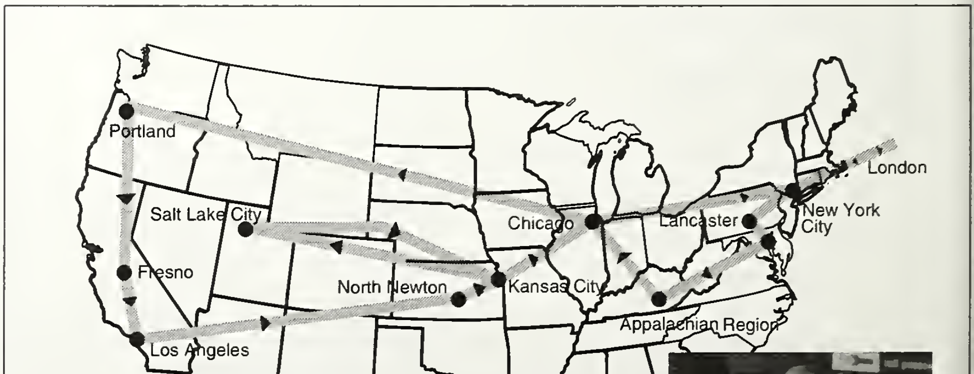
As soon as he reached New York, he boarded a train for Lancaster County. In the market there he bought an Amish hat from an Amish woman who asked him why he wanted it. "To remind me to live simply and in peace," he said, to which she looked down and said, "We have our problems, too."

In North Newton, Kan., Phelp stayed with Dale and Elda Bachman, MYW hosts since the program's inception. Leafing through the new edition of MYW at their home, he found an article written by Betty Mae Dyck, his old friend from McGill University.

After leaving North Newton, he took a roundabout trip to Elkhart, Ind., where he was originally to stay with Jacob Elias, professor of New Testament at Associated Mennonite Biblical Seminaries and a MYW host. Elias had left his socks at Bachmans' home in North Newton in March during the seminaries' annual board meetings. As it worked out, the Eliases were unable to host Phelp, so he stayed with AMBS professors Ted and Gayle Gerber Koontz, who saw the socks to their rightful owner.

Larry Penner is assistant editor of The Mennonite.

> *"I was an Anabaptist and didn't know it. ... I just thought I was strange."*
>
> John Paul Phelp



A pilgrim among Mennonites: *Phelp's tour took him around the United States by rail.*

Club Med conscience

One Mennonite's jackpot Caribbean getaway makes him wonder if Club Med isn't such a bad idea.

Aiden Schlichting Enns

Karen Schlichting Enns

Summer camp: *The author contemplates life at Club Med.*

Just when I thought I had found a guilt-free first-world lifestyle, I won a trip to the Caribbean (on Air Canada's winning seat promotion on my way to a staff meeting).

Would Jesus have accepted the offer? Maybe he would have cashed in the prize ($3,800 value) and given it to charity. (Too bad the offer was nonredeemable and nontransferable.)

I toyed with the idea of simply refusing it on principle. Imagine the statement I would make with my press release, "Young Mennonite rejects luxury prize and slams indulgent lifestyle."

Before I made any quick moves, like any good Mennonite about to make a major financial decision, I consulted my faith community.

The most common response was twofold: "Aiden, I think the right thing to do is give the prize away … to me!" And then, "You should go. Enjoy." I went.

After the initial shock of feeling like I was on a television episode of "The Love Boat," I began to enjoy the sun, the ocean and the shade. I spent seven February nights (remember, I live in Winnipeg) in Guadeloupe at Club Med with Karen, my wife.

My diary: "Took one last, magical stroll down the Caribbean beach—the midday sun splashing on our faces and chests, and the cooling saltwater waves, rolling, cresting, rushing onto the sand and washing up our legs.

"Our time here has been like this: almost dream-like beauty, flooding our senses. The tall coconut trees rustle in the breeze. The thick, warm air beckons us to slow down, relax and enjoy the creation that lies before us in such splendor."

At meal times we sat with eight people at a table. A woman from New York asked me how I was enjoying Club Med.

I said my feelings were mixed; people here were not really in my bracket.

In a hushed tone she replied, "Do you think the people here are rich? I thought that was the beauty of Club Med—it's cheap enough so that anyone can afford it."

Thinking of my welfare-recipient neighbors living in the boarding house next to ours in Winnipeg, I replied, "Yeah, everyone who owns a house and a car."

Another man (a "consultant for the service industry") said to me, after I pointed out the glaring economic disparity between us and the workers here (not to mention what really looks like racial segregation), "Yes, but Aiden, I've seen some people who are poor and happier than people who have a lot of money. What do you say to that?"

What *do* you say to that? I tried to keep it simple and personal. He gave me his card, which included a photo of himself.

When I think about it, this whole Club Med thing is really a glorified summer camp. As we get 10 times older, the equipment, the games, the food and the staff get 10 times more refined—but the concept is still the same.

Except at summer camp we learned things like trust, courage and conflict resolution skills for when we disagreed with our cabin mates.

Here at Camp Med we learn that if you work hard and save up, you can play hard. There is something in that. In spite of the conspicuous selfishness and individualism, I think the idea of the sabbath rest is coming back to haunt me.

Do we Mennonites know how to play? At Club Med, I do.

Would I go back to Club Med again? Yes, definitely. That is, if I won another trip.

Any final reflections? In the end, I'm glad I have a sense of humor, because it is kind of funny that we were there.

Aiden Schlichting Enns is western regional editor for Mennonite Reporter. *This article is reprinted from the March 8 issue of* Mennonite Reporter.

How to cross cultures without stumbling

International tourists can burn or build bridges over apparently small oversights.

Katie Funk Wiebe

Tourists build stronger bridges if they are aware of the nationals' feelings. "I felt as if I had violated the privacy of the Jamaicans by taking tourists into the ghetto," says Lucile Hochstetler.

The Jamaicans, whom she considers friends, are proud people. "Poverty is difficult enough for them without having it gawked at," she says.

She cautions tourists not to go where they are not wanted and to accept a local guide's advice. One tour bus went into areas the guide had not recommended and had objects thrown at it.

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Poverty is difficult enough without having it gawked at.

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A group of motoring tourists ignored warnings about local hucksters who would try to sell them items through open car windows at stoplights. Some of these hucksters were also thieves. When the car pulled out of the intersection, the driver's wallet—along with several hundred dollars—was missing.

Photosensitive: Sensitivity to others' feelings means being especially careful with one's camera, the tourist's "badge." The general advice of those familiar with overseas travel is that if you can't leave it at home, hide it and only lift it to take pictures of what the guide says is admissible. To take unauthorized pictures at a meat market, of beggars or of anything the nationals are not proud of may result in a mobbing in some countries.

One frequent traveler suggests taking two cameras, one Polaroid, so if you take pictures of nationals (with permission) you can give them prints also.

Dress is another problem. Exposure of parts of the body acceptable here may be objectionable in some countries. Public show of affection is likewise frowned upon in some cultures.

Martha Willems, Mennonite Brethren missionary educator in Zaire, says that nationals there are upset when tourists show up unkempt with grungy or skimpy clothing. They see this as a lack of integrity: "We know you have money, yet now you appear like the poorest of our country."

It also helps to avoid comparisons with your own country. "We do it this way in America" puts the national down. If they want to know how it is done in America, they will ask.

Disparaging comments about local currency also help no one. One Christian tourist, when given Singapore money in exchange for American money, blurted out, "What do you expect me to do with this play money? The only real money is North American money!"

Katie Funk Wiebe lives in Wichita, Kan. This article is reprinted with permission from The Marketplace.

A pre-take off check list

If tourism is to improve, tourists have to do more homework before leaving home. Betty Mae Dyck of Penticton, B.C., who has lived in the Philippines, where her husband was a research scientist, recommends asking some questions before takeoff:

- ☐ Is this the best stewardship of money and time? What do I hope to gain?
- ☐ If my goal is recreation, is there a better place to get it?
- ☐ If my goal is knowledge, why this country?
- ☐ Is my goal to be an instant expert? Do I want to claim, "I've been there, I know"?

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Letters

Chavez deserves tribute

Cesar Chavez passed away in May, and barely a word was uttered of him.

The church should give recognition to a man who died in anonymity after a life of poverty and lack of education, a man who led his people, who suffered from the same plight, living in and working under conditions a rabid dog wouldn't deserve.

I was appalled by the attitude of one minister who laughed at my idea that Cesar Chavez's birthday should be a holiday.

"We can't recognize all the movements," she said.

Nobody should understand better than the clergy that movements are men and women, just like the people are the church. The Protestant Reformation itself was a "movement," led by Martin Luther.

The church has committed a great sin of omission. While the only great leaders given their due by society are ones whose last names fit on baseball caps, we are silent regarding others who have not received the recognition they deserve. *Troy Cox, Newton, Kan.*

Fellowship sleuth

Mennonites have a reputation for being good at talking and fellowship. In fact, it is sometimes difficult to get members to come in when church starts. There can be a drawback to this fellowship though: We tend to become so preoccupied with ourselves that we don't take time to notice visitors and guests. I know I find it all too easy to chat with my friends instead of seeking out visitors to welcome and ply with coffee and tea.

I've often wondered how a stranger would feel visiting a Mennonite church. I had an opportunity to find out when I recently traveled to another city on business. My first stop was a Mennonite church that I judged to be typical for a medium-sized city. Early church had just finished, and people were waiting for Sunday school to start. I adopted the manner of a bemused visitor and proceeded to walk around the church and among the people to see what would happen. Nothing happened.

I made two complete circuits of the church, 10 trips through the foyer, loitered three times by the ushers who were folding bulletins, navigated between clusters of people in the fellowship area four times, nosed around in early church twice, trekked through the kitchen three times and made two transits of the sanctuary. As the minutes went by, I became increasingly astonished by my apparent invisibility and decided to leave.

I drove to a second Mennonite church and was handed a bulletin, but the usher quickly withdrew to his post. More reticent Mennonites? I wondered, and I pretended to peruse the bulletin. But then a man stopped, introduced himself and made small talk, inviting me to stay for donuts and fellowship. Here's progress, it seemed, and indeed, during and after church, people were quite outgoing and friendly. I made the acquaintance (around donuts and tea) of many people. The afternoon ended up with one couple taking some friends and me out to lunch.

I found it eye-opening to experience how a stranger could feel invisible in church. If I were a visitor to that city, I know to which congregation I would be attracted.

I hope that in my own church I will be more diligent and that others will be more active in welcoming unfamiliar people. I urge others to do the same. *Robert Erck, Lombard, Ill.*

You can't rewrite the Bible

I would like to address the article "Bad Theology Leads to Bad Behavior" by David Schroeder (April 27 issue, page 6). The Bible shows God as a God of love and of wrath. God originally created the order of the family. After man fell into sin, God created the patriarchal family. It is sinful man who misused what God created (patriarchy). As a result, women have suffered.

Schroeder says, "To say that suffering in itself is good is totally unbiblical." This is a lie. Paul needed a certain amount of suffering to keep him humble (2 Corinthians 12:9). Christ suffered physical pain, and we his followers must be prepared to suffer also (1 Peter 4:1).

As Schroeder says, "There is liberation in Christ for the victim and the perpetrator," but we cannot forget about the punishment that awaits him who changes God's Word. We also cannot hide by saying, "Biblical interpretation is new and different today."

A few comments on Gordon Dyck's article (April 27 issue, page 5): In it Dyck says, "Each child is a pure gift." Psalm 51:5 says, "In sin did my mother conceive me."

I don't believe Jesus would say to come and lay down your secrets, as Dyck suggests. Jesus knows it all. There are no secrets from him. For some there may be healing if they talk about abuse, but when a sin is forgiven, why do we have to dig it up again by wondering who abused the abuser and how? *Helen Lepp, Filadelfia, Chaco, Paraguay*

Tell children about AIDS

As Brethren/Mennonite Council members, we are close to people infected and living with HIV or who have died from AIDS-related diseases. Education about the disease and about the changing of behavior is the most effective weapon we now have in the fight against HIV/AIDS.

We know that gay men have been particularly susceptible to this disease in the past. However, statistics now show that the largest percentage increase in HIV/AIDS cases is occurring in the heterosexual population, particularly among women.

We implore parents, teachers, pastors and counselors to speak to our children and to arm them with the facts regarding HIV/AIDS and its prevention.

We call for understanding and compassion toward all people with HIV/AIDS and their families. We pray that the loving spirit of Christ be shared in this critical era of the AIDS epidemic.

Brethren/Mennonite Council is committed to working with the church in dealing with these issues. Education and caring can dispel fear and save lives. It is our prayer that each and every youth in our churches be aware of how to prevent HIV infection, and that all among us with HIV infection be treated with the compassion and love due each of God's children. *Board of directors, Brethren/Mennonite Council for Lesbian and Gay Concerns*

Learning to pray

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A place to pray

Finding and nurturing a special place for prayer will lead to a deeper prayer life.

Marlene Kropf

I haven't been able to pray ever since I arrived at the seminary," a student once told me a few weeks after school began.

"Have you figured out why?" I asked.

"Yes," he said. "There aren't any mountains here."

Immediately I understood his dilemma. Whenever I ask people what helps them pray, they invariably begin describing a place—a certain hill overlooking a valley, a forest, a seashore, an empty church or chapel.

Although the Anabaptists were wary of calling a particular place sacred, we who follow in that tradition have a rich heritage of attentiveness to the presence of God in the midst of everyday life. For many people particular places—especially in nature—open the way to an awareness of God's love and glory.

We are in good company when we find ourselves drawn to God in nature. The psalmist was moved to praise at the sight of the moon and stars (Psalm 8:3), mountains (Psalm 78:4) or clouds and rain (Psalm 147:7, 8). Jesus, too, seemed to find the deserts or mountains a place of communion with God (Luke 4:1, 5:16, 9:28).

Marlene Kropf teaches spirituality at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Perhaps if we paid more attention to the places where we pray, we might find the discipline of prayer less difficult. If trees or hills naturally lift our hearts to God, then we should by all means go there to pray. A woman I know has a summer place to pray and a winter place. When the days are warm, she rises early and goes out to a spot in her backyard, where she welcomes the day in prayer. In fall and winter she stays indoors in a favorite chair by a window.

I know of other people who arrange a room or a corner of a room in their homes as a place of prayer. A friend of mine, a mother of three, has a "holy space" in an upstairs room. When evening comes, she goes to her room, lights a candle and waits in silence before God. Once in a while she invites her children to join her. They sing, "Be still and know that I am God," and wait quietly with her.

Sometimes she tells them a story, but not always. Often she invites them to pray for other people by asking, "Who are you thinking of?" When they mention a name, a candle is lit and a prayer offered. When the prayer is finished, she blows out the candle and waits for another name. She says that the children feel it is very special to be invited into her "holy space."

Prayer room: As I travel and visit churches, I often look for "the prayer room." Many churches used to have a small room set apart for individual or small group prayer. Sometimes the rooms have been neglected over the years or have been turned into storage closets; in other places, the room is a welcome place for solitude. The most inviting rooms are often furnished simply—quiet colors on the walls, a few chairs, a rug, a plant, a candle or oil lamp and a Bible. Sometimes a piece of art that invites meditation hangs on the walls.

We can pray anywhere—God is always present. But in a crowded, busy world, space for God sometimes seems scarce. Finding a place to pray can be a first step in establishing consistent prayer disciplines. Any place—indoors or out—that evokes a spirit of quiet or contemplation could be worth experimenting with. Try it. You may discover that meeting God isn't so hard after all—even if there are no mountains.

Jean-Claude Lejeune

If trees or hills naturally lift our hearts to God, then we should go there to pray.

Davidians and Münsterites

Misreading the Bible carries deadly consequences.

Maynard Shelly

I heard about a place where people were reading the Bible with zeal. In open places and on doorsteps, they pondered God's Word.

Would you like to visit? Or live there? Too late. These were the Branch Davidians in Waco, Texas, a sect long disowned by the Seventh-day Adventists, most recently disowned by the U.S. government when the sect began stacking crates of guns in bunkers 10 feet high.

The Davidians wrapped themselves in the words and images of the Bible. Their leader was a living commentary. He gave himself two names: David Koresh.

In the Bible God promised a savior from the line of David, son of Jesse. And Koresh? That's the Hebrew name for the king of Persia who released the Jews from Babylon. Koresh, or Cyrus, sent the Jews home with money in their pockets. He was the Persian king that Isaiah called Messiah, anointed by God to redeem the captives.

David Koresh thought he was doubly Messiah. But he did the Bible wrong.

Münster: Waco 1993 was a replay of a storm cloud over the Mennonite story, Münster 1534.

Münster lasted 502 days, a grisly, violent affair. The Münsterites didn't take over a little commune on the prairie. They took over a walled city of 15,000.

John of Leyden crowned himself King David and set up a new Zion. He introduced polygamy and ruled with an iron hand. He turned the church into an army. He enforced the death penalty for gossiping or complaining. When his chief wife criticized him, he himself cut off her head in the town square and stomped on her body. This movement grew out of the Anabaptist Reformation, a renewed interest in the Bible, but the Münsterites did the Bible wrong.

Jan Gleysteen

A reminder to false prophets: *Replicas of the three cages that held John of Leyden and his aides still hang from Lamberti Tower.*

The German princes and the Catholic bishop starved the city. After 500 days the New Jerusalem soured. Late one night some people opened the gates. The city was retaken on June 25, 1535, and almost all males in the city were killed. John of Leyden and two aides had the flesh pulled from their bones with red-hot tongs. Their bodies were hoisted in cages to the tower of St. Lambert's Church, where vultures finished the job. Over 450 years later, replicas of those cages still hang there.

What went wrong? For David Koresh, the Bible was a mystery, a code.

The name Cyrus appears in several books, but the passage that defines him best is in Isaiah. In Isaiah 45:1 the prophet calls Cyrus, the Persian king, God's "anointed," which in Hebrew is Messiah.

Cyrus deserved the title of Messiah because he became a servant to God's people—returned them home and gave them a donation to rebuild their temple. The prophet makes servanthood the measure of a Messiah. He shows that all people, not just Jews, can be part of the covenant.

In the New Testament the agonizing of the early church over the death of Jesus led to the affirmation of Philippians 2. Jesus, though in the form of God, did not regard equality with God something to be exploited. The Messiah is obedient to the cross, humble to death. This is the image of the servant king in John 13 washing the disciples' feet.

David Koresh and John of Leyden had the Old Testament vision of a powerful king with many weapons and many wives. They did not meet the vision in Philippians and John.

Do it right: How do we do the Bible right? Accept it as the Word of God that can instruct us. But know that God works in the same way that God always has: through people. The Word of God comes to us in a language everyone can understand. It is story. Sometimes we call it history.

Revelation is not a one-time thing. It is a slow-drip percolator. Drop by drop, the good news comes to us.

The surprising thing about Münster is that it didn't kill the Anabaptist movement. The fall of Münster in 1535 came just 10 years after the beginning of the Anabaptist movement in Zurich.

The reason for our survival lies in the name we call ourselves: Mennonites. Following Münster, the Anabaptists needed to defend themselves against the charge of being Münsterites. They got off the hook by saying they belonged to the peaceful Anabaptists described in the writings of a former Dutch Catholic priest, Menno, son of Simon. Menno taught that the Old Testament is interpreted by the New Testament and most of all by Jesus Christ. Thus he taught that the Bible is history, each age interpreting the age that came before.

Menno was not a founder of the Anabaptists, but his name has been given to us who have accepted his view of the Bible. We claim membership in the peaceful branch of the Anabaptists by using the name Mennonite. It was Menno's reward for doing the Bible as history. It's also a reminder for us. When it comes to the Bible, let's do it right.

Maynard Shelly, a member of Bethel College Mennonite Church, North Newton, Kan., is a former editor of The Mennonite.

Self-reliance

Mahzabi Khan finds hope for her children in a women's collective.

Pearl Sensenig

Mahzabi Khan works as her husband and three daughters sleep. She crouches on the cement floor of the 5-by-15-foot (1.5-by-4.5-meter) room that is their home. By the light of a fluorescent tube she glues sequins to velvet cutouts of trees, bells and stars. She is making Christmas ornaments and a better life for her family.

Khan's dreams of an education were cut short when her parents arranged a marriage for her at 15 and she became a mother at 16. Her own daughters will have more opportunities. Her earnings help cover their school fees.

"I want my girls to stand on their own feet," she says. "With a good education they can become teachers or secretaries."

Khan works with "Ashirwad," a group of 10 Calcutta women who make decorative ornaments and mobiles. They work at home between household chores. One afternoon each week they meet in a Mennonite Central Committee Calcutta storage shed.

There, surrounded by filing cabinets and boxes, they bring their finished ornaments, replenish supplies, learn patterns and visit. Self-Help Crafts of the World, an MCC job-creation and craft-marketing program, sells their products in North America.

The project began in 1989. As more orders came and the group expanded, the women decided it should have a name. They settled on "Ashirwad," or "blessings." This opportunity to earn money is a blessing, they agreed.

Many in the group are married, like Khan, but their families have little income. Khan's husband, a salesman, earns the equivalent of $19 ($23 Canadian) monthly, not enough to feed, clothe, shelter and educate their children.

When Khan first began working with Ashirwad, she and her family lived with her in-laws. Khan was the only daughter-in-law. In traditional fashion much of the household work for the extended family fell to her.

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> "Although we come from Hindu, Muslim and Christian homes, we learned we can share and work together."

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Khan's earnings doubled the family income and enabled her, her husband and their children to move to their own small room. At first, Khan recalls, they had to borrow cups, saucers and bowls from neighbors at mealtimes. Now she displays the household items she has purchased.

The job has given her leadership skills as well. In charge of quality control, she checks the ornaments to be sure no pencil markings show, sequins are pasted correctly and piping is straight. The other women call her "big sister."

Margaret Devadason, MCC India business manager, supervises the project. She still manages most of the finances but plans to train the women to take over the bookkeeping soon. She would also like them to purchase their own supplies at the wholesale market. But she says the women, especially those from Muslim homes, have lived sheltered lives and are not yet ready to venture out to the market, a place Devadason describes as a "man's world."

But the women's self-reliance has grown. Male family members used to accompany them to Ashirwad meetings; now the women come on their own.

Devadason also hopes to start a savings plan for each woman. "The women give all their money to their families and keep nothing," she says.

Both Khan and Devadason agree that the women of Ashirwad have great love for each other.

"Although we come from Hindu, Muslim and Christian homes, we learned we can share and work together," says Khan.

Pearl Sensenig, MCC Information Services, visited MCC projects in India in November 1992.

Howard Zehr (MCC)

Crafting a future: *Mahzabi Khan's work through Ashirwad, a women's collective, helps pay for her children's education.*

AMBS window

Associated
Mennonite
Biblical
Seminaries

Annual Report 1993

Helping the church move into the next century

The 41 graduates of AMBS are beginning new ministries in the church now. But they will come into significant leadership positions in the next decade–which is also the next century.

What does the church need from the seminary? How do we prepare people to serve the church? These are the questions on my mind as I reflect on the year we have completed and look ahead.

Our work at AMBS is to prepare people to provide care and leadership for the church. The challenge is to think ahead to the next ten to twenty years. We need to link our vision for AMBS with where the church is and where it wants to be in the future.

Getting better acquainted

My goal in the next year is to keep telling the story of who the seminary is, what it does, and what difference it makes for the church. This means not only talking about the seminary. It especially means listening–listening carefully to church members, to pastors, to church leaders, and to alumni. We can then shape the vision of the seminary to fit the kind of leadership congregations want and need for the future.

In the next year, we will embark on a major comprehensive fund drive for AMBS. One goal is to help the church and seminary faculty get better acquainted. To take a first step, I will spend up to half of my time meeting with individuals, families and church groups, and writing for church publications. Although I will miss teaching next year, I look forward to these added opportunities to talk with people and congregations in the General Conference Mennonite and Mennonite Churches.

Growing edges for AMBS

Other exciting developments at AMBS are growing from foundations of the past few years:

- A new curriculum plan for our Master of Divinity program will take shape in the next year and begin in fall 1994. This plan strengthens pastoral ministry components, helping prepare leaders for congregations who are more effective in preaching, pastoral leadership, and pastoral care.
- Growing interest in short-term courses is bringing a broader range of people to our seminary campus. 1993 summer school enrollments jumped more than fifty percent, showing the need to enhance our program and facilities for continuing education short-term courses.

Hearing from you

At the core of my work and the seminary's mission now more than ever is the question: What are the needs of churches going to be in 2010? What steps can we take in the next five years to be more helpful to the church in the future?

I look forward to meeting many people in the next year who can explore those questions with me and give us counsel on the seminary's direction for the future. - *Marlin E. Miller*

Marlin E. Miller is AMBS' first joint president, serving both Mennonite Biblical Seminary and Goshen Biblical Seminary. He began a second three-year term as joint president on July 1, 1993.

Photo by Tyler Klassen

Inside

Graduates take new steps in serving the church

Graduation photo highlights

1994 Interterm and Pastors' Week

AMBS Panorama

Graduates take new steps in serving the church

Mennonite Biblical Seminary (MBS) and Goshen Biblical Seminary (GBS) granted degrees and certificates to 41 people. Graduate degrees are awarded for the three-year Master of Divinity (M.Div.) and the two-year Master of Arts in Peace Studies (MAPS) and Master of Arts in Theological Studies (MATS). Students in non-degree programs are awarded the Certificate in Theological Studies.

Left to right: Gordon Alton, Chris Benda, Philip C. Bergey, Mary Beyler, Reuben D. Cediño, Ronald Diener

Gordon Alton M.Div. (GBS). Pastor, Hagerman Mennonite Church, Markham, Ont. "I have enjoyed learning and experiencing community with other persons pursuing calls into church ministry and overseas mission." Gord is married to Valerie Alton and they have two sons, Derek and David. He is the son of Frank and Loreen Alton of Lucknow, Ont., and is a member of Elmira Mennonite Church.

Chris Benda MATS (GBS). Will begin doctoral program in biblical studies at Vanderbilt University, Nashville, Tenn. Chris and Yuh-Fen Shu, also a 1993 graduate, were married May 23. He is the son of David and Louise Benda of Hedgesville, W.Va.

Philip C. Bergey MATS (GBS). Conference coordinator for Franconia (Pa.) Mennonite Conference. "What I have valued the most at AMBS has been an emphasis on educating the whole person–where personal integrity is as important as preaching." Philip is married to Evon L. Swartzentruber Bergey, and they have three sons, Brandon, Bryce, and Benjamin. He is the son of Willard and Anna Bergey of Sellersville, Pa., and is a member of Assembly Mennonite Church, Goshen, Ind., and Franconia Mennonite Church.

Mary Beyler M.Div. (GBS). Will continue work through Mennonite Board of Missions with the Mennonite Church in Hokkaido, Japan. "My years at AMBS have given me opportunity to reexamine my roots as well as to articulate the transformed perspective I have received from Japan." She is the daughter of Gladys Beyler of Goshen, Ind., and is a member of Kitami Mennonite Church, Kitami, Hokkaido, Japan, and Prairie Street Mennonite Church, Elkhart, Ind.

Sanford Boshart M.Div. (GBS). *Not pictured.* Discerning whether to work in a church setting or to pursue social work. "I've discovered the depth and relevance of the gospel of Jesus Christ and become more conscious of religious and secular forces that are opposing its healing power." Sandy is married to Judith Menadue and they have three children, Joe Menadue, Mike Kim and Jeff Kim. He is the son of Eli Boshart and Edwina Manchester of Lewis County, N.Y., and is a member of Sunnyside Mennonite Church, Elkhart, Ind.

Reuben D. Cediño MAPS (GBS). Will return to the Philippines where he hopes to work as a pastor. "The wrestling of peace and discipleship in Mennonite theological framework challenged me. I love, and will miss, the way you sing your hymns." Reuben is married to Ellen B. Villarin and they have two sons, Dietrich Menno (DimDim) and Dyck Nouwen. He is the son of Salvador and Melquiadeia Cediño of Cagayan De Oro City, Philippines, and is a member of United Church of Christ.

Ronald Diener M.Div. (GBS). Pastor, Pleasant View Mennonite Church, Goshen, Ind "The Bible has come alive to me in new ways which I trust will serve as a lamp post through future years of Christian service." Ron is married to Marilee Good Diener and they have two children, Natasha and Danika. He is the son of Willard and Erma Diener of Hutchinson, Kan., and is a member of Pleasant View Mennonite Church.

Mark Diller Harder M.Div. (MBS). Intern for one year at First Mennonite Church and House of Friendship in Kitchener, Ont. "It has been exciting to learn and be challenged in an environment where there are students and professors from across North America and the world." Mark is married to Rachel Diller Harder and is the son of Lydia and Gary Harder, Scarborough, Ont. He is a member of First Mennonite Church, Edmonton, Alb., and Welcome Inn, Hamilton, Ont.

Henry Dueck B.D./M.Div. exchange (MBS). Will continue as executive secretary and conference minister for the Evangelical Mennonite Mission Conference. Henry earned the Bachelor of Divinity degree from MBS in 1964 and completed additional courses to earn the Master of Divinity degree. He and his wife, Marie, live in Winnipeg, Man., and he is a member of Gospel Mennonite Church, Winnipeg.

Programs completed by 1993 graduates

Master of Divinity: 32

Master of Arts in Theological Studies: 7

Master of Arts in Peace Studies: 1

Certificate in Theological Studies: 1

Left to right: Mark Diller Harder, Thomas Elliott, Roger Farmer, David Foncannon, Marvin Friesen, Matthew Friesen

Thomas Elliott Certificate in Theological Studies (GBS). Plans in process. "I am particularly impressed with the compassion and commitment of the AMBS staff and faculty in their efforts to prepare people for ministry." Tom is married to Linda Elliott and they have four children, Mrs. Julene White, Mrs. Heather Rabbitt, Joshua Elliott and Rebecca Elliott. He is a member of Peabody Street Mennonite Church, Washington, D.C.

Roger Farmer M.Div. (GBS). Co-pastor of Sugar Creek Mennonite Church, Wayland, Iowa. "AMBS has provided an opportunity to explore the Mennonite church and to evaluate God's call to service and ministry. I will always treasure friendships with students and faculty, opportunities for supervised practical experiences, and the theological education that I received at AMBS." Roger is married to Mary Lou Swartzendruber Farmer and is the son of Frances Farmer of Gibson City, Ill., and the late Floyd Farmer Jr. He is a member of Locust Grove Mennonite Church, Burr Oak, Mich.

David Foncannon M.Div. (GBS). Pastor, Pueblo Mennonite Church, Pueblo, Colo. "Relationships with peers, professors, staff, and Belmont congregation have strengthened me academically and spiritually, bringing me confidence through affirming my gifts and call to ministry." David is married to Brenda Foncannon and they have two sons, Michael and Jared. He is the son of Floyd D. and Doreen Foncannon of Limon, Colo., and is a member of Whitestone Mennonite Church, Hesston, Kan., and Belmont Mennonite Church, Elkhart, Ind.

Marvin Friesen M.Div. (MBS). Pastor, Carman Mennonite Church, Carman, Man. "My final year's participation in the SCUPE program (urban ministry) in Chicago has been a wonderful setting for integrating previous class work with hands-on ministry." Marvin is married to Brenda Friesen and they have three daughters, Sherrie, Teresa and Melissa. He is the son of John and Lydia Friesen of St. Catharines, Ont., and is a member of Vineland United Mennonite Church, Vineland, Ont.

Matthew Friesen M.Div. (MBS). Will return to AMBS for the fall semester, then will seek a pastoral ministry position. "Little did I expect that God would reveal himself so powerfully in the lives of colleagues from every corner of the world. I have been transformed and energized." Matt married Teri Yoder on May 29, and is the son of Charles and Judy Friesen, Dallas, Ore. He is a member of Kern Road Mennonite Church, South Bend, Ind.

Following the commissioning service for graduates on May 20, Phil Kauffman Mininger talks with Richard and Marilyn Miller. The Millers were part of a local support committee for Phil and his wife, Mary, when they were in Voluntary Service in Ft. Dodge, Iowa; they also are parents of 1993 graduate Dan Miller. Photo by Douglas H. Kaufman.

Miwako Yoshida gets a congratulatory hug from Ellen Cediño, wife of 1993 graduate Reuben Cediño. Photo by Douglas H. Kaufman.

Charlotte Holsopple Glick M.Div. (GBS). Plans in process. "AMBS has been significant for me in hearing, heeding, and honoring my call to pastoral ministry. Here I have been nudged and nurtured to study, to spirituality, and to serve the people of God." Charlotte is married to Del Glick and they have one child, Renee. She is the daughter of Carl and Lydia Catherine Holsopple of Hollsopple, Pa., and is a member of Waterford Mennonite Church, Goshen, Ind.

Donovan R. Graber M.Div. (MBS). Will continue as associate pastor of Eden Mennonite Church, Moundridge, Kan. "I learned the importance of connecting the needs of people with the good news of the Bible. Our biblical foundation centers on Jesus Christ." Donovan is married to Jill R. Graber and they have three children, Matthew, Melinda and Micah. He is the son of Ralph and Mary Graber, Newton, Kan.

Left to right: Charlotte Holsopple Glick, Donovan R. Graber, Mary Grove, Martha Wilson Haile, Lara Hall, Stephen "Tig" Intagliata

Mary Grove M.Div. (MBS). Plans in process. "Spirituality emphases and contacts with dedicated faculty and students have mediated healing, brought new glimpses of God, and encouraged me to dream and equip for ministry." Mary is married to Stanley Grove and is a member of East Goshen Mennonite Church, Goshen, Ind.

Martha Wilson Haile MATS (GBS). Will continue graduate studies in history at Indiana State University. "I have appreciated gaining greater historical understanding of our Christian faith and have been challenged to discover and practice its intersection with the present." Martha is married to Ahmed Haile and they have two children, Afrah and Sofia. She is the daughter of Frances Sanders of Richmond, Ind.

Lara Hall M.Div. (GBS). Will join the staff of the congregational literature division of Mennonite Publishing House, Scottdale, Pa. "Seminary has not only prepared me for ministry in many different contexts, it has allowed me to make my faith real, relevant, and my own." Lara is the daughter of Thom and Jeanine Hall of Archbold, Ohio, and is a member of Zion Mennonite Church, Archbold.

Bruce A. Hostetler M.Div. (GBS). *Not pictured.* Will continue work as chaplain at Timbercrest Church of the Brethren Home, North Manchester, Ind., along with part-time pastoral ministry. "I appreciated the commitment evident in all arenas of seminary life to holistic education. I was nurtured academically as well as spiritually and emotionally." Bruce is married to LuAnn Hostetler and they have three children, Janell, Stefanie and Kari. He is the son of Wayne L. and Ruth E. Hostetler of Dalton, Ohio, and is a member of Manchester Church of the Brethren, N. Manchester.

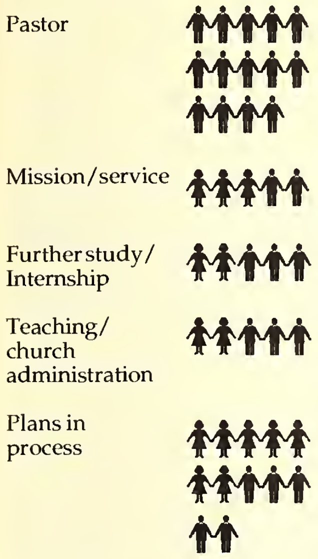
Stephen "Tig" Intagliata M.Div. (MBS). Pastor, San Antonio (Texas) Mennonite Fellowship. "I have appreciated the opportunities to reflect upon Christian faithfulness as Anabaptists through dialogue with persons from a variety of cultures and ministry experiences." Tig is married to Karen Intagliata and they have three children, Andrew, Lucas and Emily. He is the son of Salvatore and Melody Intagliata of Palos Verdes Estates, Calif., and is a member of Arvada (Colo.) Mennonite Church.

Mark Jantzen MATS (MBS). Will work under Mennonite Central Committee in Belgrade, Yugoslavia. "The rich international experiences and backgrounds of the students has deepened my appreciation of the world-wide nation of the body of Christ." Mark is married to Alice Hartman Jantzen and is the son of Henry and Gretl Jantzen of Beatrice, Neb. He is a member of First Mennonite Church, Beatrice, and Pleasant View Mennonite Church, Goshen, Ind.

Karla A. Kauffman M.Div. (GBS). Plans in process. "I wanted to pursue my faith questions in an Anabaptist context for which AMBS provided a good framework; classes, special projects, and relationships have helped me find some answers." Karla is the daughter of Dale and Irene Kauffman of Zanesfield, Ohio. She is a member of Casa del Pueblo Methodist Church in Washington, D.C.

Margrit Kipfer M.Div. (GBS). Will work with the Mennonite Church in Santa Cruz, Bolivia, under Mennonite Board of Missions. "Getting to know different perspectives and learning to better understand people who come from a different background has been meaningful." Margrit is the daughter of Hans and Margrit Kipfer-Lanz of Langnau, Switzerland, and is a member of Alttaufergemeinde Emmental, Langnau.

Future plans of 1993 graduating class



John P. Klassen M.Div. (MBS). Will continue as pastor of Emmanuel Mennonite Church, Winkler, Man. "I especially appreciated that vigorous theological study at AMBS was balanced by an equally important emphasis on spirituality and community." He is married to Sharon Olfert and they have one child, Natasha Beth. He is the son of Mary Klassen of Winkler.

Adeeb Kupty MATS (MBS). Plans in process. "My time of study has been meaningful in helping me to explore and use several ways of looking at and studying the Bible. Also, I have learned to develop new ways of thinking about different issues in the Bible. I have learned more about the Ana- baptists–their way of thinking and theology." Adeeb is married to Wiam Kupty and they have two children, Fadi and Amani.

Commencement

Listen for God's call, graduates told

"Begin the long walk with God," commencement speaker Mary Campbell Cosby told graduates. "Once you have begun walking with God, all you need to do is keep on walking, and life will become one long stroll."

Cosby encouraged graduates to develop intimate relationships with Jesus Christ and to listen for God's call.

Cosby, pastor and co-founder of Church of the Saviour, Washington, D.C., told graduates that when they respond joyfully to God's call to serve the poor in society, they will be surprised to find that they, too, benefit. "As we sense our call to the marginalized as a privilege, not a task to be endured, 'reverse mission' happens and the church comes alive."

Left to right: Mark Jantzen, Karla A. Kauffman, Margrit Kipfer, John P. Klassen, Adeeb Kupty, Daniel Miller

Daniel Miller M.Div. (GBS). Plans in process. "My faith in Jesus deepened while at AMBS. Worship, academic study, and informal fellowship contributed significantly to my growth." Daniel is married to Nadine Z. Miller and is the son of D. Richard and Marilyn Miller of Fort Dodge, Iowa. He attends Communion Fellowship, Goshen, Ind.

Mary Campbell Cosby told graduates, "God's call fits the uniqueness of each of us, but its intent is to connect us with those on the margins of life."
Photo by Mary E. Klassen

Phil Kauffman Mininger M.Div. (GBS). Associate pastor, Belmont Mennonite Church, Elkhart, Ind. "AMBS has been about transformation for me: emotionally, spiritually, intellectually, and vocationally." Phil is married to Mary Kauffman Mininger and they have three children, Marijohn, Annie and Caroline. He is the son of Joe and Eleanor Mininger of Harman, W.Va., and is a member of Belmont Mennonite Church.

Elizabeth Reimer Plett M.Div. (MBS) Plans in process. "AMBS has been a time of profound transformations as I have repeatedly experienced God's surprising grace through theological reflection and caring, nurturing relationships." Elizabeth is married to Don Plett and they have two children, Christine and Benjamin. She is the daughter of Justina and Bernhard Reimer of Blumenort, Man., and is a member of Blumenort Evangelical Mennonite Church.

Steven Gary Schmidt M.Div. (MBS). Will continue pastoral work at New Creation Fellowship, Newton, Kan. "Seminary became a good setting for reflecting on twenty years of ministry; also for honing skills and strengthening my foundation for the service ahead." Steve is married to Wanda Ream Schmidt and they have two daughters and a son-in-law, Jalane Schmidt, Jill Schmidt Weaver and Rick Weaver. He is the son of Roland and Ethel Schmidt of Newton, Kan., and is a member of New Creation Fellowship.

David Severance M.Div. (GBS) Pastor, Sojourner Missionary Church, Mishawaka, Ind. "Dialogue with the roots of my Missionary Church tradition, combined with the respect of peers and faculty, has invited growth and strength for ministry." David is married to Robyn Lantz Severance and they have three children, Tonna, Kyle and Danielle. He is the son of Don and Alice Severance of York, Pa., and is a member of Sojourner Missionary Church.

Yuh-Fen Shu M.Div. (MBS). Plans in process. "As a new Christian, being in seminary is like going through fire refined by God's transforming power; the growth is beyond words, yet not without difficulty and struggle." Yuh-Fen was married to Chris Benda on May 23. She is the daughter of Wu-Tsu Shu and Sh-Lu Shu of Tainan, Taiwan, R.O.C. She is a member of Belmont Mennonite Church, Elkhart, Ind.

Maren Tyedmers Hange M.Div. (MBS). Will serve with Mennonite Central Committee in Damascus, Syria, for three years. "In my three years at AMBS, I have encountered God working in unexpected and surprising ways. In the interaction of study and community, I found challenges and support, deeper faith and a new vision to proclaim faithfully. In a foreign land I found a home; away from family I found friends." Maren married Roy D. Hange (M.Div., 1989) on May 30. She is the daughter of Rita and Enno Tyedmers of Minden/Westfalen, Germany, and is a member of Prairie Street Mennonite Church, Elkhart, Ind.

"As you minister in the name of Jesus Christ and by the power of the Holy Spirit, treasure highly the letters of Christ–the lives being transformed through your ministry which will become living letters of reference."

From the charge to the AMBS class of 1993 by Gary E. Martin, , instructor in evangelism and church planting.

Left to right: Phil Kauffman Mininger, Elizabeth Reimer Plett, Steven Gary Schmidt, David Severance, Yuh-Fen Shu, Maren Tuedmers Hange

"Today these living letters are being stamped and sent to various destinations throughout the world.

"As we leave AMBS, we realize that living letters are not quiet but proclaiming, proclaiming boldy that Jesus Christ is Lord; proclaiming honestly that God is the source of our words."

From the response to the charge by the AMBS class of 1993

1993 graduates represent nine countries

Canada - 9

U.S. - 25

Outside N. America - 7

(Germany, Japan, Kenya, Palestine,Philippines,Switzerland, Taiwan)

James Wachira MATS (GBS). Plans in process. "Class discussions, lectures, and community life helped me experience God's grace in discerning my vision for mission." James is the son of Steven Wachira and Mary Ann Wangeri of Nyeri, Kenya, and is a member of Communion Fellowship, Goshen, Ind.

Louise Wideman M.Div. (GBS). Plans in process. "Like the butterfly I am emerging from my cocoon confident that God has called me to pastoral leadership. AMBS has enabled this metamorphosis process to happen." Louise is the daughter of Murray and Pearl Wideman of Listowel, Ont., and is a member of Listowel Mennonite Church.

Stephen Wiebe-Johnson M.Div. (GBS). Will teach international development at Bethel College, N. Newton, Kan. "AMBS is a free and friendly space. I am more able to serve the church and her people, and my appreciation of Scripture has grown." Stephen is married to Dorothy Wiebe-Johnson and they have two children, Julian and Michael. He is the son of Mary Johnson of Souderton, Pa., and the late Bob Johnson. He is a member of Belmont Mennonite Church, Elkhart, Ind.

Irene Wiens MATS (MBS). Plans in process. "I am grateful for the courses in Christian spirituality, the time for personal and spiritual growth, and interactions with faculty, staff, and students." Irene is the daughter of John and Sara Wiens of Saskatoon, Sask., and is a member of Grain of Wheat Church Community, Winnipeg, Man.

Richard K. Wineland M.Div. (GBS). Pastor, Maranatha Church, Hollidaysburg, Pa. "The revelation that the Christian life is more a journey than a state of being has been a significant learning. My professors at AMBS have been influential in this process." Richard is married to Machelle Stump Wineland and they have one child, Hannah Grace. He is the son of Betty Wineland of Hollidaysburg, Pa., and the late John M. Wineland, and is a member of Tri Lakes Community Church, Bristol, Ind.

Philip Yoder M.Div. (GBS). Will begin missionary work in Sweden with Mennonite Board of Missions. "My Christian faith has always been important to me and seminary has better equipped me to articulate my beliefs to others." Philip is the son of Don and Marceil Yoder of Granger, Ind., and is a member of Kern Road Mennonite Church, South Bend, Ind.

Miwako Yoshida M.Div. (GBS). Intern for one year at The Hermitage, Three Rivers, Mich. "Community living among Mennonites, meeting with international students, and spiritual disciplines (spiritual friendship, direction, prayer, etc.) have been meaningful for my spiritual growth." Miwako is the daughter of Kokichi and Michiko Yoshida of Asahikawa, Hokkaido, Japan, and is a member of Mennonite Shalom Church, Sapporo.

Dori Zerbe Cornelsen M.Div. (MBS). *Not pictured.* Will continue as co-director of Open Circle, Mennonite Central Committee Manitoba's prisoner visitation program. "I have come to understand that learning to seek God takes a variety of forms and will continue to be a lifelong journey." Dori is married to Rick Zerbe Cornelsen and they have one child, Raya. She is the daughter of Ben and Esther Zerbe of Minneapolis, Minn., and is a member of Hope Mennonite Church, Winnipeg, Man.

Donovan Graber, associate pastor of Eden Mennonite Church, Moundridge, Kan., celebrates with his son, Micah. Donovan completed classes through the Great Plains Seminary Education Program, sponsored by the South Central Conference (MC) and the Western District Conference (GC), and at AMBS.
Photo by Mary E. Klassen

Left to right: James Wachira, Louise Wideman, Stephen Wiebe-Johnson, Irene Wiens, Richard K. Wineland, Philip Yoder, Miwako Yoshida

"Joy is a primary ingredient in evangelism," Marilyn Miller told students and faculty at AMBS during a week-long visit as Theological Center Guest in April. "But how can we experience the joy of finding a lost sheep if we spend all our time with those already in the fold?

"It's important to remember that in reaching out to others, it is people–individuals–who are being blessed. Those blessings extend down through the years. My mother joined the Mennonite church through a church planting effort in Chicago, a blessing that has passed on to me."

Miller is director of evangelism and church development for the General Conference Mennonite Church. She has spent fifteen years as a pastor and church planter in Colorado.

Photo by Troy Hill.

Associated Mennonite Biblical Seminaries

Interterm courses

January 3-21, 1994

On campus courses

Jesus, the Teacher
Daniel Schipani
Synoptic Gospels
Willard Swartley
Human Sexuality and Christian Faith
Gayle Gerber Koontz

Off-campus opportunities

Christian Ministry in the Urban World
Washington, D.C.,
Culture, Justice and the Church in the City
Chicago, Ill.
Jerusalem Seminar
Middle East
Rural January Term for Seminarians
Dubuque, Iowa
Overseas Ministries Study Center
New Haven, Conn.

For more information contact: *Steven L. Fath, Admissions*

Pastors' Week

January 24-27, 1994

The Healing Body of Christ

Leadership Clinic

January 28, 1994

"Help! My congregation is polarized!"

For more information contact: *Dorothy Nickel Friesen, Continuing Education*

AMBS Panorama

New class schedule

AMBS will open its 1993-94 school year with a dramatic change in class schedules, adapting to the needs of the growing number of part-time students. Almost all classes will be offered once a week in two- to three-hour blocks of time. In addition, one class will be taught in four intensive weekend sessions.

Although almost half of AMBS students study full-time, there is a trend toward more part-time students. This new class schedule will make it more convenient for people from the community and from a wider geographical area to take advantage of learning opportunities at AMBS.

For more information about AMBS class offerings and schedules, contact Registrar Ruth Ann Gardner.

Recognition

Virgil Claassen was one of 13 faculty and staff members recognized in May for their service to AMBS. Virgil has served 20 years as business manager, working both with Mennonite Biblical Seminary and Goshen Biblical Seminary financial records. *Photo by Douglas H. Kaufman*

Preaching lecture series

"The role of preaching is not to get something said, but to get something heard," Eugene Lowry said in his workshop on narrative preaching at AMBS in March. His workshop concluded a three-part lecture series on preaching during the 1992-93 school year, funded by the Paul and Mary Lederach Fund for Preaching.

Lowry, McElvaney Professor of Preaching at St. Paul School of Theology, Kansas City, Mo., told participants to "look for trouble" in the biblical texts. "Plan to get surprised. The reason the Holy Spirit has so much trouble with us is we know too much. We must allow ourselves to get confused!"

Preliminary financial report

Pre-audited figures for the fiscal year ending June 30 indicate that AMBS remained under its $2.286 million expense budget by $125,000. This five percent reduction in expenses resulted from staff and faculty efforts to keep expenses under budget and from a $50,000 savings in transferring to a different health insurance plan with Mennonite Mutual Aid.

Mennonite Biblical Seminary balanced its budget for the year through keeping expenses down and transferring funds from undesignated gifts. The budget for Goshen Biblical Seminary projected a deficit of $40,000 and ended the year with a deficit of approximately that amount.

For the 1993-94 fiscal year, the AMBS boards approved a balanced budget representing a reduction in expenses from the 1992-93 year.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

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Consulting editor: Richard A. Kauffman

Distributed three times a year as a supplement to Gospel Herald, Mennonite Reporter, The Mennonite.

July 1993
Printed in U.S.A.

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News

Canadians probe links in Menno and Nazi thought

Winnipeg (Meetinghouse)—Parallels between Mennonite thinking and Hitler's nationalism of the 1930s kept coming up at a conference on Canadian Mennonites and nationalism at Concord College here May 6-8.

"Why is it that we are so drawn ... to the way things were formulated by national socialism?" asked A. James Reimer, who opened the conference.

Reimer, theology professor at Conrad Grebel College, Waterloo, Ont., discussed two German theologians of the 1920s and 1930s: Emmanuel Hirsch, who became a follower of Hitler, and Paul Tillich, who spoke against national socialism.

Attraction: "There is something there that draws us," Reimer said of national socialism. The notion of the common good coming before the private good is attractive.

The notion that Christian faith must be incarnated is part of the liberation motif found in several theologies, not just German national socialism.

"Just to condemn it outright is not right," he said.

"I think it is high time that we deal

Inside the news

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Former Mennonite leads a racist, paramilitary group

Winnipeg (Meetinghouse)—Ben Klassen, leader of a white supremacist group, grew up Mennonite. His writings include *The White Man's Bible* and *Building a Whiter and Brighter World.*

Helmut-Harry Loewen charted the career of this founder of the racist Church of the Creator at the conference on nationalism here May 6-8. Loewen chairs a Manitoba coalition against racism and apartheid.

Born to German-speaking parents in Russia in 1918, Klassen moved to Canada six years later, settling on a farm near Rosetown, Sask.

After a degree in electrical engineering from the University of Manitoba, Klassen went to the United States. In North Carolina he set up a paramilitary training camp for militant white supremacists.

He also founded the Church of the Creator, which has paramilitary training camps in Toronto and the Fraser Valley in British Columbia.

"Authorities in Ottawa are most worried about the Church of the Creator," said Loewen. Links have been made between this "church" and the recent Somali murders for which some Canadian soldiers are charged.

Klassen dedicates his 1973 book, *Nature's Eternal Religion,* "to MY PEOPLE, the Noble White Race, the finest Creation in Nature's realm."

Klassen's philosophy is related to pro-Nazi attitudes, said Loewen. But Klassen criticizes the Nazis for being "too Christian." His religion is "post-Christian" because it is based on nature, which he says has ordained the white race.

Klassen uses his Mennonite background to reinforce his message. He wrote in a newspaper article, "My father was born into a fertile colony, and the colony prospered beautifully." Then he added, "There were 6 million Jews seething with hate. ... There was a Jewish conspiracy to kill the Mennonites."

When asked about anti-Semitism among Mennonites today, Loewen said more research is needed.

He related a conversation he had with a Mennonite person in the hall of a Mennonite-related school.

This person said it's too bad Mennonites are getting bad press, because when Mennonites are targeted, Germans are targeted.

"They think of us as a bunch of Nazis, but no one speaks about the Jews and how they control everything," said this person. *Aiden Schlichting Enns*

Patricia Shelly, associate professor of Bible and religion at Bethel College, North Newton, Kan., will lead two study seminars to the Middle East in 1994 for college/seminary students and pastors/spouses. Other church members are also welcome to participate. Winter seminar applications are due Sept. 15 for the Jan. 3-24, 1994, trip, estimated to cost $2,400. The deadline for the May 30-June 17, 1994, trip is Feb. 15, 1994, estimated cost $2,500. Each group is limited to 35 participants. Contact Patricia Shelly, Bethel College, North Newton, KS 67117, (316) 283-2500.

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Layoffs have become an accepted necessity in the work world, but Hallmark Cards apparently wants to know what's so acceptable about it. *Business Ethics* reports that since it opened in 1910, Hallmark has never laid off an employee. When business slows, the company sends its temporarily idle employees out at full pay into their communities to help not-for-profit agencies. Hallmark recently provided labor in Kansas City, Mo., to weatherize the homes of people who otherwise couldn't afford to weatherize. (*Salt*)

Trans World Radio and HCJB World Radio will team up in November to create the first Christian satellite radio network in Latin America. The 24-hour satellite service will be available to all stations in Spanish-speaking Latin America. (*Christian Week*)

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Ruth Keidel Clemens (MCC)

United Nations soldiers at polling stations checked Cambodian voters for weapons during national elections May 23. Mennonite Central Committee workers Danile and John Martens and their children, Elijah and Anne, left the province where they worked when Cambodian friends told them they could be targets if mistaken for U.N. personnel following the elections. They have since returned. Cambodia's newly elected head of state Prince Sihanouk is struggling to assemble an interim government including leaders of both major parties to quell unrest.

with these things. … They are part of our past as well," said Harry Loewen, chair of Mennonite studies at the University of Winnipeg.

There are some episodes in Canada in which Mennonites had a strong attraction to national socialism. Frank H. Epp did his doctoral dissertation on the debate surrounding national socialism in *Der Bote*, the Mennonite German newspaper published in Winnipeg.

Some Mennonites in Paraguay in the 1930s kept close ties with Hitler's Germany. John D. Thiesen, archivist at the Mennonite Library and Archives in North Newton, Kan., detailed the chain of events in the Fernheim colony, which included singing the German national anthem, "Deutschland uber alles" (Germany over everything).

The pro-Nazi activities ended with a small-scale "riot" or gang fight on the night of March 11, 1944.

Back in Winkler, Man., 25 Mennonite men "set up the district 2, number 1 section of the Nationalist Party of Canada … a pro-Nazi organization," said Helmut-Harry Loewen, chair of the Manitoba coalition against racism and apartheid.

"These 25 men … met regularly to discuss fascism, practice Nazi salutes and … distributed and printed hard-core hate literature, including anti-Semitic literature," said Loewen as he cited Martin Robin's book *Shades of Right*.

Anti-Semitism: "With the Russian experience in their souls, many of them honestly feel that it is necessary to have a Nazi organization in Canada, to fight the menace of socialism," T.A. Crerar, Liberal Party leader of the time, said of the men. "They are strongly anti-Semitic … [and] feel that Russia today is dominated by Jews."

"Who were these 25 Mennonites from Winkler? What are their stories?" asked Loewen.

Gerhard Ens, former editor of *Der Bote*, said that we should not be quick to judge those in the 1930s from our vantage point.

"In fact, many of them changed," said Ens. "Most of the Winkler group joined the Canadian army [to fight against the Germans]. … It is not a Mennonite thing, but not a Nazi thing either."

Rodney J. Sawatsky, president of Conrad Grebel College, Waterloo, Ont., said the time has come for Mennonites in Canada and the United States to think internationally.

"We need … an internationalism that fully recognizes a place for the national, yet does not become trapped by the national.

"Nationalism remains an ambivalent category. It has the potential of great evil. … Yet an incarnate gospel must take the national context most seriously.

"A nationalism that seeks the best for a nation and that seeks to minister to that nation … can be a very good thing. Is Canadian Mennonite nationalism of this order?" he asked. *Aiden Schlichting Enns*

Native Ministries criticizes MCC-backed legislation

Elkhart, Ind. (UNMC)—Opposing the Mennonite Central Committee U.S. executive committee, the United Native Ministries Council (UNMC) denounced proposed congressional legislation that would legalize the sacramental use of peyote.

The council took the action at its April 22-25 meeting in Elkhart, Ind., in response to the American Indian Religious Freedom Act (AIRFA). The act, endorsed by the MCC U.S. executive committee, is expected to come before the current session of Congress.

The council, an associate group of the Mennonite Church General Board, represents 12 Native congregations and fellowships and five tribes—Creek, Ojibwa, Choctaw, Navajo and Hopi—in the Mennonite Church.

"We support religious freedom," said Ray Horst, UNMC executive secretary. "But it's problematic to endorse the use of peyote."

Use of the peyote cactus in religious ceremonies would be protected by the act.

Two UNMC members who have ingested peyote say the drug destroys the mind. Both requested anonymity.

One said his mind "is slowly being restored" after he stopped using the drug 15 years ago, when he became a Christian. "I used it for 35 years."

Another said he and some friends used peyote when they were younger to get high. "I've known people who never came back from the trip," he said. "It's OK if one uses it for medical purposes, but peyote has nothing to do with Christianity. It doesn't belong to the faith."

The UNMC voiced its concerns to MCC, Mennonite Indian Leaders Council and other religious agencies, especially those working at the religious freedom issue in AIRFA. *Phil Richard*

Military action stifles progress in Somalia

Akron, Pa. (MCC/EMM)—Mennonite Central Committee and Eastern Mennonite Missions (EMM) workers call U.N. military strikes on Mogadishu, Somalia's capital, a setback to reconstruction and peacemaking efforts there.

Eric Olfert, MCC Africa co-secretary, says the action has generated an anti-United States and anti-United Nations mood that will make working and traveling in Somalia dangerous for Mennonite and other international aid agency workers. "Many Somalis will not differentiate between U.N. personnel and other foreigners."

Partial picture: "What North Americans saw on television—troops feeding starving people—was accurate but not the whole picture of the international intervention," he says.

Some aid experts say Somalia's famine peaked in February 1992. By last November agencies were suspending free food distribution in some areas. When U.S. troops reached Somalia in December, food was beginning to reach famine areas.

Most international aid agency workers agree that the security situation actually worsened after the troops arrived. Somali gunmen sometimes randomly targeted foreigners who they assumed would have cash, vehicles or other goods.

Chaos: While foreign troops created some order in urban areas, especially around Mogadishu, general chaos continued in the countryside.

Olfert feels the international community has mistakenly depicted Mogadishu as representing Somalia as a whole. General Aideed, the target of the U.N. strike, has been a predominant military leader in Mogadishu. Because foreign troops were based in Mogadishu, aid agencies tended to open feeding stations there. This focused international attention on General Aideed, who controlled this key location.

Many aid workers, and the United Nations in general, operated in an emergency mode, focusing on doing a job and not on the time-consuming task of forming relationships with Somalis. The United Nations' firepower created distances that made forming friendships difficult. Misunderstandings occurred as a result.

Harold Reed, EMM Africa director, reiterates MCC and EMM's conviction that the peace process must involve people representing all parts of society, including women, elders, traders and poets. He says other reconstruction projects will be held up until the situation becomes more secure.

In a June 11 letter, MCC staff called on U.S. President Bill Clinton to "show utmost restraint." The United States has provided air power for the attacks on Mogadishu residential areas.

"We are deeply saddened by the killing of 23 U.N. personnel and the wounding of many others," they wrote. However, they said, U.N. military action would only "work against the goal of bringing peace and security to Somalia." *Pearl Sensenig*

Three Choctaw Native congregations in Mississippi will host a gathering of Native Mennonites in July or August 1994. The meeting will bring together members of Mennonite Indian Leaders Council of the General Conference Mennonite Church, Native Ministries of the Conference of Mennonites in Canada and United Native Ministries of the Mennonite Church.

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Gender balance in MCC Canada leadership remains "an incomplete agenda," outgoing executive director Daniel Zehr told the board May 27. This year there are nine women on the board and 25 men. "My reading is that there is slippage as soon as we neglect to put [the gender issue] into focus," he said in an interview later. "When given prime consideration, there is improvement." He recalled receiving condolence notes on his mother's death from women board members, but none from men. "Perhaps we need more of that humanity on the board," he said.

Shady characters

Violeta Ajquejay

Hispanic Ministries director Marco Guete (second from left) loosens up with Anabaptist Biblical Institute directors at meetings in Newton, Kan., June 12-13. They are (from left) Francisco Carrillo, Tampa, Fla.; Eliseo Franco, Sun Valley, Calif.; and Ramiro Hernandez, Aurora, Ore. The institute has 79 students from the United States and Canada who study through correspondence or at centers in South Texas; Sun Valley, Calif.; Philadelphia; Dallas; Chicago; Vancouver; Tampa, Fla.; Woodburn, Ore.; Moline, Ill.; Virginia Beach, Va.; and Lansdale, Pa.

Wheat donated by farmers in Canada and Kansas will assist some 43,000 Iraqi refugees in western Iran. Many refugees are Shiite Muslims who fear persecution if they return to Iraq. Mennonite Central Committee, through the Canadian Foodgrains Bank, is sending about 1,250 metric tons of wheat to Iran. Total value of the food is about $795,000.

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Despite political turmoil in Haiti, Mennonite Economic Development Associates' microenterprise efforts there are moving forward. The most recent step was an April decision to make MEDA's Small Business Development Program an independent credit union owned entirely by clients and staff. The move to turn over the program is in line with MEDA's policy of "indigenizing" programs whenever feasible. (*MEDA News*)

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Every year 2 million Americans die, 85 percent of them in institutions. Of those deaths, 80 percent are "managed deaths" involving a decision to take or not take some medical option. In response, Mutual Aid Sharing Plan, a coalition of Mennonite and Brethren in Christ mission and service agencies, has affirmed the use of advance medical directives and medical powers of attorney as acts of Christian stewardship. Two types of directives, a living will and a durable power of attorney for health care, guide medical care for people unable to communicate because of illness or accident. "Through advance directives, a Christian is saying, 'I do not deny death,'" said Dr. Willard Krabill, consultant to MASP's task force on advance medical directives. "I affirm a Christian *deathstyle* just as I have affirmed a Christian *lifestyle*."

LIFE symposium suggests new evangelism style

Newton, Kan. (GCMC)—Mennonites who attended a Living In Faithful Evangelism (LIFE) symposium in Winnipeg June 6-8 took a new brand of evangelism home to their churches in Canada and the United States.

Helga Froese, Steinbach (Man.) Mennonite Church, one of 234 participants, described it as freeing. "We were told that evangelism should be about helping others move along to a greater understanding of God, instead of trying to clinch a final 'yes' or 'no' response. We meet people where they are in their faith journey."

"This symposium redefined what evangelism stands for, which is working in your community to show others that there is a different way," said Jim Poplett, member of Faith Mennonite Church, Minneapolis.

Not numbers: He noted that speaker Henry Schmidt emphasized the church of tomorrow needs to reach out in nontraditional ways. Schmidt, president of Mennonite Brethren Biblical Seminary, Fresno, Calif., said evangelism should focus on relationships, not numbers.

Most participants, both pastors and church members, came to the symposium with skepticism from encounters with evangelism. Tym Elias, who organized the event as part of his

One church's experience with LIFE

Newton, Kan. (GCMC)—Flanagan (Ill.) Mennonite Church isn't bursting out of its seams after four years in the Living In Faithful Evangelism (LIFE) program.

Still, Jane Roeschley, one of two LIFE coordinators, sees changes. LIFE is a program of the General Conference Mennonite Church and the Mennonite Church.

Roeschley recalled how one church member wasn't comfortable with praying in public and even more intimidated about sharing her faith with others. After participating in LIFE, the woman developed a relationship with someone who didn't belong to a church. She also led worship services, where she had to pray out loud.

Ten new people worship at the church due to its efforts to witness to the broader community. An average of about 50 to 60 people attend Sunday worship services.

At least one person has become a member thanks to an initial invitation to an "Invite a Friend Sunday," said Roeschley. She said visitors doubled the size of the church at a May Invite a Friend Sunday.

Church members took three months in 1989 to decide whether they wanted to participate in the pilot project of LIFE. The vote to proceed passed narrowly, giving the church only weak affirmation to move ahead with the process, said Roeschley.

The decision was difficult. As a small church with primarily older members, there was concern about finding enough people with both time and energy, she said.

In addition, Roeschley suspects many in the congregation do not feel positive about their faith, perhaps because they had been persecuted for their beliefs during World War II. "There is a pressure to be inward and stay with your own kind," she said.

This kind of approach had worked well for the church when families had six or seven kids who consequently joined the church, she said. But now, in the era of smaller families and greater mobility, the Flanagan church is shrinking.

"In my mind, the church was a generation away from death," said Roeschley. "By the time my kids had grown up, there was a chance that the church would have shut its doors."

And even though Flanagan Mennonite Church hasn't quite turned the corner in terms of increasing its membership, Roeschley is hopeful that the congregation has been "tickled" enough to keep it alive in years to come. "I've been humbled by the faithful, genuine response to the LIFE process," she said. *Carla Reimer* work with the Conference of Mennonites in Canada, said he was surprised how many focused on negative experiences with evangelism during sharing.

"Some of our church members struggle with the 'E' word because they have been deeply hurt by evangelistic techniques," said Paula Diller Lehman, co-pastor of Faith Mennonite Church.

About the weather: But despite reservations, participants such as Helga Froese attended the symposium because "we need to do better than we are doing. A lot of people don't know how to care for each other anymore. The LIFE process will help teach us how to relate again."

People do want to talk about more than the weather, said Barb and Wilmer Froese, co-pastors of Laird (Sask.) Mennonite Church, pointing to a *Macleans* study showing 80 percent of Canadians say they are Christian, while only 20 percent attend church.

"We live in a world with racial inequality and other kinds of disparity. The world around us needs to hear the message of reconciliation. Mennonites need to stop being the quiet of the land," Lehman said. *Carla Reimer*

With magazine moves from near death to new life

Newton, Kan. (GCMC/MC)—In a short two years, *With* magazine has moved from near extinction to rapid growth.

With, a magazine for youth published by the General Conference Mennonite Church and the Mennonite Church, faced closure in June 1991. *With* was given six months to increase subscriptions or die. Design and content changes and an aggressive marketing campaign resulted in 1,100 new subscriptions, enough to continue publishing.

The June issue of *With* celebrates its 25th birthday with past issue highlights, including an explanation of how the magazine got its name. Past editors reflect on their experiences. Carol Duerksen and Eddy Hall, both from Goessel, Kan., have served as editors of *With* since September 1990.

J. Lorne Peachey recalls what "a blast" he had as the first editor from 1968-1974: "You'll have to remember that the beginnings took place in the 1960s, when just to be alive was a challenge!

"I was called all sorts of names [and] told I was leading the church astray (and its young people to hell)," he writes. "But best of all were the readers I met who told me what the magazine had done for them." Peachey is now editor of *Gospel Herald*.

Twenty-five years later, today's subscribers continue to find *With* relevant. Fifteen-year-old Amy

With soothes savage editor

Wally Kroeker, Winnipeg, credits *With* magazine for his belief in pacifism, noting that he had denied its importance for many years. "Back in the 1960s, I was at the opposite end of the spectrum. I was anything but a peacemaker," says Kroeker, who edited *The Christian Leader* for 10 years and now edits *The Marketplace*.

Rebellion was a big part of why Kroeker turned his back on his Mennonite Brethren heritage: "I was kind of a hell-raiser. After a year at Fresno (Calif.) Pacific College, I transferred to Bakersfield (Calif.) Junior College, where I hung around guys who had been in the Navy and Marines. ... I thought they were pretty cool." He even belonged to the National Rifle Association, he says.

When Kroeker returned to Canada in 1967, he "calmed down and stopped rebelling." However, in 1968, at the age of 22, he still hadn't caught on to the notion of peace, he says. He figures he must have picked up a copy of *With* at church because, as a journalist, he was interested in new publications.

Little did he realize how much that issue of *With*, which contained stories about conscientious objectors, would change his life. "After reading those stories, everything the church had been teaching suddenly fell into place for me," says Kroeker. "I know that sounds pretty corny, but it's true." *Carla Reimer*

Pope John Paul II told American bishops he will help them use church law to remove child molesters from the priesthood. In a June 11 letter from the Vatican, the pope told bishops a committee of experts from the Vatican and the National Conference of Catholic Bishops would study how to apply church law to the situation. The letter was the pope's first major public acknowledgment of the problem of sexual abuse of minors. (*The Wichita Eagle*)

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Russian lawmakers voted July 14 to ban foreign missionaries from proselytizing on Russian soil, a move one lawmaker said was aimed at American evangelist Billy Graham. The measure, which needs President Boris Yeltsin's approval before becoming law, requires foreign religious groups to become affiliated with Russian churches or organizations or obtain state accreditation, the Interfax news agency reported. It was not immediately clear what penalty the law would impose. (*The Wichita Eagle*)

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A survey of Mennonite worship patterns on five continents identified four kinds of worship: traditional, liturgical, charismatic and contemporary. Representatives of 91 national churches were asked which best describes their services. The Mennonite World Conference survey found 61 percent labeled themselves traditional, 30 percent charismatic, 21 percent contemporary and 16 percent liturgical. Most Asians, Europeans and North Americans reported traditional worship. African responses were most diverse in style and had the longest services; 75 percent reported services of 2 hours or more. No North American church claimed services longer than 1½ hours, and only one European church did so.

"Eastern Mennonite Missions" is the new name for Eastern Mennonite Board of Missions and Charities Inc., the mission board of the Lancaster Conference of the Mennonite Church. "Eastern Mennonite Missions was chosen to focus on the mission rather than the governing board of the organization," said church relations director Allen Brubaker. "Although our name and logo have changed, we want to be sure everyone knows our mission has stayed the same," said Norman Shenk, acting EMM president.

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Mennonite Central Committee is recruiting meat canners for the 1993-94 canning season. Canners drive and operate MCC's mobile canner at 30 locations in 11 states from October to April. Canners spend summer months at MCC headquarters, Akron, Pa., as drivers or in the Material Resources Center. Canners are males, 21 years or older, who are physically fit and committed to Christ and the work of the church. Contact MCC Personnel Services, Box 500, Akron, PA 17501, (717) 859-1151, or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.

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A Mediation Recovery Team began to deal with concerns about the sexual misconduct of Murray Phillips, former instructor at Columbia Bible College, Clearbrook, B.C., in fall 1992. The team, appointed by the B.C. Conference of Mennonite Brethren Churches and the Conference of Mennonites in B.C., heard disclosures from several women and is pursuing recovery, healing and reconciliation. A mediator will assist in the process, and an accountability/support group from the team continues regular meetings with Phillips, who is also in ongoing therapy. Any disclosures or concerns should be addressed to the Mediation Recovery Team, Columbia Bible College, 2940 Clearbrook Road, Clearbrook, BC V2T 2Z8.

O'Brien, Palmerston, Ont., began reading *With* about a year ago, when the magazine showed up in her family's mailbox at Listowel (Ont.) Mennonite Church. After reading the magazine for the first time, O'Brien was impressed enough to apply to become a *With* consultant; she was accepted as one of 11 youth consultants.

Up a wall: A few years ago, O'Brien said, she would have never found the time to read a Christian magazine: "It would have driven me up the wall. So many religious magazines are sappy. Plus, I don't like to be told what I should believe."

O'Brien said she was struck by *With's* honesty and overall tone. She recalled one issue that had a story about a pastor who had helped take care of a man with AIDS. "I was impressed that the church was open enough to deal with that issue." *Carla Reimer*

Church-affiliated day care builds $1.8 million center

Markham, Ill. (GCMC)—By late fall Community Mennonite Day Care will be able to double the number of children it serves here thanks to a new $1.8 million building. Financed with private funds, the 17,000-square-foot facility will provide publicly subsidized care to 170 children.

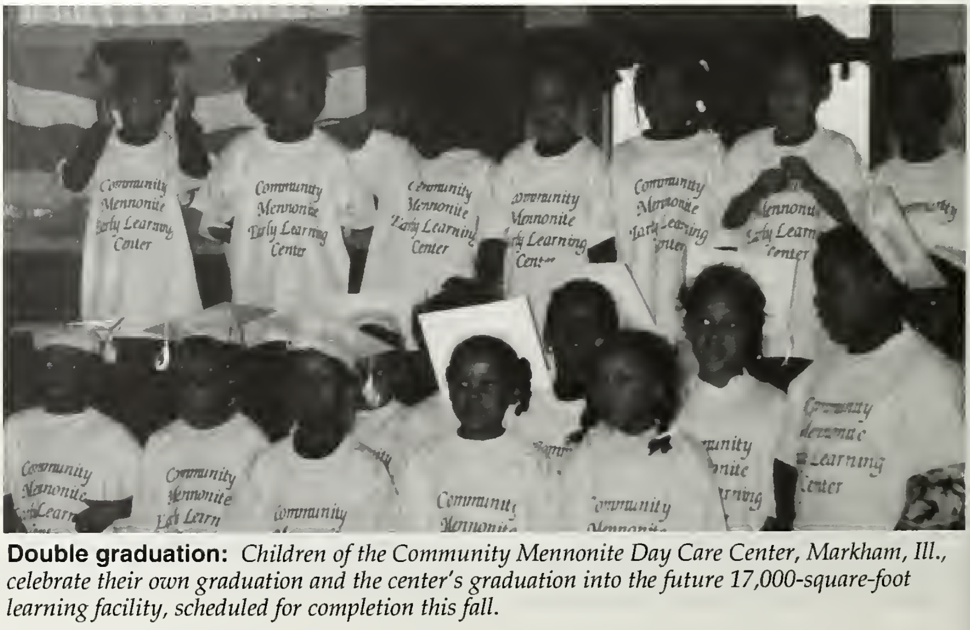
Construction of the new Community Mennonite Early Learning Center began June 2 on a vacant lot next to the Markham Community Mennonite Church. U.S. Rep. Mel Reynolds and Markham mayor Evan Miller as well as children, parents and staff from the day care attended the groundbreaking.

New vision: Pastor David Ewert said Markham church members are excited about the expansion of the day-care program, which had its beginning in 1964 thanks to the vision of past minister Larry Voth. In the early days, he noted, the day care served only a couple dozen kids and was run entirely by volunteers from Mennonite Voluntary Service, a program of the General Conference Mennonite Church.

"This new Community Mennonite Early Learning Center," Ewert said, "will greatly expand the possibility of holistic programming for children and families. Our challenge and opportunity as a congregation will be to partner with the center staff in realizing the promise of that vision."

The project is among the first in the United States to use private funds for a public child-care initiative. The Illinois Facilities Fund, a nonprofit developer, has agreed to invest $1.8 million in the center. In return, the Illinois Department of Children and Family Services will fund the operations with federal grants and repay the debt to the Illinois Facilities Fund.

When the debt is repaid in 10 years, the center will own the building. Community Mennonite Day Care is one of seven Illinois agencies chosen to participate in this funding program.


Community Mennonite Early Learning Center

Double graduation: *Children of the Community Mennonite Day Care Center, Markham, Ill., celebrate their own graduation and the center's graduation into the future 17,000-square-foot learning facility, scheduled for completion this fall.*

"Our number one goal is to keep teenage mothers in school," said Mertis Odom, board member of the day care. "We want to help break the cycle of poverty by giving these young women a chance to become equipped to provide for their children through gainful employment."

Child care for low-income families is sparse in the south suburban area of Markham. The day care currently has a waiting list of approximately 130 children. Seventy percent of the day-care children come from single-parent homes.

With the new early learning center, parents from Markham and other nearby suburbs will be able to bring children ranging in age from six weeks to five years. The current program accepts children 15 months and older. The center will also eventually offer family services such as counseling and intervention programs in housing, health care and education. *Carla Reimer*

Indian theologian calls the church in India to action

Newton, Kan. (GCMC)—Christians in India spend too much time preaching instead of addressing social issues, said Ashish Chrispal, a professor of theology at Union Biblical Seminary (UBS) in Pune, India.

After a semester of teaching and research at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Chrispal said he is even more committed to encouraging other Indian Christians to speak out about India's problems.

"My experience at the seminary reaffirmed my belief in the centrality of Jesus Christ and the need for Christian community, discipleship and nonviolent resistance," he said.

"The church in India tends only to be active when their rights to evangelize are threatened," said Chrispal, who formerly served as a pastor with the Church of North India. "They are very quiet when human rights are being violated. They have not allowed their understanding of the Bible to be critical of the realities in the world.

"We in the church need to ask what is the role of religion in Indian society. We need to be involved with the poor and oppressed," said Chrispal, who has taught at UBS since 1978. He said Christians should speak out against the practice where men kill their wives — often by setting them on fire — if the men are unhappy with the dowry they received. According to India's Ministry of Human Resources Development there were 5,157 dowry-related murders in 1991.

Unfortunately, he said, his views about social issues are not always warmly received. "The church has often perpetuated the caste system. They are interested in conversion, not transformation," he said, noting how workers at a lower level in several Christian organizations are not treated equitably.

Chrispal's research at AMBS focused on how the issue of God's power relates to human powerlessness and how the church can proclaim its faith within a fundamentalist culture.

Both topics are relevant to the religious climate in India, where fighting between Muslims and Hindus resulted in at least 1,200 deaths in December 1992 and January 1993. "In one riot, Hindus were reported to have said that next time their target would be Christians," said Chrispal.

Yet he remains hopeful that Hindus and Muslims alike will be open to the message of the Bible because "spiritual values continue to hold importance."

However, in order to be relevant in our efforts to evangelize, all Christians should be prepared to address the needs in their own backyards, he said. "Everywhere, including [North America], there is the problem that we are not able to see our neighbors as the mission field. The church needs to claim the gospel of the cross through the lifestyle of suffering," he said. *Carla Reimer*

Prostitutes bear brunt of base closing

Olongapo City, Philippines (MCC)—Since the U.S. military pulled out of Subic Bay Naval Base in November 1992, dramatic changes have occurred in this city built on the sale of sex to the U.S. military.

Bars along the main strip are almost all boarded over. Money exchanges and T-shirt shops have closed. Houses

MMA

Mennonite Mutual Aid has adopted a new logo, the "MMA trimark." The logo will be introduced at the biennial Mennonite Church assembly in Philadelphia this August.

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Philadelphia Mennonites plan to demonstrate their concern for the city's homeless during the Mennonite Church General Assembly there July 27-Aug. 1. The convention will be the first group to use the city's new convention center, but James Derstine, co-pastor of Germantown Mennonite Church in Philadelphia, says, "For Mennonites, the Pennsylvania Convention Center is perceived as a choice of steel and concrete over people. Financial resources used to build the center have been allocated to the exclusion of the city's homeless." Some Mennonite congregations in the city have planned special activities, including a prayer walk, workshops, building projects and sharing meals with homeless people to focus conventioneers' attention on the plight of the homeless.

Wellspring Christian Fellowship, Clearbrook, B.C., held its first baptism June 20. Four candidates were baptized and three people joined the church through membership transfer. Cell groups are using "Living Proof," a video series about relational evangelism.

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For the first time in history, Canadian citizens residing outside of Canada may vote in Canada's federal elections. In order to cast a ballot, nonresident Canadians must register with the Elections Canada office. Canadian citizens, aged 18 years or older, residing outside of Canada for less than five consecutive years are eligible to vote under the new rules. Application for registration guides are available from Elections Canada in Ottawa, (800) 267-8683 in Canada and the United States, or from anywhere in the world at (613) 993-2975 or at various Canadian embassies, consulates and missions.

• • •

Eugene Bontrager, pastor at Forks Mennonite Church, Middlebury, Ind., volunteered in June at a Washington shelter for homeless people needing long-term care. "I ended up being ministered to by the homeless men and the other volunteers," he said. "They accepted me as a friend, and made me part of their community." Bontrager was one of three Mennonite pastors who spent June as pastors-in-residence at the Washington office of Mennonite Central Committee. "[The weekend] provided us an opportunity to listen to pastors tell us about the issues congregations are dealing with. We need two-way conversation between this office and people in the churches," said Delton Franz, director of the office. For information about the program, contact Franz at 110 Maryland Ave. NE, #502, Washington, D.C. 20002.

stand vacant. Piles of sand and caved-in buildings testify to Mt. Pinatubo's eruption, which led to the military's departure.

Prostituted women suffer most from the pullout, left with no income and no voice in base conversion discussions. Business owners have enough capital to move or to wait for economic conversion plans to take effect. The base workers, primarily male, received some severance pay, are represented on the board overseeing conversion, and often have skills that enable them to find work elsewhere.

But with low educational levels, no skills and the stigma of having worked in Olongapo, few opportunities exist for women from the sex clubs.

Immediate need: Buklod Center is addressing the women's immediate need for income with a cooperative soap-making project. The center also has plans for producing jewelry from coconut shells and ongoing training in sewing. The center began in 1987 as a collaborative effort of Mennonite Central Committee, the Philippine National Council of Churches, Gabriela Commission on Violence Against Women and a core group of women from the clubs. The center's educational programs include activities for older Amerasian children. It was initially a drop-in center that focused on educating and empowering women who worked in the clubs.

Women's groups, church groups and children's organizations have formed a Coalition for the Rights and Welfare of Filipino Amerasian Children. The coalition is demanding that the U.S. government take financial responsibility for the health, education and welfare of children fathered by U.S. servicemen.

Philippine government conversion plans for Subic include a free trade zone and tourism. Despite the Olongapo mayor's promises, foreign investors show little interest. Some anticipate tourism will take hold. As in Thailand, Philippine tourism is based on women's sexual labor. Barrio Barretto, the bar area along the Bay's white sand beaches, is already coming back.

The U.S. and Philippine governments have agreed that U.S. ships can continue to use Subic Bay and 22 other ports around the country for commercial purposes. This will likely mean the continued arrival of U.S. servicemen for "rest and relaxation."

One Olongapo woman's story

Olongapo, Philippines (MCC)—Myrna used to work here at a club called Pussycat I. Now, after learning to sew at the Buklod Center (see article at left), she sews at a factory that subcontracts from Manila for export to the United States.

Myrna is paid piece rate. If she works six days a week, eight hours a day, and does not have to correct mistakes, she earns the equivalent of $33 monthly. Her rent is about $21 a month, leaving about $12 for food, transportation and education for her Amerasian son, Patrick.

Due to morning brownouts, Myrna goes to work at 1 p.m., or as soon as the electricity comes on. After school Patrick joins Myrna at the factory. She does not like this because she fears the lint from the sewing will harm his health. Patrick, like most Amerasian children here, gets no support from his father, a U.S. serviceman.

Myrna and other women who have trained at the Buklod Center dream of setting up their own cooperatively-run factory. This would be a large, expensive undertaking, but for the women it is the logical next step in their training and an alternative to the sweat shops like the one Myrna works in and the sex clubs. *Brenda Stoltzfus*

Brenda Stoltzfus (MCC)

Paid piece rate: *While sewing at the factory, Myrna watches her Amerasian son Patrick.*

Record

AIMM—Africa Inter-Mennonite Mission
COM—Commission on Overseas Mission

DEATHS

C. Nevin Miller of New Holland, Pa., died of cancer April 19 at age 66. Miller served as pastor at Alexanderwohl Church, Goessel, Kan.; Eden Church, Moundridge, Kan.; Grace Church, Pandora, Ohio; and First Church, Reedley, Calif. He is survived by his wife Evelyn, three sons and four grandchildren.

WORKERS

Tesfatsion Dalellew was named president of the Council of Anabaptists in Los Angeles April 10.

Lee Delp has resigned as president of Mennonite Economic Development Associates, effective in August. A search committee has been formed to seek a replacement.

Norma Peters Duerksen, Alexanderwohl Church, Goessel, Kan., has resigned as director of children's education for the Commission on Education, effective Aug. 31. She will begin as associate pastor at Oak Grove Church, Smithville, Ohio, Sept. 1.

Kathryn Gaeddert, director of the Sacramento (Calif.) History Museum, began July 1 as director of Kauffman Museum at Bethel College, North Newton, Kan.

Arnold and **Grace Harder**, First Church, Mountain Lake, Minn., returned from Zaire June 6 to begin a North America Assignment. Harders have served in Zaire since 1968 with AIMM and COM.

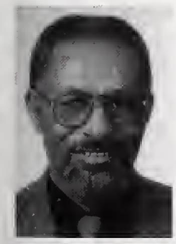
Angela Heide, Winkler (Man.) Bergthaler Church, will begin an 11-month term in August with a Youth Evangelism Service team in Puebla, Mexico. YES is sponsored by Eastern Mennonite Missions.

Anne Garber Kompaore, First Church, Urbana, Ill., who has served as a Mennonite mission worker in Burkina Faso since 1982, spent the months of May and June visiting churches that have supported her during her years with AIMM and COM. She returned to the United States in May with her husband, Daniel Kompaore. Daniel returned to Burkina Faso at the end of May; Anne returned there June 29.

Beverly and **Gerald Neufeld**, Crystal City (Man.) Church, mission workers in Burkina Faso with AIMM and COM, arrived in Canada June 8 for a four-month North America Assignment. They will return to Africa in early October.

Rick Neufeld was installed as associate pastor at Morden (Man.) Bergthaler Church.

Willis Sommer, associate professor of business at Bluffton (Ohio) College, has been appointed to the Howard Raid Chair in Business for 1993-94.


Dalellew

Duerksen

Gaeddert

A. Harder

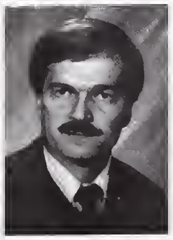
G. Harder

Heide

Kompaore

B. Neufeld

G. Neufeld


Sommer

An arts and peace festival will be held Aug. 3-8 at Matsqui Centennial Auditorium, 32315 S. Fraser Way, Clearbrook, B.C. The festival will include special children's events Aug. 7. Contact the Conference of Mennonites in British Columbia at their new address: #303-32025 Dahlstrom Ave., Clearbrook, BC V2T 2K7, (604) 850-6658.

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Enrollment has gone up almost 50 percent over 1992 levels for Associated Mennonite Biblical Seminaries' summer school classes. In this third year of offering summer classes, enrollment is 163, up from 105 last year and 74 in 1991. Guest professors include mediation specialist John Paul Lederach, Nelson Kraybill of the London (England) Mennonite Centre and professor emeritus Millard Lind.

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Two small churches in Lima, Ohio, are working at integration from the grass roots. First Mennonite Church, a 90-member General Conference congregation, and Northside Mennonite Church, a 60-member Mennonite Church congregation, have established a coordinating council to explore integration steps, such as sharing an interim pastor, monthly joint services, and Wednesday evening activities.

• • •

Hispanic First Mennonite Church in Vancouver hosted a retreat at Camp Squeah, Hope, B.C., bringing about 60 participants, most of them originally refugees from Central America. Commission on Home Ministries Hispanic Ministries director Marco Guete was the key speaker. "I wanted to help them understand about their dedication to the Christian life and help them become more mature in their faith," he said. One man shared how Guete's presentation helped him re-evaluate his attitude of machismo toward his family. Six people accepted Christ following the closing sermon.

Reviews

BOOKS

Walk through history

No Permanent City: Stories from Mennonite History and Life *by Harry Loewen (Herald Press, 1993, 224 pages)*

Reviewed by Cornelia Lehn, Chilliwack, B.C.

The 45 stories in this book invite us to walk through Mennonite history. We meet people from the 16th century to the present who laugh and cry, who become angry and who struggle with all the spiritual, ethical, social and political questions we do. They experience over and over again that they have "no permanent city."

NO
PERMANENT
CITY
HARRY LOEWEN

The stories start in Switzerland and take us to the Netherlands, to south and north Germany, to Russia and on to North America.

In Switzerland we meet, among others, the radical young George Blaurock, who amazes us with his rudeness and, at the same time, his steadfast faith. In the Netherlands we talk with Menno Simons and come face to face with a young woman who defies an elder to side with her banned husband. In Germany we walk with a Mennonite farmer and his wife on their way to visit King Frederick William III and his queen. The man gives the king some money, and his wife presents the queen with a basket of butter.

We also meet a young Mennonite who has voluntarily joined the army to fight against Napoleon, and we visit a congregation that has a dispute about whether it is right to wear a wig.

In Russia we meet a maid who captures our heart. In North America we see the *Martyrs Mirror* translated at the Ephrata Cloisters and meet Christopher Dock. We see the Amish arriving in Ontario and a delegation of Mennonites to Manitoba running into trouble with the Metís Indians.

The author says in his preface, "These accounts are not intended to teach moral lessons but to entertain and to inform the reader concerning aspects of Mennonite faith and life." This he has done. But the stories also raise questions. They could be excellent discussion starters in Mennonite history classes and add sparkle to any presentation on the subject.

Constructing community

Creating Community: An Every-Member Approach to Ministry in the Local Church *by David Prior (Navpress, 1992, 231 pages)*

Reviewed by Clare Ann Ruth-Heffelbower, Fresno, Calif.

"What kind of church do we want? What kind of church does God want?" This book is not a blueprint for community but a stimulating and practical discussion of what is involved in becoming a true community of God's people.

Prior is vicar of St. Michael's Church in central London. This book comes out of his experience there and in three other churches in England and South Africa.

The emphasis of the book is "establishing community life in Christ in local churches." The focus on "community life *in Christ*" is helpful at a time where there is much talk about community that centers on *community* rather than *community in Christ*.

This book has much to offer Mennonites who place a high value on community. We would do well to evaluate our churches using Prior's criteria. Each chapter contains questions for reflection and discussion. If we are willing to be honest, this book can provide insights to help us become healthier communities. *Creating Community* would be excellent for a leadership team to study.

The themes covered are not new: leadership and equipping others for leadership, small groups, worship, prayer, healing, outreach, conflict. In all areas, however, Prior helps us look beyond our practices to biblical practice. No matter where a community is in its life together in Christ, this book highlights areas for growth.

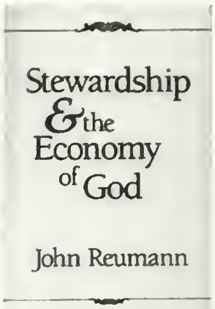
Prior recognizes that the task of becoming community is not easy. There will be failure. He points out seasons in the life of a community. He reminds us that death must precede new life. But overall, *Creating Community* holds up a hopeful and challenging picture of what the church can become.

Stewardship revival

Stewardship and the Economy of God *by John Reumann (Eerdmans, 1992, 157 pages)*

Reviewed by Carol Penner, Vineland, Ont.

The word "stewardship" is popular today, particularly since it sometimes is used as a fancy way of saying "fund raising." But what are the origins of the concept? John Reumann in his book *Stewardship and the Economy of God* answers this question in a lively and informative way.



The book is scholarly, focusing on historical origins rather than practical suggestions. Some sections assume that the reader has theological training, but Reumann's style engages the layperson as well.

He begins by exploring the Greek word "oikos," meaning "household," and its derivatives. "Oikonomia," often translated as "stewardship" in Scripture, had a number of meanings in antiquity. It was used to describe household management as well as the ordering of political life. In a broader sense it could mean any ordered arrangement, as in the way a book was organized or even the way the universe was administered. This discussion sets the stage for his look at the ways that the word is used in Scripture.

Reumann goes on to show how the word stewardship, which was popular in early Christian writings, has enjoyed a modern revival. It has found a home particularly in the Protestant church, although he cites examples of how secular usage is growing as well.

Modern meanings of the word range from tithing to care for all of creation.

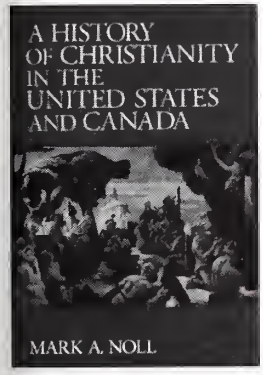
This tracking the meaning of a word through history is fascinating and informative. Reumann accomplishes his goal: to add depth to current discussions about stewardship.

The North American church

A History of Christianity in the United States and Canada *by Mark A. Noll (Eerdmans, 1992, 576 pages)*

Reviewed by Henry Paetkau, St. Catharines, Ont.

How has the Christian religion fared in North America? That is the underlying question that guides Mark Noll's survey.



The book is divided into five sections. The first traces the European origins of American Christianity, the second outlines the "Americanization" of that faith. Section three goes on to describe the "distinctly American way" in which Protestantism developed in Canada and the United States. In the process, Noll offers illuminating comparisons between the two countries.

Section four describes how that Protestant hegemony crumbled in the wake of the Civil War, massive European immigration (predominantly Catholic), and increasing urbanization, as well as ideological factors such as the "modernist-fundamentalist" controversy.

In section five Noll traces trends since World War I and raises the intriguing question of whether North American Christianity, having conquered the physical wilderness faced by European settlers, will be able to confront the "moral wilderness" of secularism.

Noll is adept at telling the larger story, outlining the significant developments and connections, and providing thoughtful analysis. While this book provides a lot of detail, neither its length nor the subject matter should intimidate the casual reader. The many illustrations greatly enhance the text.

My disappointment is twofold. The book offers too little of the social history the introduction promises. It focuses on leaders, denominations, ideas and institutions. One rarely gets a sense of the religious life and practices of ordinary men and women.

An even greater disappointment is the amount and nature of the comparative information and analysis. Only one chapter of 20 focuses on Canada. Where references to Canada occur in other places, the U.S. story is generally the frame of reference. Still, this volume is both a unique and an important contribution to the study of Christianity.

Resources

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- **A *With* 25th anniversary mug** is available for $8 from *With*, Box 347, Newton, KS 67114, (800) 743-2484. *With* is a magazine for Anabaptist youth published by the General Conference Mennonite Church and the Mennonite Church. The price includes a copy of the 25th anniversary issue.
- **Andy** by Mary Christner Borntrager (Herald Press, 1993, $6.95, $8.95 in Canada), the sixth book in the Ellie's People series, follows a teenage boy in an Amish family during the Depression.
- **Hands Around the World: 365 Creative Ways to Build Cultural Awareness and Global Respect** by Susan Milord (Williamson Publishing, 1992, $12.95) is a project book inviting children to experience the daily lives of children from cultures around the world.
- **Toward the 21st Century in Christian Mission,** edited by James J. Phillips and Robert T. Coote (Eerdmans, 1993, $24.99), surveys the prospects and critical issues for the Christian world mission.
- **The Wrong Side of the Wall: An American in East Berlin During the Peaceful Revolution** by Mark Jantzen (self-published, 1993) traces the author's experiences working under Mennonite Central Committee in East Berlin before, during and after the fall of East Germany. Contact Henry and Gretl Jantzen, 1415 Summit St., Beatrice, NE 68310.
- **Seeking the Wilderness: A Spiritual Journey** by Tim Lehman (Faith & Life Press, 1993, $11.95) is an extended spiritual meditation based on the author's exploration of nature.
- **The Body of God: An Ecological Theology** by Sallie McFague (Fortress Press, 1993) focuses on the immanence of God by examining the universe as God's body.
- **The Son of Laughter** by Frederick Buechner (HarperSanFrancisco, 1993, $19) rebuilds the story of Jacob in a novelistic portrait of "the Bible's longest-running dysfunctional family."
- **Reckoning with Apocalypse** by Dale Aukerman (Crossroad, 1993, $24.95) argues that international political reality must be understood in light of a Christian interpretation of history.
- **One on One: Making the Most of Your Mentoring Relationship** by Steve Ropp (Faith & Life Press and Mennonite Publishing House, 1993) is a workbook of ideas for adults working with youth.

CEO opportunity for **Prairie View, Inc.**, a private, nonprofit psychiatric hospital and mental health center based in Newton, Kan. Established in 1954 by Mennonites and guided by a strong tradition of Christian caring, Prairie View provides a continuum of psychiatric services including a 60-bed psychiatric hospital and a partial hospital on a scenic 70-acre campus at the edge of Newton. Outpatient offices are located in Newton, Wichita, Marion and McPherson. Searching for an experienced executive with a master's degree; experience in health-care administration preferred.

Submit cover letter and resumé by Sept. 1 to: **Search Committee, 316 South Washington, Hillsboro, KS 67063.**

Suburban Denver, **Prince of Peace Church of the Brethren** seeks an experienced **pastor** with a proven record of church growth and renewal, with strengths in worship and spiritual leadership and capable of providing pastoral care for the congregation. A supportive congregation and strong financial capability makes this a great challenge. Beginning two-year contract with excellent $45,000 per year, plus package.

Send inquiries and profile to Mr. **Lynn Clannin, 2222 S. Holland St., Lakewood, CO 80227, (303) 985-5737.**

Editorial

The great balancing act

You're already one step ahead of me. Just by reading this you're practicing its subject: leisure. I'll confess I'm no leisure expert. Most of my leisure projects—like my garden—end in disaster.

This is my first year to garden. In May I set out to dig and seed my way to self-sufficiency. After a few (I thought successful) hours, I turned in my hoe, kicked back in the recliner and left the rest to God.

It's July now. My beans follow a row as straight as a Lancaster back road. My radishes have launched a ground offensive against my carrots, to which my one zucchini seed has responded by laying low under the surface. I have a lot to learn.

Gardening, like most leisure pursuits, is a discipline. Kenneth L. Gibble writes in his article on page 3 about ways to cultivate leisure time for maximum yield. We tend to think of work and leisure as opposites, but work that does not incorporate some leisure becomes drudgery, while leisure, to be fulfilling, takes some work.

Our most important tasks lie somewhere between work and leisure. Our daily work of provision undergirds the real work of our lives: our relationships with the people we love, our relationship with God, personal reflection and prayer, the discovery of ourselves and our place in God's creation.

Our occupation can provide the daily bread that supports us, but without leisure time to reflect and explore, we fall into the trap our culture has set for us, believing our worth lies in what we do.

But leisure can also become a trap. While I'm no television abolitionist, I know that the picture box has an uncanny ability to both capture and silence the imagination. While spontaneity in leisure brings the gifts of joy and insight, lack of focus in leisure breeds a laziness of mind and body.

Drive to perfection: At the opposite and equally unhealthy extreme from the television junkie, the athlete drives to perfection, consumed by diet and exercise. In pursuit of the perfect physique, the athlete's desire for perfection saps the joy from the process of attaining it.

The craft of leisure lies in finding challenges that stretch our potential, then balancing them with freedom from the drive to succeed so that we can enjoy the challenge as well as the overcoming. Leisure is the workplace for the cultivation of the spirit.

On Sunday my minister mentioned two kinds of time in the Bible which represent two ways of seeing God's kingdom. One is the progression of time into the future, toward the fulfillment of God's plan.

The second is "kairos" time, living in the present moment, experiencing God here and now.

Jesus blended the two when he talked about the kingdom to come and the kingdom at hand.

We experience both senses of time in our daily lives in the balance between work and leisure. Through work we build up society for the future; in leisure we celebrate the now. Either without the other is incomplete.

Leisure provides the balance to labor. It is a form of thanksgiving. Every walk in the grass, every smile shared with family, every word penned in a journal says this act of God's creation is valuable, worth celebrating. It is a way of saying, "It is good."

> Our daily work of provision undergirds the real work of our lives: the discovery of ourselves and our place in God's creation.

From its opening pages the Bible offers us a way to understand work and leisure. Each day after God completed the work of creating, God took a moment to affirm that work's goodness. God's pattern was work, affirmation, work, affirmation.

Then God created humans, leaving us to carry on the work of tending creation. This world we tend is good but not perfect. By working we do our part in bettering God's creation, by celebrating we do our part in affirming it. *Larry Penner*

Recyclable

Inside

On a spiritual path to true sanity / p. 7

Why wills frighten me / p. 10

What is real? / p. 11

$2.00

THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 15
August 10, 1993

12 steps to wholeness

Ve admitted that we were powerless over
dependencies — that our lives had become
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anity. 3. We made a decision to turn
and lives over to the care of God as we
derstood him. 4. We made a searching
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. We were entirely ready to have God
all these defects of character. 7. We hu
to remove our shortcomings.
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One woman's journey to God
(page 3)

A mother and son talk about the 12 steps
(page 6)

Prologue

Perhaps you have talked with people who are following the 12 steps first developed by Bill Wilson for Alcoholics Anonymous (see an adapted list on page 5). You may, like me, feel a little intimidated by them. Not threatened. More in awe at their courage in facing their demons head on, confronting their own sinful behavior. They make me realize that I need to face my sinful behavior, my pain.

You may not have problems with "control mechanisms"—whether these involve alcoholism, overeating, gambling, workaholism, sexual addiction or codependency. Nevertheless, you may want to use some or all of these steps as guides for your spiritual life.

Two of our columnists address a couple of questions many of us face: J.B. Miller offers some advice about making a will (page 10), and Sara Wenger Shenk looks at how we can respond to our children when they ask questions about God and the supernatural (page 11).

I want to thank all of you who have responded so generously to *The Mennonite*'s fund appeal letter, which we mailed in June. As of July 21, readers have given $10,229.50 to *The Mennonite* and $3,122.50 to other programs of the General Conference Mennonite Church. For those of you who have not responded, it's not too late to contribute. We also want to hear what subjects you are interested in. Again, thanks for your support. *gh*

Next issue: Spiritual peacemaking

Cover: Design (as always) by John Hiebert

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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How one woman journeyed through unhappiness, hit bottom, found help in a 12-step program and through a church came to a relationship with Jesus

'Luckily, I married an alcoholic'

Maggie H.

Have you ever been in a hurry to get someplace and taken a shortcut, only to discover that you've taken the longer route instead? My "shortcut" to a relationship with God turned out to be long and winding, but I got here. And I've learned that there is more than one road to God. When I became a member of Peace Community Church—Mennonite in Clovis, Calif., I wanted to tell how I came to be a Christian. Here is my story.

Leo Hartshorn

> I was still trying to manage life my way, but God knew I needed to be knocked to my knees, and I was.

I and my husband, Mike, had been married for three years and were the proud parents of Tanya, our one-year-old daughter. A casual observer would have seen a young family with a bright future. But I felt lonely and isolated in my marriage and didn't know how to fix it. I was afraid our family would not survive my daily, internal crumbling.

I saw billboards that said, "The family that prays together stays together." I had attended Sunday school as a child, but I did not find satisfaction there and stopped going. During high school I saw families that seemed happy because of a special relationship with God. I desperately wanted a happy family, so I attended church. Later my husband joined me. I listened for the answer to my unhappiness. I believed that God had solutions for my problems, and I wanted to believe in Jesus. I asked to be baptized.

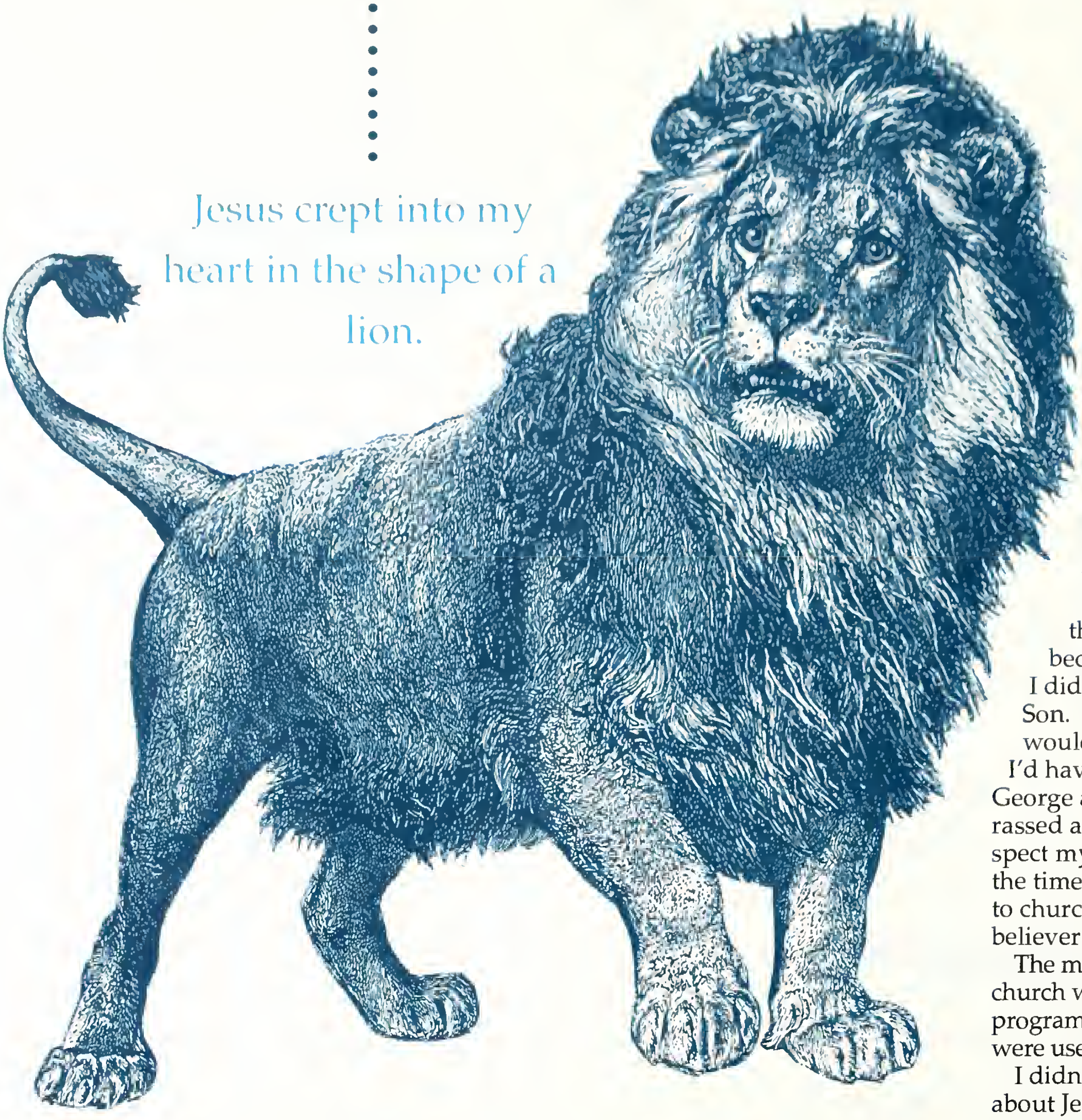
I waited for signs of improvement, but nothing changed. I was still lonely, isolated, afraid. It never occurred to me that my mask of good cheer and my I-can-handle-it-myself attitude kept everyone else, even myself, away from the real me. I even kept God away. My life did not get happier. I drifted away from church into a deeper mess.

Our family of three moved from Fresno, Calif., to Orange County. Kimberly, our second daughter, was born. As time passed I felt more hopeless than ever about our chances to be a normal, happy family.

Luckily for me I had married an alcoholic. Over a period of years the family disease of alcoholism got worse until we became desperate enough to get help. I was still trying to manage life my way, but God knew I needed to be knocked to my knees, and I was.

Out of control parent: Many crises hit at the same time: Mike was

Jesus crept into my heart in the shape of a lion.



seriously burned in an accident at work, which created stress and money problems. After his release from the burn ward, his doctors encouraged his use of alcohol to cope with pain. We had struggled with the effects of alcohol in our family before the accident (Mike had stopped drinking for more than a year). Now the alcoholism got worse. Kimberly broke her arm a few months after Mike was burned, and his company insurance had just expired. I was a preoccupied and at times out of control parent. The final disintegration of our family through divorce was becoming a reality.

I hit bottom. My life became unmanageable. I was in enough pain that I was ready to try living somebody else's way.

I reached out for help to a 12-step program (see box on page 5), and Mike found help through Alcoholics Anonymous. I found people who were honest about having problems as serious as mine, but they were able to laugh and enjoy life. At first I thought they were nuts to talk so honestly about themselves to a room full of people. This made them crazier than I was, and I doubted they could help me. But their honesty, positive attitude and courage brought me back time and again.

The people I met listened to me, accepted me where I was and loved me unconditionally. They made suggestions and encouraged me to make changes, but they didn't give advice. Through those people I experienced God in my life, as real as you or I. I didn't need to be alone anymore. My spiritual needs were being met in my 12-step groups, and I felt no desire or need for church.

I continued to grow in my relationship with God. Then our children asked us to take them to church. Mike and I talked about their spiritual lives. When my brother George and Sue, his wife, invited us to come to a church swim party and picnic, we went.

The next week we visited their church. I had fears because, while I believed in God, I didn't believe in Jesus as God's Son. I thought someone at church would ask me about my beliefs and I'd have to tell the truth. Then George and Sue would be embarrassed and I'd have to leave. In retrospect my fears seem pretty silly, but at the time I was worried about coming to church as a fake, a phony, a nonbeliever.

The messages and ideas I heard at church were what I heard in my 12-step program, except that different words were used. I wondered about Jesus.

I didn't have to hide my doubts about Jesus—no one fainted or stared at me in horror as I shared my skepticism. People shared thoughts, feelings and books with me. By now I was willing to learn whatever God was ready to teach me, so I prayed simply to learn what there was to learn.

One Sunday I asked Pastor Clare Ann Ruth-Heffelbower some questions about Jesus. She suggested I read *The Lion, the Witch and the Wardrobe* by C. S. Lewis. I had just bought it as a Christmas gift for Tanya. That Sunday night I stayed home while the rest of the family went to a Christmas performance. I unwrapped the book and read it.

This fiction for children tells of the struggle of good and evil and individual choice. The forces for evil have the upper hand until a lion named Aslan willingly offers his life to pay others' debts.

> *I came to church searching, and even though I shared my doubts with people, no one sent me away or gave me a cold shoulder.*

In the shape of a lion: I was so absorbed in the drama of the story that it was as though I was present in it. When the children looked into Aslan's face, so did I. Like the children I felt awe, mystery, wonder and terror. The power that flowed through me filled me with emotions—shame in Jesus' presence for not having always known yet knowing I was forgiven and loved, bewilderment over the unfathomable love that he feels for each of us when we don't deserve it, joy in his presence, fear I might awaken from this dream, and happiness to have found my way to a personal relationship with Jesus. Jesus crept into my heart in the shape of a lion.

God knew that I needed to know, understand and believe in Jesus with every fiber of my being—not just in my head—and that is what happened. I felt wonder, joy, agitation and peace, yet I could not stop crying.

I wondered why God would bother with us enough to send Jesus to earth. In particular, why did God care that much about me? It is mind- and soul-boggling that God would provide me with this miracle. It is also humbling.

I came to church searching, and even though I shared my doubts with people, no one sent me away or gave me a cold shoulder. At some churches you have to bring God and Jesus in the door with you. I'm glad to be part of a church where people can come to find God. I pray that we can always have the courage to let searchers in the door and through our own honesty and acceptance make them welcome.

In keeping with the tradition of anonymity in 12-step programs, Maggie H. did not want to include her last name or a photo of herself. But she's glad to be identified as a member of Peace Community Church—Mennonite in Clovis, Calif.

12 steps to wholeness

1. We admit that we are powerless over our dependencies—that our lives have become unmanageable.

2. We come to believe that a Power greater than ourselves can restore us to sanity.

3. We make a decision to turn our will and our lives over to the care of God as we understand God.

4. We make a searching and fearless moral inventory of ourselves.

5. We admit to God, to ourselves and to another human being the exact nature of our wrongs.

6. We are entirely ready to have God remove all these defects of character.

7. We humbly ask God to remove our shortcomings.

8. We make a list of all persons we have harmed and become willing to make amends to them all.

9. We make direct amends to such people wherever possible, except when to do so will injure them or others.

10. We continue to take personal inventory and when we are wrong promptly admit it.

11. We seek through prayer and meditation to improve our conscious contact with God, as we understand God, praying only for knowledge of God's will for us and the power to carry it out.

12. Having had a spiritual awakening as the result of these steps, we try to carry this message to others, and to practice these principles in all our affairs.

These 12 steps have been adapted from the Twelve Steps of Alcoholics Anonymous.

'You need to feel the pain instead of medicating it'

A mother and son talk about their involvement with 12-step programs and how it has helped them.

Nadenia Myron and her son Micah are a part of Intertribal Mennonite Fellowship in Phoenix, Ariz. Nadenia and Elmer, her husband, who are Hopis, give leadership to the congregation, which includes Christians from other tribes as well. Editor Gordon Houser talked with Nadenia and Micah at their home in June. Excerpts from that interview follow.

How did you get involved in 12-step work and why?

Nadenia: First with our own family recovery, after we discovered Micah's alcohol problem. The 12 steps are helpful in working on this problem. I also work as a counselor at Guiding Star Lodge with sexual abuse victims and part time with adolescents at Southwest Indian School, a Christian school.

How do you adapt the 12 steps to a Christian framework?

Micah: It's a lot like the Christian life. First, you believe that you are not in control of your life. That first step, recognizing your need, is the hardest. Then you believe in a higher power.

Nadenia: It fits well with Christianity. I see the "higher power" as Jesus. Others I work with get offended when we use Christian language in talking about our experience. In my counseling I don't push my beliefs onto others, but sometimes I ask clients about their direction spiritually. Other clients are referred to me because they want prayer. In those cases I pray with them, and sometimes I cast out demons in Jesus' name.

Gordon Houser

'I could never make it alone': *Micah*

Are these principles helpful to people who do not suffer addictions?

Nadenia: I don't always use the 12 steps in my work. It depends on the person's need and maturity. You use the 12 steps with people who are out of control in some way. The 12 steps help when working on a control mechanism, like alcohol or gambling. It's one of the tools you can use in bringing healing, but it's not the only way, as some say.

'It's not the only way': *Nadenia*

What else helps you in this process of recovery?

Micah: I could never make it alone. I need a support group. Once you see progress it helps you keep with it. You need to feel the pain instead of medicating it, trying to escape it. You need to trust in your higher power, but it's a lifelong process.

Where does the church fit in?

Micah: The church is helpful, but other alcoholics understand me better. The church helps me develop my spirituality. I think you need a mixture of AA [Alcoholics Anonymous] and the church. One of the hardest things about AA is that I'm not as free to use Christian language. I've felt accepted here at Intertribal Fellowship, but in general the church doesn't seem to understand the disease process.

On a spiritual path to true sanity

How one congregation started a 12-step group

Dave Waldowski

Ron Perkinson, a psychologist at a drug and alcohol treatment center, started coming to our church about three years ago. He and I have been leading a spirituality group for adults on Sunday nights. We started the group in March 1992. Eight to 12 people come each week and discuss their relationships with God, others and self.

Everyone takes a turn at talking about his or her week; it is an open, honest atmosphere, a safe atmosphere. People do not have to pretend to be something they are not. We support each other and pray for each other. No one comes out of obligation, but each comes with something to contribute, or a person may pass if she or he doesn't want to share. Participants often invite others they feel would benefit from this type of open community.

I look forward to attending the group each week. It is one of the most healing groups I have ever been a part of, yet it is simple. No one has to plan a sermon or lesson; we just get a circle of chairs, make some coffee and talk about our relationships.

It helps to have a psychologist and others who know group process. Occasionally the group needs some direction from a person skilled in group dynamics.

Safe atmospheres: About half or one-third of the people that attend the group also attend our worship. The others attend other churches, and some have no church; their main source of support may be Alcoholics Anonymous. Our church members have been open to this group and to the people that have come to worship from the group. One question I struggle with is how to make our worship services safe atmospheres for people who are searching. When we are unable to connect with hurting people, we have strayed a long way from Jesus. When we only associate with religious people, then we need to look at the wide range of people Jesus mingled with.

When we are unable to connect with hurting people, we have strayed a long way from Jesus.

My own involvement with recovering alcoholics has been a deep source of renewal in my life. These people have taught me volumes in the real world of spirituality as I have seen them in a life-and-death struggle to find sobriety and serenity. Four years ago, when I read through the *Big Book of Alcoholics Anonymous*, I had a spiritual awakening. Out of their brokenness comes an honesty and peace of mind that only some religious people experience. I am thankful for my association with these "hurting" people because they have exposed my own hurts and have invited me to join them on the spiritual path to true sanity, peace and love.

Dave Waldowski is pastor at Good Shepherd Mennonite Church in Sioux Falls, S.D.

Letters

Literature needed in Serbia

I am grateful to God and to you at *The Mennonite* for the opportunity to read your magazine. I am sure that I will profit from it. We pastors in Serbia have no Christian magazines and very little literature here in our language, so we have to look to the West if we want to read some good spiritual literature. I am now serving as an assistant pastor in my local church. I still hold firmly to my Anabaptist views. *Obrad Nikolic, Serbia, Yugoslavia*

Back to the original

I appreciated "The Spiritual Poverty of the Anabaptist Vision" (May 11 issue, page 11). It is refreshing to have an article that calls us back to the original vision of faith in Christ without negating the validity of the Mennonite perspective. *Donald W. Fry, Reinholds, Pa.*

Wicca and Christianity

Recently I was visiting an inmate at the South Dakota State Penitentiary. This man is a member of the Wiccan religion, which is commonly linked to witchcraft. We were talking about certain prison issues, and eventually our conversation led to religion and spirituality. This man talked of how he had been raised in the church, and he shared an impressive knowledge of the Bible and Christianity. I was surprised to hear him say that he felt torn at times between Wicca and Christianity. He seemed open to learning more about the Bible.

Unfortunately in most of his experiences with Christians he felt he was judged and condemned because of his affiliation with Wicca. It seems he was being driven away from Christ by Christians who were prejudging him.

I believe Jesus would have respected and loved this man. Jesus likely would have engaged him in regular dialogue and watched how God led both of them in the development of that relationship.

To me evangelism is building relationships with all kinds of people. As we share and relate together, we will change each other. If we truly enter this world of building relationships, we will be changed. That's scary but also exciting. In these relationships God's love is growing, and here we will find the energy and power for evangelism. *Dave Waldowski, Sioux Falls, S.D.*

Wondrous ways

In response to the articles on Anabaptism in the June 22 issue (pages 8-9), let me state that I was brought up in a church where instantaneous conversion was preached. There is a meaningful element of truth in this.

But let me further state that to only one man did Jesus say to be born again. To everyone else he said, "Come, follow me." Is it possible that as we seek to follow him the Holy Spirit leads us into a conversion experience and transforms our lives? The Holy Spirit works in wondrous ways. *Ward Shelly, Metamora, Ill.*

Women keep silence

I wish one or several of our Mennonite clergy would explain 1 Corinthians 14:34-35: "Let our women keep silence in the churches: for it is not permitted unto them to speak, but they are commanded to be under obedience, as also with the law. And if they will learn anything, let them ask their husbands at home, for it is shame for women to speak in the church." *C. B. Friesen, Goessel, Kan.*

Faith and the gospel

Let me thank Stephen Dintaman for bravely speaking out on a topic most of us don't want to hear about, much less talk about (May 11 issue, page 11).

However, two things concern me.

1. His reasoning regarding pre- and post-pentecostal discipleship. From this he deducts post-pentecostal discipleship as "being something new" vs. "doing something new." Mennonites, he says, are guilty of "doing" and not "being," and thus we are spiritually impoverished. James, our Lord's brother, had the exact same concern about believers of his day (i.e. they were spiritually impoverished). Only for them the priorities were reversed. They occupied themselves with being, receiving, rejoicing. Finally, James confronts his people (James 2:14 ff.) and asks, "Can such faith save you?" The implication is that it cannot unless and until faith is evidenced with works. So either one without the other leaves us spiritually impoverished.

2. His definition of faith. He says, "Faith is not about us and our discipleship; it is about God and the work of redemption he has done for us." He then implies that social activism has become a substitute for faith. This, he says, is not the gospel. But faith and the gospel include both a vertical and a horizontal relationship. There seems to be no righteousness in the biblical sense except relational righteousness. We are not righteous because we believe the right stuff or because we do the right stuff. We are righteous because the two have been joined. Jesus reduced the gospel to two great commandments: to love the Lord your God with your whole being and to love your neighbor as yourself (Matthew 22:37). Jesus says that faith and the gospel are being and doing. They cannot be separated, as Dintaman implies. Jesus says, "All the law and prophets hang on these two commandments." Might we conclude that all of the gospel and all of faith hang on these two commandments as well? We would be well advised to resist the temptation to compartmentalize them in order to define who is spiritual and who is not. That's the game the religious leaders were masters of in Jesus' day, and he had some uncomplimentary words for them. *Robert Engbrecht, Freeman, S.D.*

> We are not righteous because we believe the right stuff or because we do the right stuff. We are righteous because the two have been joined.

We need the Spirit

I appreciated Stephen Dintaman's "The Spiritual Poverty of the Anabaptist Vision" (May 11 issue, page 11).

We read and hear much about the good things that Mennonites do, but we hear little about the necessity of the new birth, without which, Jesus said, a person cannot enter the kingdom of God. The new birth (conversion, salvation experience) is not something we do—it is something God does by means of the Holy Spirit as we repent from sin, ask for forgiveness and receive Jesus Christ into our hearts and let him take control of our lives. I think it is a concern when some Mennonites don't know whether or not they are born again.

Discipleship and good works are important for a Christian, but they can never be a substitute for the new birth. 1 John 5:12 says, "He who has the Son (Jesus) has life; he who does not have the Son of God does not have life." People who grow up in a church need to be born again just as people without any church background do, even though the lifestyle change may not be as dramatic for a church member.

Another point Dintaman makes is the necessity of the power of the Holy Spirit, without which we limit ourselves. It was not until the early Christians were baptized with the Holy Spirit that much was accomplished. The same was true throughout church history. The early Anabaptists wrote a good deal about the Holy Spirit. Menno Simons tells how "the gracious Lord granted me his fatherly Spirit" about nine months after his conversion, which made a dramatic change in his life and effectiveness. As the excellent article "The Divine Climax" (May 25 issue, page 10) by Bedru Hussein, points out, the Pentecost experience is important and is still available to Christians.

Mennonite renewal conferences have been held for the last 20 years, but only a comparatively small percent of General Conference Mennonites have attended.

It is good to have seminars regarding the Holy Spirit and the gifts of the Spirit at General Conferences (including Sioux Falls last year) and some of the district conferences, but attendance at those seminars should be greater.

Mennonite Renewal Services (now called Empowered Ministries) has been active for years, and I hope that our Mennonite churches will make a point of using speakers, literature and other helps available from Empowered Ministries regarding the new birth and various aspects of the Holy Spirit and his ministries. I believe it is vital to the future of our conference in these times. *Arnold Reimer, Beatrice, Neb.*

Limit government involvement

I am responding to the letter in the June 22 issue (page 10) protesting the Mennonite Central Committee U.S. endorsement of the American Indian Religious Freedom Act.

This endorsement was not intended to promote worship of plants and animals or sacred sites or to promote drug use of any kind. The endorsement of AIRFA was intended to promote the principle that government should be limited in its ability to decide what are valid religious principles and what are not. This endorsement was viewed as returning to Native Americans what should be rightfully theirs—the right to define their own religious practices without (white) government intervention and control.

MCC's commitment to religious freedom is long-standing. Although we don't agree with the practices of all religious groups (use of drugs, animal sacrifice), we have consistently advocated for their religious freedom. Religious freedom from government intervention and control is a founding principle of Anabaptist and Mennonite thought. To be consistent we have advocated this for all religious groups, not just those holding to principles we agree with and traditions we support.

We regret that we did not have more communication with United Native Ministries Council and Mennonite Indian Leaders Council prior to this endorsement. We are committed to continuing dialogue with Native Americans and other Mennonite individuals and groups who are not of one mind on these and other, similar issues. *Lynette Youndt Meck, executive secretary, MCC U.S., Akron, Pa.*

Native rights are imperative

In response to the letter by Nadenia Myron (June 22 issue), I want to clarify some of her mistaken notions and her objections over the MCC U.S. endorsement of the American Indian Religious Freedom Act (May 11 issue, page 14).

I disagree with her on all the pros and cons on Native religions and spirituality. The legislation by AIRFA endorses specific rights, as the May issue said. It also has far-reaching implications worldwide for other people in search of religious freedom.

I am proud of my brother, Lawrence Hart, who is our principal chief, a Cheyenne peace chief and an ordained minister. He stood up for the rights not only of the Cheyenne but for all Native Americans across the United States concerned with this issue.

The established church in the past centuries killed Anabaptists. Is Nadenia Myron trying to follow their example in verbal terms? We do equate our Native American spirituality, beliefs and our religious freedom with the Anabaptists.

She also says "that Christianity is not another cultic religion as are the roots of Native spirituality." To say that Native spirituality is a farce compared to Christianity is false. What about the spiritual experiences of the Israelites before Christ? God sent the Spirit among them to guide them. The Cheyenne experienced the presence and guidance of God's Spirit. They fasted and prayed and were definitely spiritual in the sense that God helped and guided them.

I have never known any Cheyenne to be addicted to peyote. Neither have any ever been arrested or jailed for abusive use of peyote. The members of the Native American Church are good solid citizens. Peyote is hard to obtain as it is not grown locally. It takes money and a legal permit to obtain it. The people travel many miles to the border to get a small supply. They use it with care as a sacrament and for medicinal purposes.

Nadenia Myron has taken the privilege of freedom of speech under the U.S. Constitution to express her complaint. Does she advocate a denial of freedom of religion under the pretense that she has all the answers as to why MCC should re-evaluate its stand? If and when we deny any freedoms or rights under the Constitution, we violate the rights of individuals.

The words of Native American Rights Fund lawyer Walter Echo-Hawk ring true: "Native American communities are like the Amish and Mennonite communities, where religion pervades community life—thus governmental threats to religious freedom are threats to cultural survival." *Lenora Hart Holliman, Weatherford, Okla.*

Fiscal health

Why wills frighten me

How your resources can do good even after you are gone

J.B. Miller

J.B. Miller is vice president of financial services for Mennonite Mutual Aid and manager of Mennonite Foundation.

When I was a child, I once heard my parents talk about preparing a will. I couldn't sleep. I knew one of them must be terminally ill. Why else would they be concerned about a will?

As I got older I realized that preparing a will had nothing to do with dying—in spite of the occasional story of a person who signed a will only to die the next day. But I still found wills intimidating. I feel the same way today. Wills represent the final statement a person can make. That's the frightening part. What statement do I want to make with my will? How do I want my resources to be distributed once I'm gone? What is the appropriate response for the Christian?

When I had my first will drawn in 1975 (I'm on my fourth or fifth will by now), the decisions were simple. I had few assets and little life insurance. Since my parents were still living, I left everything to them.

It wasn't as easy the next time. After my parents' deaths in 1978, I knew I had to have another will drawn. This one was difficult, and each one after it was even more so. I had to deal with the question, What do I do with what's left? Maybe I fuss with this question more since I don't have a spouse or children. For me there are no obvious answers. Do I leave any or all of my assets to my brothers and sisters? What do they expect? And if I don't leave much to my siblings, will people think I didn't like them?

I increasingly hear parents over 60 asking similar questions about their assets: Should we leave our assets to our children, who are already financially secure? Are we being good stewards by giving our assets to our children when we've helped them get a start financially?

I believe these questions will be asked more and more as people live longer and accumulate more resources and as their children become more secure financially.

As I've listened to parents' concerns, two issues seem dominant:

- If our children need to take care of us when we're unable, will they be upset if we don't include them in our will?
- If we cut our children out of our will, will they feel rejected? And will people think we didn't get along with our children?

Family items: To some extent these are the same issues I deal with. But after four or five wills, I've learned that I have many opportunities to change my mind and my will. What seems right today may not be right 10 years from now. I have concluded that for me, being a good steward does not mean leaving financial assets to people who don't need them, even if they happen to be my relatives. (I hope my brothers and sisters understand that.) Of course, family items will stay in the family, but in a world of tremendous need I believe the resources entrusted to me should be used to do some good, even when I'm gone.

I am also encouraged by people who say, "We provided for our children; we helped them get a good start; now we want to leave our resources to extend God's kingdom." More bluntly, one parent said recently, "My kids make more money than I'll ever see, why should I leave any more to them?"

There are no easy answers. No doubt I will make further revisions to my will. But for me, being a good steward has come to mean that my will must reflect my commitments—to the church and to institutions making a positive contribution in the community and the world.

> I have concluded that for me, being a good steward does not mean leaving financial assets to people who don't need them, even if they happen to be my relatives.

You need a will if ...

1. You are single and have a bank account.
2. You have a spouse.
3. You have a minor child.
4. You have sentimental possessions you would want to give to special people.
5. You wish to tithe your estate.
6. You wish to avoid probate.
7. You wish to reduce or eliminate estate taxes.
8. You wish to remember the church work you've been concerned with.
9. You want your farmland to give a consistent income for the rest of your life.

For more information contact Gary Franz, Planned Giving Office, General Conference Mennonite Church, Box 347, Newton, KS 67114, (316) 283-5100.

A way home

What is real?

When children ask questions about God and the supernatural

Sara Wenger Shenk

Reading aloud together has been one of our favorite family activities. During our recent months in Europe we had much time on the road traveling to more countries and conferences than I care to name. The hours on the road seemed interminable to the children until I began to read aloud in the car. Then we didn't dare leave home without several good books. No longer did the kilometers crawl by. We arrived at our destination wondering where the day had gone. Not only had we traveled across borders into France, Holland, Croatia or Serbia. We had traveled into other worlds and times where our imaginations were set ablaze and our hearts warmed.

Once while zipping across continental Europe we traveled with Jill, Eustace and Puddleglum into the dark underworld of *The Silver Chair* by C. S. Lewis. These three characters are sent on a mission into deep, dark caverns to free a young prince bound by an evil enchantment. They, too, nearly fall under the enchantment as the queen of that world tries to persuade them that all they remember about the "overworld" is a dream and that there never really was any world but hers. They begin to doubt their memories of the sun and starry skies and green trees until Puddleglum stamps out the witch's heavily scented fire and declares, "Suppose we have only dreamed, or made up, all those things—trees and grass and sun and moon and stars. ... Suppose this black pit of a kingdom of yours is the only world. ... Then all I can say is that, in that case, the made-up things seem a good deal more important than the real ones."

Sara Wenger Shenk, author of Coming Home *(Good Books, 1992), and her family have returned to Harrisonburg, Va., after a six-month assignment in Austria with Mennonite Central Committee.*

Supernatural: Questions about what is real have become a daily exercise of the mind around our house. Questions about God, various religions, the afterlife, deep space and more arise at the table and at bedtime. We parents are often as boggled by the mysteries of the universe as are the children. Einstein's theory of relativity, Stephen Hawking and others have blown to smithereens the notion that humankind has the logic and pattern of the universe in its pocket. We live once again in an open, dynamic universe, shot through with mystery. We suspect anew in our generation that the supernatural penetrates our reality in far more ways than a rational, mechanistic view of the universe hadled us to believe.

The children's questions call us to speak humbly of our faith in the reality of God's creative and sustaining power. But we, too, grapple with questions and sometimes wonder how real that spiritual realm is and who we are to make so bold as to even speak of it in anything but hushed tones of incredulity. Yet we laughed one day as we pondered our own uncertainties in comparison with what it would be like to be an atheist who sometimes doubts his or her convictions. Timothy, our 11-year-old, wrote the poem at right to depict the unease of a doubting atheist.

We trust that there is a living God and that we can know that God most profoundly in Jesus Christ. It is with reverence and gratitude that we speak of a personal relationship with this God to our children. And when our faith falters we reach for the testimonies of other witnesses who also stake their lives on a reality that is far grander than any of us can now perceive.

We trust that there is a living God and that we can know that God most profoundly in Jesus Christ. It is with reverence and gratitude that we speak of a personal relationship with this God to our children.

Sometimes I fear that God might be

Timothy Shenk

Sometimes I fear that God might be
a myth, a tale, a clever lie,
a dream, a thought, a fantasy,
an old legend created by
a man who thought that maybe he
could say that we didn't have to die.

What if mankind controls its fate,
alone to itself so clever?
What if there is no Heaven's Gate,
and death is death forever?

But what about the atheist,
who swears that God cannot exist,
that science proves that
all in all,
there can be no
supernatural?

But when he starts to become afraid,
and what he believes seems strange and odd,
who will ever come to his aid,
if there really is a living God?

Out of the rat race and into pastoral ministry

Why would Thomas Montgomery leave a successful engineering career to go to seminary?

Jewel Gingerich Longenecker

"Nobody in their right mind leaves a career and goes to seminary at my age," says Thomas Montgomery, who is 55. A student at Associated Mennonite Biblical Seminary in Elkhart, Ind., he abandoned a position as director of engineering two years ago to pursue pastoral ministry.

When Tom decided to leave his career, he had a lot to lose. In his position at Federated Media, an Elkhart-based broadcasting firm, he was responsible for the technical operations of 12 radio stations across the Midwest. He was living the American dream.

"I was accumulating wealth, making sure when I retired I wouldn't have to change my standard of living," he says. "When I left I had an executive retirement program worth a half million dollars. When I gave my notice it went down to $37,000." Now it's down to zero.

Why liquidate his retirement for seminary? "I got to the point in my career where I wasn't fulfilled," Tom says. "The company was great—I was taking trips, buying things, all that stuff. But I just didn't feel my life was going anywhere."

In 1988 Tom and Sue, his wife, together decided it was time to get out of the rat race. They wanted more time for each other and to join a church. "We felt like we needed God back in our lives," Tom says. The Montgomerys began attending Hillcrest United Methodist Church in Elkhart and quickly became involved.

Tom had previously earned a degree in religious education, and he was soon in the middle of the action. He taught Bible classes for adults at Hillcrest and studied diligently on his own.

Bible college: Eventually he found himself thinking about pastoral ministry. It was the rekindling of a decades-long dream. "In my 20s I felt called to the ministry," he says. "So I went to Bible college. But there it seemed like the focus was on what people were not supposed to do. Most of my professors wouldn't discuss the theological issues bothering me." As a result, Tom decided to pursue broadcasting.

Now, 25 years later, he is headed toward full-time pastoring.

Tom enrolled in the AMBS Master of Divinity program in 1991. "I was attracted to AMBS' strong Bible program," he says. "For me, learning to do in-depth Bible study meant that I needed to learn the biblical languages, and AMBS takes that seriously.

"I've found AMBS to be outstanding," he says. "There are a lot of good teachers, many who have affected my life in important ways."

Tom remembers talking with Sue about how he would fit seminary into his job. "She said, 'Tom, if God wants you to go to school, quit your job and go. Let him worry about taking care of us.' That was a real revelation," he says. Soon after, he resigned his position.

Tom will graduate from AMBS in January 1994. Already, along with his studies, he serves part time as assistant pastor at St. Paul's United Methodist Church in Elkhart.

Tyler Klassen

"I got to the point in my career where I wasn't fulfilled. ... I just didn't feel my life was going anywhere."
Tom Montgomery

Tom says he isn't sorry about his choices. "I've had more fulfillment in my life the last five years than ever before. I don't have as much money—but it seems I don't need as much."

He's also stopped worrying about retirement. "As long as I'm willing to follow God, I can let him worry about that. It's freeing not to have to worry about it. It's sort of like I can't lose."

Jewel Gingerich Longenecker is beginning work this month as campus pastor at the University of Iowa in Iowa City.

News

Canadians sift through a year's business

Waterloo, Ont.—This year's Conference of Mennonites in Canada sessions, held at Wilfrid Laurier University here July 7-11, focused on the theme "Abide in Me … Bear Much Fruit" and culminated a four-year emphasis on faithfulness. Through lively singing, Bible studies and long business sessions, participants sought to make worship and work one, to abide faithfully and reach out in mission.

CMC chairperson Menno Epp of Leamington, Ont., encouraged this kind of faithfulness in his opening message, "Linked Through Love." "When we are at home in Christ," he said, "we are motivated by his love."

Incorporation: Linkage is an ongoing concern for CMC as it seeks to incorporate associate-member (Mennonite Church) congregations in the Mennonite Conference of Eastern Canada. Two events allowed people in both groups to become better acquainted: a ministers' conference held just prior to the conference and an evening barbecue hosted by 10 congregations in the area.

Delegates later passed a resolution to express "CMC's willingness for MCEC associate congregations to become full members of CMC beyond the 1994 deadline."

At last year's sessions, delegates gave tentative agreement to a CMC restructuring proposal and offered suggestions for refinement. This year the General Board brought a new proposal that took those suggestions into account. Delegates agreed to the new structure, which still needs refinement under its Education Commission. The new structure is to take effect in 1994.

Decline in giving: Last year CMC received only 90.1 percent of its budget, and giving this year is down even more, according to treasurer Gordon Epp-Fransen. This follows a trend of decline in giving. Since 1987, Epp-Fransen said, inflation in Canada averaged 4 percent, while donations to CMC have increased an average of only 2 percent.

Delegates accepted a document on ministerial-congregational ethics drafted by the committee on ministerial leadership. During the committee's report, Melissa Miller of Shalom Counseling talked about the need for more understanding of the issues of power, of boundaries and of ourselves as sexual beings. She also led a workshop on clergy sexual abuse.

In other reports:

- A Task Force on Finances, created in February 1992, urged that CMC improve communication with its members and congregations;
- Ron Loeppky, director of church promotion and fund raising, said that

Larry Penner

Anything for a laugh: *Alex Reinhart, left, and Pieta Panna helped explain the Congregational Resources Board's work to conference goers. The puppets are the creation of Tym Elias, who has been named executive secretary of CRB, replacing Rudy Regehr, who has retired.*

Inside the news

Pacific and Southwest conferences vote to merge / p. 15

Northern District feels money crunch / p. 17

B.C. Mennos gain a church, process abuse / p. 18

Cheyenne and Amish find common ground / p. 18

The Council of USSR Ministries met in Winnipeg May 31-June 1 to discuss the future of ministries in the Commonwealth of Independent States (CIS). The council was formed in 1986 as a forum for North American Mennonite agencies working in the Soviet Union. The group decided at its meeting to apply for status as a standing subcommittee of the Council of International Ministries (CIM). They also decided to propose a future consultation in the CIS so that European organizations could participate. The committee's name will remain Council of USSR Ministries until it becomes a standing committee of CIM.

* * *

Christian Peacemaker Teams began a two-month peace presence in the Gaza Strip in July. Israel has controlled the strip of land between Israel and Egypt since 1967. Members of the four-person team will rotate in and out of refugee camps and stay with refugee families. The team will act as human rights observers and report events to the press. Their arrival coincides with the appointment of United Nations human rights monitors to the area. David Weaver, Phyllis Butt, Cliff Kindy and Elayne King are representing CPT in Gaza. A fifth team member, Duane Ediger, was denied entrance to Israel because he had participated in a peace walk in Israel last summer in which he and over 100 others were arrested for attempting to walk into the West Bank. He returned July 5 to the United States, where he continues to help coordinate the project.

only $250,000 had been received of the projected goal of $1.5 million for a building program at Canadian Mennonite Bible College in Winnipeg;

- The Congregational Resources Board introduced resolutions on peace and social concerns and the peace tax issue (see box) and called for submissions for a "worship anthology";
- CMBC honored music professor George Wiebe, who is retiring after 39 years at the college;
- The History-Archives Committee celebrated the recovery of the Peter Braun Russian Mennonite Archives material.

One evening conference workers shared "Stories of Struggle, Hope and Healing," which included personal stories that represented the work of Native Ministries, Congregational Resources Board, Commission on

Emily Will (MCC)

This child at a refugee camp in southern Croatia is one of many helped by German Mennonite Peace Committee volunteers. A grass-roots European movement, *Causes Communes* (Common Cause), is linking townships and parishes in Belgium, Switzerland and other Western European countries with villages and cities in the former Yugoslav republics. The group sends delegations to meet with village officials. Mennonite Central Committee Europe secretary Hansulrich Gerber says the project has a twofold purpose: to provide material resources and to create oases of peace by promoting local democracy.

Overheard at CMC

Budget: "We've received a lower percentage of a lower number—and that's bad." *Gordon Epp-Fransen on to-date giving toward the budget compared to 1992*

"There is growing evidence that people in the church, including pastors, do not want to address the issue of accountability for our financial resources." *Ron Loeppky, director of church promotion and fund raising*

Faith: "We are borrowing from other places and we are developing an evangelism without peace and community at its center." *Betty Puricelli in her Sunday morning sermon*

"The commandments of Jesus are singular. They are all fulfilled in one word, love." *Gordon Zerbe in his Bible study of John 15:1-17*

Abuse: "We have made our clergymen vulnerable [to become abusers] because of our expectations, because of our silence." *Melissa Miller, Kitchener, Ont.*

"Many of our ministers have been so committed to the cause that they forget to take care of themselves." *Mary Dyck, Winnipeg*

Education: "We've got a lot of horses here all trying to pull the same wagon." *Ray Hamm, Altona, Man., on how CMC handles education*

Umsiedler: "They are saying, 'Only now do we feel safe enough to claim Christ.'" *CMC general secretary Helmut Harder reporting on Mennonites coming to Germany from the Commonwealth of Independent States*

Women in Mission: "The only thing going up is the average age of our members." *Elsie Neufeldt*

Native Ministries: "If we're going to start looking for all the projects we can do in Canada, all we'll be doing is surveys." *Jake Fransen, Vineland, Ont.*

Conference resolutions

Waterloo, Ont.—Among the dozen or so resolutions passed at the Conference of Mennonites in Canada here July 7-11:

- **Social concerns**—that the CMC General Board "speak publicly on CMC's behalf in areas of public concern";
- **Peace tax issue**—that the Congregational Resources Board provide information and raise "awareness of the issue within CMC congregations";
- **Bombing of Baghdad**—"that we call on our Canadian government to protest to both the United States and to the United Nations the bombing and loss of life in Iraq";
- **Building projects**—"that all CMC and congregational building and finance committees seriously consider a self-imposed one-percent levy on any building and renovation project and that these funds be shared with building projects in developing countries" (passed by a 92-85 vote);
- **Greetings to Haitian Christians**—expressed delegates' solidarity with and sent greetings to Christian sisters and brothers in Haiti. *GH*

Overseas Mission and Mennonite Voluntary Service.

The conference ended with a Sunday morning worship service. Betty Puricelli of the New Life Faith Community in Toronto spoke on "Called to Be Poured-Out Wine." "We live in a Pax Americana," she said. "[In Canada] we live on the back of a tiger." She decried Canada's increasing support of U.S. policies and providing money for the training of torturers. "I have seen the bodies of torture victims," she said. She called for a theology of mission with peace and community at its core.

Next year's conference is scheduled for July 6-10 in Clearbrook, B.C.
Gordon Houser

Two regional conferences vote to integrate

Phoenix—Focusing on the theme of harmony, delegates to the Pacific District Conference of the General Conference Mennonite Church and the Southwest Conference of the Mennonite Church exhibited that concept by voting to join their two bodies by July 1, 1994.

Meeting here June 24-26, SWC delegates voted 74-0 for the move, while PDC delegates voted 215-23. The next day (June 26) delegates to the Pacific Coast Conference (MC), meeting in Salem, Ore., voted unanimously to integrate with the northern part of PDC.

During the past year an integration structures committee met to work out joint operational understandings among the three conferences. The committee then brought a proposal to integrate the three groups into two: the Pacific Southwest Mennonite Conference (PSMC) and the Pacific Northwest Mennonite Conference (PNMC). PDC moderator Duane Oswald expressed the hope that all three conferences meet jointly next year to celebrate the joining. No plans have been finalized, however.

Debate: While delegates were overwhelmingly in favor of integrating GCs and MCs, they expressed theological differences within the groups. The integration structures committee, after receiving feedback from congregations to an earlier draft, included a "platform statement" that listed "principles that shape our missionary discipleship as Christians of Mennonite faith." Debate ensued about whether or not that should be part of the integration package being voted on.

Monty Ledford, pastor at First Mennonite Church, Aberdeen, Idaho, wanted to separate the statement from the joint operational understandings. "There's more than one religion represented in most Mennonite churches," he said. "Our language is a sausage skin that can be filled with opposite meanings."

Others wanted the statement included. Mark Winslow, pastor at Good Shepherd Mennonite Church, Phoenix, insisted it be included as part of "a seamless garment."

In the end the resolution to integrate included the statement. But several people expressed concern about the theological differences among members of this new structure. John Slivkoff, pastor at Grace Mennonite Church, Dallas, Ore., said, "We cannot know the living Christ without the objective authority of the Word of God."

Francis Ewy of Men-

Gordon Houser

Time out for fellowship: *Pearl Janzen of First Mennonite Church, Reedley, Calif., and Reuben Goering of First Mennonite Church, Phoenix, visit during a break at the Pacific District Conference sessions June 24-26.*

The Mennonite Brethren Church of Austria has changed its name to Mennonite Free Church. "The elimination of the word 'Brethren' does not indicate a break with the worldwide fellowship of Mennonite Brethren churches," said an article in the church's newsletter. "Rather, we want to unitedly announce that we are a free church, in which not only 'brothers' have a place, but everyone—men, women and children."

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The second Mennonite Arts Weekend, to be held in Cincinnati, Ohio, Feb. 4-6, 1994, is asking for young Mennonite poets, elementary through high school, to submit entries for possible inclusion in a publication titled *Living Mirror: Young Mennonite Poets*. Entries must be submitted to Cynthia Stayrook, 233 Emming St., Cincinnati, OH 45219, by Nov. 20.

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Church of the Brethren delegates adopted a structure to recognize congregations outside the United States and Puerto Rico at their annual conference June 22-27 in Indianapolis. Impetus for the global structure came from the emergence of new groups in Brazil and the Dominican Republic wanting to be recognized by the Church of the Brethren. The church also adopted a paper on Native Americans that allows members to study differences in spiritual and cultural traditions between the Brethren and Native Americans. It also reviews the history of Brethren involvement with Native Americans and calls the church to confession and repentance for oppression of Native Americans.

Since the first Chinese Canadian church was founded in 1892 in Victoria, B.C., by the Presbyterian church, 231 Chinese churches have sprung up in Canada. Ontario has the largest number of Chinese churches, (113) followed by British Columbia (66). Most Chinese churches are Alliance (45) or Baptist (41) affiliates. Thirteen are Mennonite. (*Christian Week*)

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The Fellowship of Canadian Evangelists has adopted a code of ethics in an effort to polish the profession's tarnished image. "The important thing is not just to hang the code of ethics on our wall but to hang it on our lifestyle," said FOCE secretary-treasurer Justyn Rees of Upstream Christian Initiatives, Mt. Lehman, B.C. The code establishes guidelines of financial accountability and sexual purity. It disavows evangelistic practices that might be considered coercive, manipulative or depersonalizing, and it commits evangelists to fulfilling their family responsibilities as well as ministering to others. (*Christian Week*)

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Tim Eckert, a Mennonite Central Committee worker with Haitian refugees in southern Florida, was elated, then devastated by U.S. government decisions in June. First, a federal judge released some 140 Haitians held at Guantánamo Naval Base in Cuba. The detainees were political asylum seekers who tested HIV-positive, and thus were barred from the United States due to immigration laws. Then on June 21 the U.S. Supreme Court upheld the U.S. Coast Guard's interdiction of people fleeing Haiti in boats. "This decision is monstrous," Eckert says. "It sends people right back into their persecutors' hands."

Harold Thieszen, Elkhart, Ind., and Joe Walks Along of Lame Deer, Mont., opened one evening service with "A Gift Remembered." They reminisced about the day, 20 years earlier, when Joe Walks Along presented the peace pipe to Harold Thieszen, then NDC president. Since then the first business session of each NDC conference has opened with the peace pipe. The conference presented Walks Along with a quilted wall hanging that symbolizes Christian commitment. During a closing communion service delegates were encouraged to go forth and "enlarge the tent" (Isaiah 54:1-3, 55:6-12). *Shella Franz*

B.C. conference adds a church, backs missions

Burns Lake, B.C. (GCMC)—Delegates of the Conference of Mennonites in British Columbia celebrated the acceptance of a new congregation, the Wellspring Church in Clearbrook, B.C., into the conference at their annual meeting here June 11-12. Started in October 1992 with 29 people, the congregation now has 75 people who attend.

A sadder time followed as Herb Thiessen, vice president of Columbia Bible College, Clearbrook, read a letter of public apology from the school regarding the pain caused by the sexual misconduct of Murray Phillips, a former instructor.

A reconciliation team continues to work with both the Phillips family and the victims. A special prayer time was set aside for the victims and their families.

Larry Kehler, secretary for Asia for the Commission on Overseas Mission of the General Conference Mennonite Church, spoke on the theme "One Family of Faith … A People for God's Own Possession." He focused on what makes the household of faith work.

A challenge: Kehler challenged delegates to be faithful in word and deed and to witness to non-Christians. He commended the churches in British Columbia, noting that 20 percent of the General Conference's overseas mission workers come from this province.

Imbenzi George, conference youth and young adult director, asked delegates to be ready to hear the stories of 43 Mennonite college students when they return from working in Kenya.

The conference approved the hiring of a full-time program director for Camp Squeah. In order to make this financially feasible, they will eliminate honorariums for camp staff. Churches were encouraged to support camp workers.

Delegates approved a budget of $654,930 and agreed to establish an endowment fund with Mennonite Foundation of Canada, which would allow for direct contributions to conference work.

Chris Arney, conference pastor, Rudy Kehler, Camp Squeah manager, and David Chiu, evangelism coordinator, were each affirmed for another term. *Lee Dyck*

Cheyenne heal the past with help from Amish

Akron, Pa. (MCC)—Cheyenne people from Oklahoma and Montana mournfully and reverently prepared the skeletal remains of 18 massacred ancestors for burial in a July 1 ceremony at the Smithsonian Institution in Washington.

The recent repatriation ceremony brought together, in a small but significant way, Cheyenne people and Lancaster County, Pa., Amish.

Emanuel Fisher, an Old Order Amish man from Bird-in-Hand, Pa., and his three sons handcrafted the cedar boxes in which the skulls were transported. Fisher is a representative

Howard Zehr (MCC)

Casualties: *Emanuel Fisher, an Old Order Amish man from Bird-In-Hand, Pa., constructs one of the cedar boxes used to return Cheyenne skulls from the Smithsonian Institution in Washington to Concho, Okla.*

Howard Zehr (MCC)

Preparation: *Moses Starr, Jr., head singer at the Cheyenne repatriation ceremony in Washington, packs an ancestral skull for burial in Oklahoma. He is assisted by elders Willy Fletcher, left, and Lucien Twins while elder Chester Whiteman observes.*

to the Mennonite Disaster Service board and also coordinates a local MDS unit.

Hart, who serves on the Mennonite Central Committee U.S. board, had asked an MCC U.S. staff person to locate an Amish man to build the boxes. In June, Hart visited Lancaster County and was invited to a meal at Fisher's home.

Natural affinity: Hart believes Native people and the Amish have a natural affinity, due to a common love of the land, the centrality of religion in daily life, communal practices and histories of persecution.

The return or repatriation of Native American remains to their communities has been made possible by two laws—the 1989 National Museum of the American Indian Act and the 1990 Native American Graves Protection and Repatriation Act.

Since it began operating in fall 1991, the Smithsonian's Repatriation Office has returned 1,000 skeletal remains to Kodiak Island, Alaska, and fulfilled several other repatriation requests. The Smithsonian holds up to 16,000 Native American skeletal remains, part of a collection turned over to the institution in 1904 from the Army Medical Museum.

The remains recovered July 1 contained bullet-riddled skulls and broken jaw bones, evidence of clashes with the U.S. military over 100 years ago. One skull belonged to a 12- to 14-year old girl killed at Sand Creek. Most of the 150 to 200 Sand Creek casualties were women and children, according to Hart.

The Wichita Eagle columnist Bob Getz got himself in Mennonite hot water with a July 14 column. In it he derided Referd Wiggers, a school board member in Halstead, Kan., who was raised in the Church of God in Christ Mennonite, for comments Wiggers made about the inappropriateness of women being in positions of authority. Getz assumed Wiggers was Mennonite and espousing Mennonite beliefs. A host of people responded, like Robert Rodgers of Hesston, Kan., who wrote in, "I resent your lumping all Mennonites into one category. It's akin to stating that all journalists/columnists are stupid and uninformed. And although it may be true in this instance, it may not be true of all journalists." An apologetic Getz responded in a July 21 column, "What can I say, Robert? I was born this way—terribly fallible."

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Viviane Moos (MCC)

Passing out seeds in a land of war: *Mennonite Central Committee is supplying seeds to Sudan, a country at war for 27 of the past 37 years. The civil war there has uprooted more than three-fourths of the population, disrupted agriculture and transportation systems, and created widespread hunger and pockets of severe starvation in southern Sudan. Last year MCC shared food valued at more than $2 million ($2.5 million Canadian) with Sudanese churches. MCC is appealing for $300,000 ($380,000 Canadian) to meet Sudanese requests for agricultural supplies and $30,000 ($38,000 Canadian) to fund peace efforts.*

Record

COM—Commission on Overseas Mission
MCC—Mennonite Central Committee

In Los Angeles County there are approximately 150,000 people in 411 known gangs. There is one police officer for every 500 Los Angeles residents, the lowest ratio in the nation. Over the past five years, 466,453 handguns were sold legally in Los Angeles County, one for every 19 residents. (*Christianity Today*)

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A bipartisan initiative which would redirect U.S. foreign aid to address poverty directly is under consideration by the U.S. Congress. The "Many Neighbors, One Earth" Resolution seeks to make sustainable development that reduces hunger and poverty in environmentally sound ways the leading purpose of U.S. foreign aid. The legislation would redirect, rather than increase, current aid. Bread for the World cites Somalia as an example of past misdirected aid. Between 1981 and 1990, the United States gave $748 million in aid to Somalia. Of that sum, $622 million (83 percent) went to military and security aid, while only $126 million went toward development programs, reports Bread for the World.

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Helmut Harder, executive secretary of the Conference of Mennonites in Canada, and Erwin Strempler, editor of *Der Bote*, traveled through Europe in May and June. They visited new church building projects and attended the European Mennonite Conference. They tested possibilities of working with Mennonites in Europe and asked whether the Conference of Mennonites in Canada should continue membership in the Arbeitsgemeinschaft zur Geistlichen Unterstützung in Mennonitengemeinden (Working Group for Spiritual Support in Mennonite Congregations). Harder and Strempler returned supporting a continuation of the membership, and Conference of Mennonites in Canada delegates voted at their annual meeting to support AGUM initiatives.

DEATHS

David Braun, conference minister for the Conference of Mennonites in Alberta, died of cancer July 9 in Lethbridge, Alta. Braun is survived by his wife Ann, daughters Lenore Edwards of Lenexa, Kan., and Valerie Proudfoot of Edmonton, Alta., and four grandchildren.

WORKERS

Estelle Armentrout, White River Church, Busby, Mont., is serving in MCC's summer service program as a service worker with her church.

Robert Bodem began as pastor at Flanagan (Ill.) Church in June.

Lorin Bergen, pastor at First Church, Kelowna, B.C., will leave after this summer. He and Jeanette, his wife, plan to continue their education.

Janet and **Walter Bergen**, Emmanuel Church, Clearbrook, B.C., are beginning two-year COM- and MCC-sponsored assignments in Moscow this month as co-country representatives.

Pam Dintaman resigned effective May 31 as co-pastor at Southside Fellowship, Elkhart, Ind.

Patricia Díaz, Comunidad de Fe, Chicago, is working under MCC's summer service program as youth director with Comunidad de Fe.

John and **Kate Finn**, Seattle Church, are beginning four-year MCC assignments in Phnom Penh, Cambodia, as co-country representatives.

Brad and **Sharon Ginter**, of Peace Church, Dallas, Texas, and Central Church, Archbold, Ohio, respectively, are beginning three-year MCC assignments in Miami as south Florida program coordinators.

Terry Graber, Faith Church, Newton, Kan., is beginning this month as printer for Faith & Life Press, Newton.

Byron Guzmán, Hesston (Kan.) Inter-Mennonite Fellowship, is serving as a summer intern with Comunidad de Esperanza in Dallas, Texas.

Bill Janzen and **Marlene Toews Janzen**, Ottawa Church, are beginning two-year MCC assignments in Cairo, Egypt, this month. Bill will work as a researcher/writer and Marlene as an English as a second language teacher.

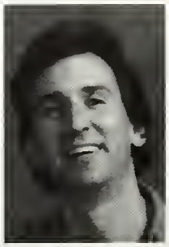
Dorothy Kratz, North Suburban Church, Mundelein, Ill., was licensed for Central District Conference ministry Jan. 10. She began as minister there Jan. 4.

Alicia Littlewolf, White River Church, Busby, Mont., is working under MCC's summer service program in her home church.

Betsy and **Bruce Headrick McCrae**, Faith Church, Minneapolis, are beginning five-year MCC assignments

J. Bergen

W. Bergen


J. Finn

K. Finn

B. Ginter

S. Ginter

Betsy McCrae

Bruce McCrae

Rempel

Tiessen

in Hanoi, Vietnam, as co-country representatives.

Koa Moua, Hmong Community Church, Fresno, Calif., is working under MCC's summer service program as a secretary and children/youth worker with Mennonite Community Church, Fresno.

Simon Mungai, Morning Star Fellowship, Muncie, Ind., was licensed for ministry April 2.

Tim D. Myron, Intertribal Fellowship, Phoenix, is working under MCC's summer service program as youth counselor there.

Chibuzor Ozor, pastor at Ann Arbor (Mich.) Church, was ordained April 4.

Peter Rempel, Sargent Avenue Church, Winnipeg, began a half-time position this summer in overseas personnel services for COM. Rempel is based in Winnipeg.

David and **Elvera Stoesz**, Gospel Mennonite Church, Winnipeg, left in July for a two-year term with COM and Africa Inter-Mennonite Mission in Orodara, Burkina Faso, where they will teach missionary children.

Ed R. Stucky completed his ministry June 6 as associate pastor at Eden Church, Moundridge, Kan.

Sophie Tiessen, Fort Garry Fellowship, Winnipeg, will begin a four-year MCC assignment in March 1994 in Beirut, Lebanon, as associate country representative.

Xue Vang, Hmong Community Church, Fresno, Calif., is working under MCC's summer service program as a youth group worker and translator with Mennonite Community Church, Fresno.

Eleanor Wiebe began July 1 as director of the Victim-Offender Reconciliation Program and the Shoplifter's Education Program for Offender/Victim Ministries, Newton, Kan.

President Clinton met March 24 with 38 mainline church officials representing 19 denominations that are members of the National Council of Churches. The leaders had not been invited to the White House since Jimmy Carter was President. "I've been so criticized by the Religious Right community, it's good to have religious people who understand what I'm trying to do," Clinton said. (*Mennonite Weekly Review*)

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Grace Mennonite Church, Lansdale, Pa., is seeking an **assistant pastor** to work primarily with youth. This is a half-time position at this time.

Please send resumé to **Grace Mennonite Church, 630 York Ave., Lansdale, PA 19446, (215) 855-7718.**

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(316) 283-5100

Mennonite Central Committee is accepting applications for **administrative assistant for Visitor Exchange Programs (VEP)** in Akron, Pa. Qualifications include secretarial, computer, bookkeeping skills, interest in and experience with young adults and flexibility during peak seasons. This three-year position is available now.

In the United States contact **John Williamson, 21 S. 12th St., Box 500, Akron, PA 17501, (717) 859-1151.**

In Canada contact **MCC Canada, personnel department, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.**

CEO opportunity for **Prairie View, Inc.**, a private, nonprofit psychiatric hospital and mental health center based in Newton, Kan. Established in 1954 by Mennonites and guided by a strong tradition of Christian caring, Prairie View provides a continuum of psychiatric services including a 60-bed psychiatric hospital and a partial hospital on a scenic 70-acre campus at the edge of Newton. Outpatient offices are located in Newton, Wichita, Marion and McPherson. Searching for an experienced executive with a master's degree; experience in health care administration preferred.

Submit cover letter and resumé by Sept. 1 to: **Search Committee, 316 South Washington, Hillsboro, KS 67063.**

Know anyone in Rhode Island?

The Mennonite has subscribers in all provinces, territories and states in Canada and the United States except Rhode Island, Prince Edward Island and the Yukon Territory.

If you know someone in one of these places who should be reading *The Mennonite*, send them a gift subscription by calling toll-free (800) 743-2484.

Germantown Mennonite Church Corporation is seeking an **assistant director**. Responsibilities include program development, care of the collections and reception of visitors. Enthusiasm for articulating Mennonite history and faith, knowledge of museum procedures and word processing all helpful. The corporation is a historic trust operating three house-museums related to America's first Mennonite settlement.

Send letter and resumé to: **Galen Horst, director, 6133 Germantown Ave., Philadelphia, PA 19144.**

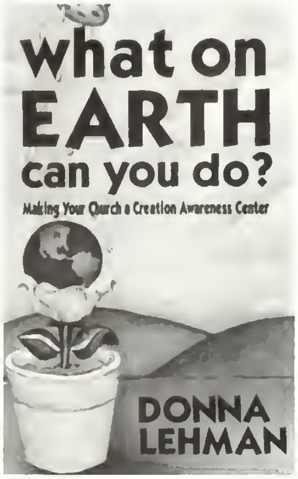
Suburban Denver **Prince of Peace Church of the Brethren** seeks an experienced **pastor** with a proven record of church growth and renewal, with strengths in worship and spiritual leadership and capable of providing pastoral care for the congregation. A supportive congregation and strong financial capability makes this a great challenge. Beginning two-year contract with excellent $45,000 per year, plus package.

Send inquiries and profile to **Mr. Lynn Clannin, 2222 S. Holland St., Lakewood, CO 80227, (303) 985-5737.**

Can the Church Save the Earth?

What on Earth Can You Do?

Making Your Church a Creation Awareness Center

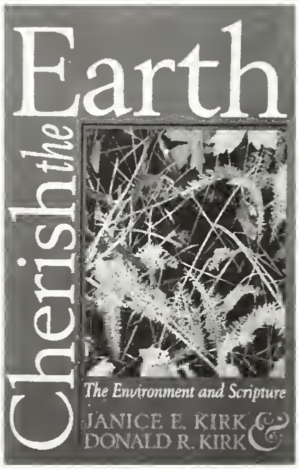


There are countless books on the market about pollution and saving our endangered earth. Here is one with something different. *What on Earth Can You Do?* by Donna Lehman is directed toward the parish or congregation, and it offers practical ideas and guidelines for any church to become a creation awareness center.

Small groups, Sunday schools, or individuals can use this accessible book to make a difference in environmental problems that threaten God's earth and its fragile beauty.
Paper, $9.95; in Canada $12.95.

Cherish the Earth:

The Environment and Scripture



Using the Bible to justify how we have ravaged the environment misinterprets what the Bible says about nature. Janice E. and Donald R. Kirk show that the Bible actually calls Christians to care for the land, to use resources wisely, and to accept that humans are part of an earth we need to cherish.

"Ideally suited to 15-week church discussion groups, this book will bring about an understanding of biblical teachings on caring for creation and point the way to biblically based action."—*Calvin DeWitt, director, Ausable Institute of Environmental Studies*
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Respond by Sept. 15 to: **Charles Loewen, Chair, Box 2260, Steinbach, MB R0A 2A0, (204) 326-6446.**

Reviews

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BOOKS

Dealing with divorce

Divorce and Remarriage: Biblical Principles and Biblical Practice *by Andrew Cornes (Eerdmans, 1993, 528 pages)*

Reviewed by Mark Weidner, Bluffton, Ohio

This hefty volume contains a comprehensive study of singleness, marriage, divorce and remarriage. The first 300 pages are a theology of singleness and marriage and deal with the major biblical texts on the topic. The second part of the book is a practical "how-to" pastoral guide for the church as it ministers in this area. Also included are a bibliography, biblical references (there are many), an index of authors, an index of ancient literature and an index of subjects, making this book useful for ongoing study and reference.

Cornes is a vicar in the Church of England and writes from a British context, but with numerous references to the American scene. While the author is from a high church background, his reliance on a knowledge of Scripture along with a pastoral heart and experience make his work valuable for anyone seeking the mind of Christ on these issues.

The study affirms singleness as a blessed place for some, contrary to our upbringing both in the church and society. The author concludes from the New Testament that both Jesus and Paul held this position while not demeaning marriage for others. Cornes states on the single life, "It is a jewel—jagged and painful sometimes, but a jewel nonetheless—needing to be rediscovered by the church, by individual Christians and by society today."

Marriage is a union where God joins a man and woman together with their consent and it is binding until one partner dies. This permanent view of marriage, grounded in both the Old and New Testaments, leaves little room for divorce, much less for remarriage. While we may not like these tough ideals from Scripture or be able to keep them always in our lives, Cornes asks if that is any reason for not teaching them in the church.

At points the book seems headed for a rigid legalism. However, that notion is dispelled by statements like this one: "Reconciliation is, in fact, the most important ministry and responsibility of the church." Cornes subsequently develops that theme as a pastoral principle. His book presents a careful and sensitive study of an intimate area of church life.

Medicine and faith

Theological Voices in Medical Ethics *edited by Allen Verhey and Stephen E. Lammers (Eerdmans, 1993, 256 pages)*

Reviewed by Nada Sellers, Ontario, Calif.

Theological Voices in Medical Ethics is a collection of nine essays that appeared in the Park Ridge Center's journal *Second Opinion* between 1987 and 1991. Written by some of the most prominent younger scholars in medical ethics, these essays outline the seminal thinking of nine theologians from the previous generation whose work has shaped present-day discourse in medical ethics.

The nine voices presented are those of Paul Ramsey, James M. Gustafson, Stanley Hauerwas, Richard McCormick, William F. May, James F. Childress, Germain Grisez, Immanuel Jakobovits and Bernard Haring. Eight are Christian voices—three Catholic, five Protestant—and one voice is Jewish. Most are still working as professors, teachers, scholars and spiritual leaders.

This collection presents a range of approaches to the confusing realm of medical ethics, a realm which encompasses moral dilemmas such as beginning- and end-of-life decision making and resource allocation, the church as a community of caregivers, the role of suffering in health and healing and the application of ethical theory to medical care. Some of the writers are committed to a biblical hermeneutic, while others lead out from philosophical and rational epistemologies with more universalistic concerns. The book commends itself to the reader who wishes to examine the range of theological voices in medical ethics in a more simplified version, and then use the book's references as a guide to primary sources.

What is particularly interesting about this collection is alluded to in the book's introduction: The overarching goal of the book (with reference to medical ethics) is an attempt to "rediscover a religious tradition and to recover a theological voice—to provide a remedy for the 'discontents of secularism' or to serve the discourse and discernment of particular religious communities concerning medical ethics."

On this project of wanting to reintroduce helpful theological voices into the discussion—voices that for a period of time in the development of medical ethics were marginalized—the nine writers presented have done a successful job.

Resources

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- **The Mennonite Book of Poetry**, edited by Todd James Buhrows (Parkminister Publishing, 1993, $8, $10 in Canada) provides a sampling of lesser-known Mennonite poets. Royalties will be donated to Mennonite Central Committee. Contact Parkminister Publishing, Box 84591, 2336 Bloor St. West, Toronto, ON M6S 1T0, (416) 243-8189.
- **Called to Care** and **Called to Equip** by Palmer Becker (Herald Press, 1993, $6.95 each, $8.95 in Canada) focus on the role of small groups in the congregation. *Called to Care* is intended for small-group leaders, *Called to Equip* for pastors. Contact Herald Press, 616 Walnut Ave., Scottdale, PA 15683-1999, (412) 887-8500.
- **Waters of Reflection: Meditations for the Everyday** by Sandra Drescher-Lehman (Good Books, 1993, $8.95) is a devotional for one year using water to illustrate people's relationships with God. Contact Good Books, Box 419, Intercourse, PA 17534-0419, (717) 768-7171.

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Editorial

The measure of a Christian

The measure of an adult may be one's ability to take responsibility for one's actions. It is one measure of being a Christian as well.

Often I've heard from my children when I point to a mess on the kitchen table or some toy left out in the rain, "I didn't do it. It wasn't my fault." Increasingly I hear it from adults as well. And all too often, if I listen, I hear it from myself.

Perhaps it's a result of original sin, that we imitate Adam's plea when caught in the act of wrongdoing, "The woman whom *you* gave to be with me, *she* gave me fruit from the tree, and I ate" (Genesis 3:12, emphasis mine). We like to blame others for our troubles. At least Adam, after blaming God and "the woman," admitted that he ate the fruit. We don't always make it that far.

In his book *A Nation of Victims: the Decay of the American Character*, Charles Sykes describes a "culture of victimization" in which people believe that happiness is something they are entitled to, not something they work for. The author overstates his point, for there are victims who should be recompensed. Yet there is an increasing tendency to blame others for our actions.

While we use religious jargon to mask our behavior, these people confront their sins in a day-to-day battle against temptation.

Part of the genius of the 12-step movement is that it requires people to take responsibility for their actions. At the same time it recognizes the pervasiveness of sin (the disease of specific sins) and that we need the help of a higher power.

Many may hold suspicions about the 12-step process, that it's a fad, some New Age phenomenon. Others may see these steps as a cure-all. Nadenia Myron (see page 6) provides a healthy balance when she says that these steps are helpful in some cases, but "it's not the only way."

The 12-step movement began more than 50 years ago with Bill Wilson's work with alcoholics. It has always been a bottom-up approach, a movement begun by those in need. Franciscan author Richard Rohr says that 12-step meetings may be the First World answer to Third World base communities. "*Our* suffering is psychological, relational and addictive: the suffering of people who are comfortable on the outside but oppressed and empty within," he writes in *Radical Grace* (St. Anthony Messenger Press, 1993).

Twelve-step groups exemplify Paul's message in 1 Corinthians 1:27-29, that "God chose what is foolish in the world to shame the wise," or that "power is made perfect in weakness" (2 Corinthians 12:9). People in these groups, Rohr writes, show us that "the real power is when we no longer seek, need or abuse power."

Heart of the gospel: We may not think of ourselves as addicts, yet these steps apply to us. They incorporate the heart of the gospel. Step three calls us to "turn our will and our lives over to the care of God." Who of us can deny our need to confess daily our dependence on God's care?

While we in the church haggle over what we believe and who is righteous, people in 12-step programs show an honest pragmatism. While we use religious jargon to mask our behavior, they confront their sins in a day-to-day battle against temptation. While we hide our pain, they confess their need for a higher power's healing. While church for us may be a weekly activity, the 12-step groups are for many a place of hope in a life-and-death struggle.

Twelve-step groups are not for everyone, and not every church needs to be sponsoring one. The 12 steps are not a magical answer to all our problems. But we can learn much from this movement:

- to confess our need for help beyond ourselves;
- to depend upon one another for help;
- to take responsibility for our actions;
- to stay in contact with God through prayer;
- to tell others what God has done in our lives.

We don't need to call this "the 12 steps." We may simply call it living the Christian life, following Jesus. We may call it being responsible. *Gordon Houser*

Recyclable

Inside

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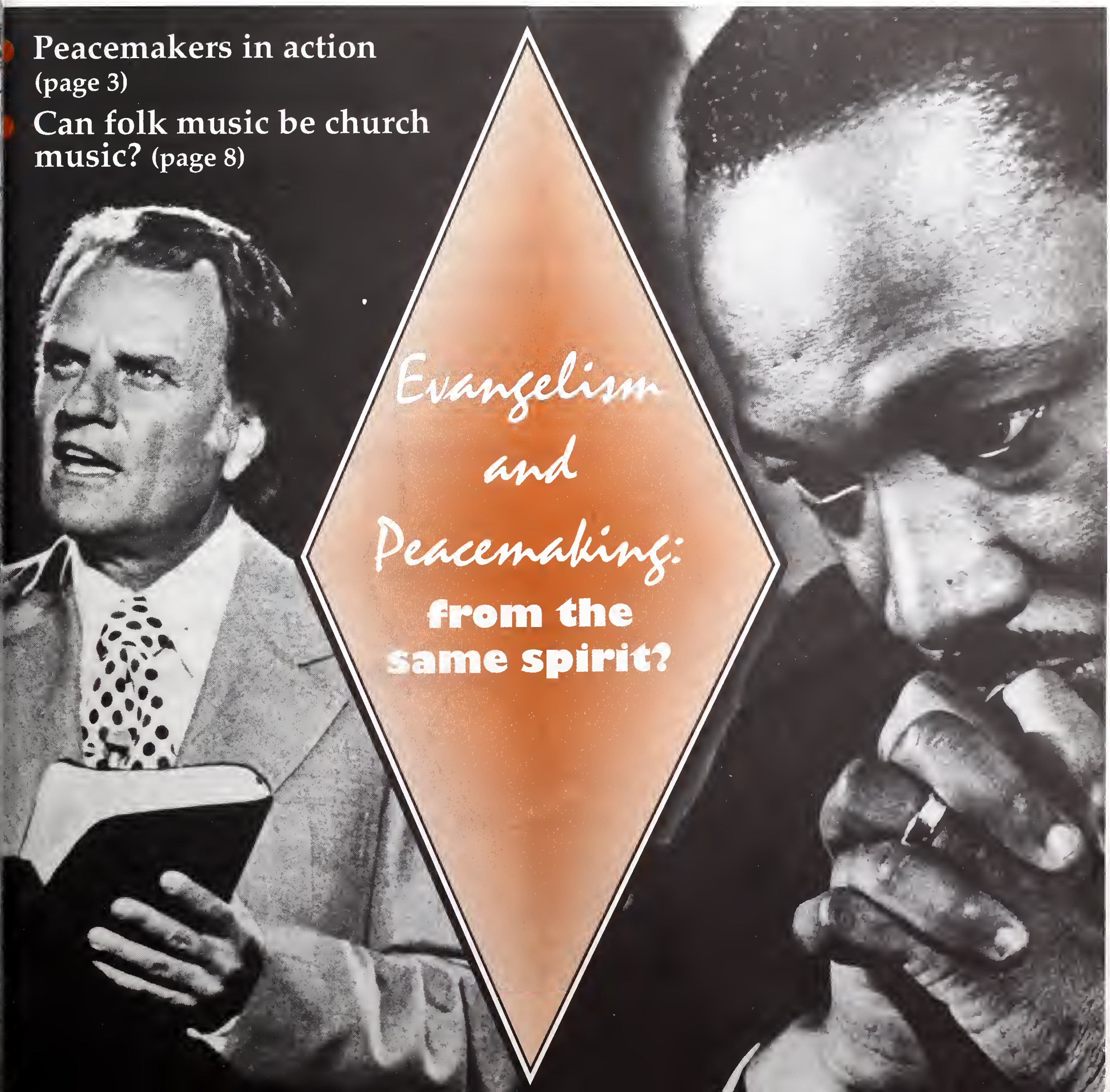
For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 16
August 24, 1993

- Peacemakers in action (page 3)
- Can folk music be church music? (page 8)



Evangelism and Peacemaking: from the same spirit?

Prologue

Peace is a basic component of Mennonite belief. What we often argue about is what "peace" really means, how much priority to give it or how to practice it. Because we often disagree about these finer points, we lose sight of the unity we have about Jesus' call to peacemaking. In most other Christian groups, those who share our beliefs about peace are in a small minority. Even Walfried Goossen, who calls pacifism a "Mennonite heresy," is really a pacifist.

Addressing another family argument among Mennonites, Bob Hull and Marilyn Miller (see page 6) contend that peacemaking and evangelism should not be separated. If we are to be faithful to Jesus' teaching, they claim, we must do both.

While many talk about peacemaking, some put it into practice in the nitty-gritty. Read the three stories on pages 3-5 to see how some are following Jesus' call in difficult circumstances.

During the Conference of Mennonites in Canada sessions in Waterloo, Ont., in July, I rode over to the Mennofolk music festival. It celebrated music that has at times been frowned upon by the church. Hear what some musicians have to say about the tension between their music and church (see pages 8-9).

Correction: In our last issue (Aug. 10), the poem "A Traveler's Prayer" (page 5) was by Clyde E. Weaver.

Peace. *gh*

Next issue: Women carry on against great odds

Cover: Billy Graham photo from Billy Graham Association; Martin Luther King Jr. photo by Tony Stina (*Detroit Free Press*)

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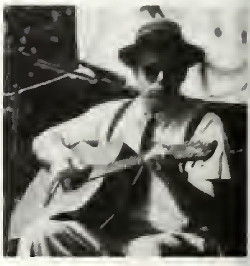

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Three stories of building peace in the midst of conflict

Practitioners of PEACE

Caught in Haiti's wave of repression

Two friends' imprisonment changed Carla and Ron Bluntschli's lives.

Emily Will

Like Paul on the road to Damascus, people are sometimes jolted out of their everyday lives. Their normal activities, their previous thoughts, assumptions and worldviews are abruptly challenged and changed.

Such was the case with Carla and Ron Bluntschli of Fort Collins, Colo. In 1987 they were in their third year of a typical Mennonite Central Committee term in Haiti. Ron, an agronomist, was promoting tree planting and sustainable agriculture in the Artibonite Valley. Carla kept busy at home—the couple's three daughters were then 10, 8 and 5—and administered a school fund for area children.

Then, unexpectedly, the Haitian army, in a 1987 wave of repression, targeted the farmers' groups with whom the Bluntschlis worked.

"They burned down the community grain silo that had just been built and stocked with corn," Ron recalls.

Arrested: Two Haitian MCC agriculture workers—colleagues and friends of the Bluntschlis—were arrested for protesting the silo burning and held at a prison in the town of Verrette.

The Bluntschlis heard that the military intended to send the two men—Leres Sidor and Jean Gelain—to the dreaded St. Mark prison, where they would likely be tortured and killed.

Ron worked feverishly to get the men released, visiting priests, bishops, lawyers and any leader he thought might be able to help. "While Ron looked to earthly powers, I prayed and fasted," Carla says. She also prepared and delivered meals to the two imprisoned men.

"Prison in Verrette means an absolutely bare cell, no

Howard Zehr

Hard times: *Sylvira Romelus' life, like that of every Haitian, has been interrupted by Haiti's political unrest.*

Howard Zehr

Standing with the persecuted: *Ron, Carla, Laura, Leah and Lisa Bluntschli's struggles in Haiti have led them to a new understanding of theology and politics.*

"When Leres and Jean were in prison, I saw the jaws of evil for the first time."

bed, no nothing," Carla says. "Family members can bring straw mats for the prisoners and must provide food. Prisoners use chamber pots as toilets."

To make matters worse, Carla says, "every night a group of thugs threw rocks at the prison to intimidate the guards into releasing the men so they could kill them."

In the end, the prisoners' families arranged for the two men's release. In order to help the families, several MCC workers and the Bluntschlis paid the $500 ($625 Canadian) the authorities demanded.

Jaws of evil: "When Leres and Jean were in prison, I saw the jaws of evil for the first time," Carla says. "What we witnessed was not just immorality but the bone-crunching of people who should be given citizen-of-the-month awards."

The couple became aware of politics and U.S. support for unjust Haitian leaders and policies. The United States had tolerated the ruling Duvalier family because they, especially "Papa Doc," were adept at threatening to find support from Cuba and other communist countries if the United States did not back them, Ron says.

"This new awareness was a significant challenge to my beliefs. It came out of seeing the work of people I cared about burned to the ground so that one or two wealthy landowners could continue controlling the area's grain trade."

Long path: "These events started me on a long path of political and theological reflection," Ron says. "They set me on a whole different train of inquiry of how people should respond to authority and of how nonviolence fits in."

The events also helped Ron understand why development work had been disappointingly difficult. He saw the risks Haitians take when they decide to work together. He understood why Haitian peasants say they are like rocks that politicians use to whack mangoes from mango trees. Once the politicians have obtained the mangoes, they discard the rock that made it possible.

The Bluntschlis served from 1987 to 1990 in Bwadlorens, a remote community in northeast Haiti, and have been in Port-au-Prince since then.

A single radio message further stretched the couple and their daughters following the coup that ousted President Jean-Bertrand Aristide, Haiti's first democratically elected president, in September 1991. MCC workers in the countryside asked the Bluntschlis to open their home to Haitian colleagues who needed asylum in the city.

"We knew we had to say 'yes,' but we did not do so with entirely open hearts," admits Ron, who enjoys his private space and family life. They hosted between five and nine men from November 1991 to March 1992.

The experience was difficult but life changing; the bonds created are deep and intense because of the family's willingness to "stand side by side with those who were (persecuted)," as Paul puts it in Hebrews 10:33.

The Bluntschli's MCC term ended in June, but they will remain in Haiti. Ron plans to work with the Christian Center for Integrated Development, a Haitian organization that provides theological and technical training to Protestant and evangelical churches. Carla hopes to work with Christian Peacemaker Teams, a joint Mennonite and Church of the Brethren ministry to support human rights and justice nonviolently.

Emily Will works at Mennonite Central Committee Information Services, Akron, Pa.

A pizza love offering wins out over rap

Helen Lepp Friesen

It was a sunny, warm, late Saturday afternoon in the inner city of Grand Rapids, Mich. The house was clean, the car washed, the lawn mowed, and I had just returned from picking up some pizza. When I got out of the car, I heard rap music. Rap in the inner city of Grand Rapids is not the usual loud-music phenomenon you can douse with other noises. The speaker-filled cars can shake second-story windows from three blocks away. Our neighbor's son was washing his car on his father's driveway, right next to our dining room.

"Tell him to turn his music off," I told Dan, my husband, when I came in the house with the pizza.

"He'll be finished soon," Dan said.

We waited. We sat down to eat. But there was no escaping the beat, not even with the windows closed, the fan going and our stereo on.

Fistfight: Finally Dan went out to talk to the young man. In a few minutes he was back. The young man had balled his fists and challenged Dan to a fight.

That did it for me. I went out and gave that guy a piece of my mind. Who did he think he was blaring out

"There was no escaping the beat, not even with the windows closed, the fan going and our stereo on."

his stupid music to everyone that didn't even want to listen to it? Why didn't he just turn it off right now?

He looked me straight in the eye and said, "Make me."

My blood was boiling. "I'll call the police."

"Go ahead."

I folded my arms and stared at the man. I stood there and stared for two or three minutes. He flitted around his car, trying to wash it, but he didn't seem to be getting anywhere. Finally, I left and went back to my pizza, which now tasted like stale cardboard.

Prayer: Dan suggested we pray about it. I wasn't very hopeful, but we prayed.

An idea came to mind. "Why don't we offer the guy some pizza and say something like, You must be having a really bad day today because I'm sure your normal response to someone asking you to turn down the music would not be a challenge to a fight. We just got some pizza. Would you like some? It's probably still hot."

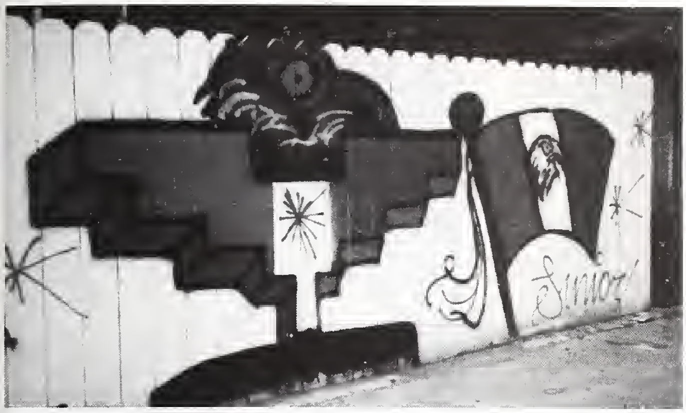
We decided Dan would be the messenger.

While Dan was outside, my children and I waited with bated breath. Suddenly it was quiet. I peeked through the window. Dan was shaking the guy's hand.

When Dan came in he told us the guy had said, "Yeah, I did have a bad day." To the pizza offer he said, "No thanks, I ate already."

Later, whenever we met that young man, he waved and smiled, and he never subjected us to the loud music again.

Helen Lepp Friesen lives in Grand Rapids, Mich.



Alley art: *The back fence of the Mennonite Voluntary Service unit at 2011 South Loomis in Chicago, became a canvas for street artists to celebrate their Mexican heritage.*

How to turn gang graffiti into art

Janette Lim

Fernando, one of the boys in our neighborhood here in Chicago, volunteered to paint the fence around our voluntary service unit house. We decided it was a good idea, so I bought the paint and turned the job over to Fernando.

The day he said he would be painting, I went out to weed the garden. Soon I realized Fernando wasn't the only one painting. I poked my head out around the back gate to see about 20 gang members, aged 15 to 30. A 30-year-old gang member was painting the fence alongside Fernando, while the rest of the gang gave suggestions.

My first instinct was to shrink back inside, but their calls of, "It's the owner!" and their eager-to-please looks emboldened me . I stepped out, quaking, and looked at the fence—a stylized eagle in Mexican colors and the beginnings of it clutching a flagpole in its claw. "Cool!" I said. Fernando and the other guys swelled with pride.

Gang signs: But then I noticed the gang symbols: a six-pointed star on the eagle, a spear-headed flagpole, a pitchfork on the flag and "La Raza," a gang name, painted across the bottom. I was spending voluntary service money to let a street gang tag our fence.

Carlos and Timo, two of the neighborhood kids, were just inside the fence, out of sight of the painters. Quietly I asked them if the symbols on the fence were gang symbols. With large eyes and solemn faces they nodded.

I stepped into the alley and motioned Fernando over. "You know, we can't have any gang symbols," I quavered.

"There are no gang symbols," he said, stepping back.

"What?"

"It's about Mexico," he said, straight-faced.

Doubting myself, I looked into our yard, catching Carlos and Timo's eyes. Again I asked them (hidden from view of the gang guys outside) if these weren't gang symbols.

Carlos nodded energetically. "They lie to you," he said.

Once more I called Fernando over but this time he did not come as close. "Fernando, we can't have any gang stuff on the fence," I repeated. This time several other gang members heard me.

"There are no gang symbols," they said, backing Fernando.

I spoke louder, "How about the star? 'La Raza'?"

"It's for Mexico," they said.

I pointed to the flag with its pitchfork emblem. "What about the flag?"

"That's the Mexican flag," they said in unison.

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"I was spending voluntary service money to let a street gang tag our fence."

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A gamble: I was incredulous. Taking a chance, I said, "No it's not. Hey, I'm dumb, but not that dumb."

Smiles and guarded laughs broke out. I repeated myself, and received a few looks of respect (well, at least not of contempt).

The older gang member, who was doing most of the painting, started whiting out the star, "La Raza" and the pitchfork.

"The spear, too," I said, now with increased control.

When the job was done, I let Fernando keep the surplus paint. Since then I've seen touch-ups to quite a few La Raza signs around here, but there has been no new graffiti defacing our back-fence eagle. The graffiti that was there has been replaced with a symbol of cultural pride by some assertiveness, vision, and a few gallons of red, black, white and green paint.

Janette Lim serves in Chicago with Mennonite Voluntary Service.

Face to face

A Mennonite peacemaker and a Mennonite evangelist discuss the place of peacemaking and evangelism in the church.

Dave Linscheid

"We have tended to borrow methods from everyone else rather than drawing on our basic strengths." *Hull*

Editor's note: *Bob Hull of Newton, Kan., and Marilyn Miller of Boulder, Colo., spoke with Carla Reimer, news service editor for the General Conference Mennonite Church, at the GCMC offices in Newton in June. Hull has worked for 14 years as secretary for peace and justice for the GCMC Commission on Home Ministries (CHM). Raised a Roman Catholic, Hull recalls how he responded positively to a Billy Graham crusade as a teenager growing up in Florida. Later, while serving in the U.S. military, he became a conscientious objector after reading pacifist literature by Mennonites and others. After he was discharged from the military, Hull said that he participated in both Presbyterian and United Methodist churches, neither of which offered a model of evangelism he found relevant. Miller has been CHM secretary for evangelism and church development for 3 1/2 years. The Mennonite church she attended as a child had annual revival meetings. However, as an adult, she has related to churches that have more of a peace emphasis. Hull and Miller hope to find ways to connect peacemaking and evangelism within the Mennonite church. Hull says he has "a sense of excitement about helping to create a more holistic model," while Miller says that "it's like a breath of fresh air to work with people who want to do both."*

What stereotypes do people have of peacemakers and evangelists?

Miller: The peace activist is a long-haired hippie ... the kind of 1960s radical who would lie down and block trains carrying nuclear weapons. Evangelists, on the other hand, are seen as manipulators who force people to do things against their will by preaching about hellfire and damnation. Each has used methods that turn the other off.

Hull: Peacemakers have said, "Yuk—if that's evangelism, I'm not going to tell anybody about Jesus." Evangelists have said, "If peacemakers are always anti-government, then I don't want any part of that." Each one majors in seeing the other's faults.

What else keeps peacemakers and evangelists on opposite ends of the pew?

Miller: Evangelists see peacemakers as too focused on the physical concerns of the world, while peacemakers see evangelists as too focused on eternity. In my mind, both are important. You want to have a relationship with God and the people on this earth. As we accumulate more knowledge in each field, people are asked to become specialists. Sometimes I feel like I'm in a ghetto of people who think the same way. Jesus, on the other hand, was a generalist. He combined sharing the good news of God's reign with actions of healing, justice and peace.

Hull: We really have two separate camps at the congregational and denominational level. When I go to an evangelism academy, I see few people I would also see at a peacemaking conference, and vice versa. There's an inertia about doing things in a unified

Dave Linscheid

"For Jesus, salvation was more than being at peace with God; it also involved being at peace with the poor and oppressed and the people you sinned against." *Miller*

way because tradition calls on us to continue along separate paths. I believe this is a tragedy, especially considering our Anabaptist history. Anabaptists pioneered a more holistic approach to witness. We have tended to borrow methods from everyone else rather than drawing on our basic strengths. As a result we have marginalized two important elements of our church life — peacemaking and evangelism.

Why should Mennonites be concerned about both peacemaking and evangelism?

Miller: Jesus put them together. One clear example was his interaction with Zaccheus, which resulted in Zaccheus deciding to make peace with those he had defrauded by sharing his wealth. Jesus said, "Today salvation has come to this house." For Jesus, salvation was more than being at peace with God; it also involved being at peace with the poor and oppressed and the people you sinned against. A lot of people have given up on the church because they feel it hasn't been relevant to the needs of our world today. For example, one of our church members invited people at a peace march to attend our congregation. The next day five of them came to our Sunday morning worship. Obviously, there are people who are hungry for a church that is relevant.

Hull: We tend to be known as peace churches beyond what our track record of peacemaking within congregations would warrant. We have tended to sweep conflicts under the rug rather than deal with them openly. If we want to invite people to our church, we need to model constructive peacemaking.

How can Mennonites reclaim a more holistic approach to witness?

Miller: We need to tell more stories about how peacemaking and evangelism can be meshed together. Both evangelists and peacemakers are called by God to be ambassadors of reconciliation. I think the church should be asking some of our brightest people how we can combine prophetic witness and evangelism more effectively.

Hull: We need to respond to people's felt needs. One of those needs is for some better handles on how to resolve conflicts. Some of the closest experiences I've had with God have been in the middle of conflict ... times where there are real differences of opinion and God helps us find a way to be reconciled. Then you realize there is something to this Christian life. John Stoner of New Call to Peacemaking says that there is a next step for each of us in both peacemaking and evangelism.

Carla Reimer is News Service editor for the General Conference Mennonite Church.

Read about it

These resources on peace church evangelism are available on loan from the Commission on Home Ministries, Box 347, Newton, KS 67114, (316) 283-5100:

Life to Share by John Stoner, Jim Egli and Ed Bontrager (Faith & Life Press, 1991, $5.95, 109 pages)—This is the basic book for the Living In Faithful Evangelism program. It can also be read as an independent source. Stoner, former Mennonite Central Committee U.S. Peace Section executive secretary, joins Egli and Bontrager, whose work has been in evangelism and church development.

Evangelizing Neopagan North America byAl Krass (Herald Press, 1982, $9.95, 176 pages)—Krass, a participant in Jubilee Fellowship in Philadelphia and a former missionary overseas, was among the first to question the validity of the distinction between foreign and home missions. Here he presents a call for renewed congregations as the primary vehicle of evangelism.

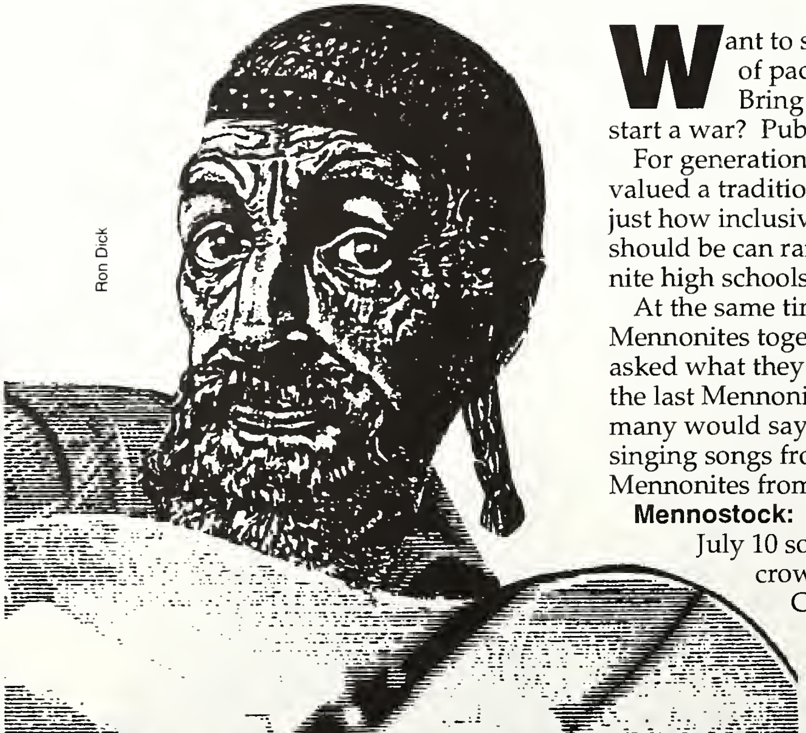
The Call to Conversion by Jim Wallis (Harper & Row, 1981, $8.95, 186 pages)—Wallis, editor of *Sojourners* magazine, points out that the early church's evangelism was effective because it answered questions asked by non-Christian observers: How can you love each other? How can people of different races and riches be part of your church? Why do you refuse to pay homage to Caesar?

Bring Forth Justice by Waldron Scott (Eerdmans, 1980, 288 pages)—Scott wrote this book while serving as general secretary for the World Evangelism Fellowship. His message is the flip side of what Al Krass says about North America: Evangelism anywhere today must be concerned with peacemaking and social justice or it discredits the Christian witness.

Is there room for folk music in the church?

Mennofolk: It's no hymn sing

Larry Penner


Ron Dick

Want to start a fight in a circle of pacifist Mennonites? Bring up music. Want to start a war? Publish a hymnal.

For generations Mennonites have valued a tradition of song, but asking just how inclusive that tradition should be can raise ire, from Mennonite high schools to nursing homes.

At the same time, nothing brings Mennonites together like music. If asked what they remember most from the last Mennonite World Conference, many would say it was the music, singing songs from all nations with Mennonites from around the world.

Mennostock: In that spirit of unity July 10 some 200 Mennonites crowded the lawn at Conrad Grebel College, Waterloo, Ont., to celebrate and worship at the fourth annual Mennofolk folk music festival. The music was not always sacred, but overall the festival had an atmosphere more akin to a relief sale than Woodstock. And while some delegates at the Conference of Mennonites in Canada (held simultaneously just a few blocks away) bemoaned the lack of young people in the church, some 200 Mennonites, most under 30, were sharing a time of celebration and worship as meaningful as any church service.

"Most people wouldn't see this as worship," says Cathy Unrau, a second-year student at the University of Waterloo and a performer at Mennofolk. "But it is a type of worship. The way I express my faith is through music."

Unrau has been singing with Lisa Sawatsky, a friend from Rockway high school days, for almost a year. The duo made their debut at the Ontario Mennonite Central Committee relief sale in May. Sawatsky writes the music, although she has only been playing the guitar since April. "For us music is a way of talking to each other," she says.

Not exactly sacred: Fred Martin, formerly young adult minister for the Mennonite Conference of Eastern Canada and organizer of the festival, acknowledges that Mennofolk isn't exactly a sacred event. "Art is a spiritual expression and it's hard to categorize it into sacred and secular. Music goes beyond those boundaries," he says. "The festival is an outlet for spiritual expression in a venue that doesn't otherwise exist. These musicians wouldn't be asked for this type of music on a Sunday morning, but they appreciate an opportunity to play in the context of church."

Sawatsky, who studies at Conrad Grebel, appreciates the outlet. "Some of the songs we sing are about God," she says. "Here we know we'll be accepted, and that gives us the confidence to say what we want to say."

Giving people that opportunity to

Fellowship: *Conference of Mennonites in Canada moderator Menno Epp and Elsie, his wife, ran into some friends when they took a break from conference duties to enjoy the music.*

> *"The festival is an outlet for spiritual expression in a venue that doesn't otherwise exist."*
> Fred Martin

share honestly is the key to opening the church to younger people, Martin says. "A lot of people just assume young people aren't interested. Young people talk about the church a lot, just not always in positive tones."

Recognizing gifts: For Martin, organizing folk music festivals is a way to provide musicians with a platform: "It's a way of recognizing people's artistic gifts and giving young artists a chance to perform."

While still a student at the University of Waterloo, Martin organized his first folk festival. He was living on rented farmland in an area being taken over by developers. Just before his landlord sold his land to developers, Martin held his first music festival on the grounds, a two-day extravaganza that raised $2,000 for Mennonite Central Committee.

Since he began as conference young adult minister four years ago, Martin has organized a music festival each year at Glenbrook day camp north of Toronto. This year he decided to have the festival correspond with the Conference of Mennonites in Canada, doubling the festival's attendance.

A movement? Martin's efforts are not the only attempts to nurture folk music in the church. On the last weekend of each month, the Waterloo-Kitchener United Mennonite Church basement becomes "Blaurock Cafe," a coffeehouse stage for musicians. This summer folk singers Tim Shue and Doug Longenecker, recent graduates of Bethel College, North Newton, Kan., and Goshen College, Goshen, Ind., respectively, organized a trip across the United States, bringing their music to Mennonite churches and ending with a concert at the Mennonite Church Convention at the end of July in Philadelphia.

Songwriter Chuck Neufeld, who sang at Mennofolk, acknowledges that folk music may always be marginalized. "It is an alternative medium that only some people will take note of," he says. "On the other hand, I wish there were more taking note of it."

"Music of the present moment" is how Neufeld describes folk music. "For me one of the values of folk music is that it gives voice to the present. It's not an old scream [voice of protest], it's a new scream. It's not always certain the old answers still fit," he says. "A new song makes it less likely that people will feel immunized. We've gotten little shots for so long from the old songs that we're immune to their message. We may be deaf to songs we've always sung."

That immediacy is what Martin calls "close to the bone music," and it's what Jacquelyn Brown brings through her harp to her audience. "My CD is about the little awakenings that happen each day," she says.

Larry Penner is assistant editor of The Mennonite.

Larry Penner

A blues voice: *Rude Jake sang 'Shake It Like Kate' and other songs at Mennofolk.*

Larry Penner

In a Latin way: Huellas, *an Andean folk band, consists of (from left) Carlos Velasquez from El Salvador, Luis Abanto from Peru and Brian Moyer Suderman and Jeremy Moyer from Canada. The group first met at First Mennonite Church in Kitchener, Ont. Moyer Suderman is leaving the group to begin a term in Colombia with the Commission on Overseas Mission.*

Letters

Every member should get it

I have been involved in the mailing of *The Mennonite* for more than 41 years, and it has been disappointing to observe the gradual decline in the number of subscribers. My priorities say that for a member of a General Conference church the receiving of *The Mennonite* should be as automatic as is *Modern Maturity* for membership in AARP, or *Home and Away* for AAA Auto Club members. *Harold D. Bartel, North Newton, Kan.*

Send soup labels

After Pacific District Conference, my friend Ida Mae Murdock drove me to Kykotsmovi, Ariz., where we spent a number of days counting soup labels for the Hopi Mission School van.

This has given me a new appreciation for Campbell soups and other related food labels, even though I rarely eat the contents.

We especially liked the labels that were packed flat so they could be trimmed by a paper cutter. The rolled-up ones were difficult. Our hearts were lifted when we opened a box of labels sent by Eden Mennonite Church of Moundridge, Kan. The labels were trimmed and tied into bundles of 500.

Perhaps it seems silly to some to be buying a van with Campbell soup labels, but you do the best with what you have. Don Diller, the new principal at Hopi Mission School, says that even though the school shut down for a year, a high level of interest is shown by the steady flow of labels. Perhaps the senders even say a little prayer as they remember Hopi Mission School in this way. *Pearl Janzen, Reedley, Calif.*

Shame is a source of abuse

Regarding "Reporting Abuse Stories: An Evaluation" (April 27 issue): Sexual abuse is no more prevalent today than it has been in the past. It gets perpetuated in part by the heavy element of shame that becomes an integral part of a child's learning.

Shame seems to be both a motivator to "cross the boundaries" into sexual abuse and a kind of bondage that keeps a person from seeking help with it. Even in 1993 we find it impossible to talk about things like this because the shame is so great, so powerful. Yet many of us may realize that our sexual behavior is not as healthy as it should be, that another person is being hurt by our behavior.

Shame also acts as a force in shaping our behavior, so that we act like the immoral, shameful person that we feel we already are. If in our childhood or adolescent experience we were the object of an adult's sexual gratification, we probably still feel a great deal of shame stemming from that experience. So the promiscuity, unwanted pregnancies, addictive sexual encounters that are absent of any commitment all become a way of living out the belief system from within that tells us we are bad, that we are nothing. We act out what we are not able to speak about.

If we are in positions of authority outside the family, we are at risk of using many more people than our children, grandchildren and close friends. Our congregations, counselors' offices, all become potential "holding tanks"; there are testimonies abounding of counselors crossing boundaries into sexual behavior that is not appropriate or helpful. Those who have been victimized as children tend to be vulnerable in counseling situations. They know little or nothing about appropriate boundaries, so that when they become "childlike" in a therapeutic setting, there is nothing to tell them that they are once again being victimized.

We act out what we are not able to speak about.

So why are we Mennonites hearing so many stories of abuse that stem from our own "backyard"? I believe that all people of faith have some predisposition for dealing with shame in unhealthy ways. Our churches and families become breeding grounds for shame getting passed on in the form of sexual abuse (or physical, emotional abuse, all kinds of interpersonal violence). We want so much for God to be real in our lives, yet we make it so much easier for evil to abound, using shame to try to control our children and our congregations.

If we were truly free from guilt we would not need to try to impose shame onto our young people. Yet we want the comfort that our concepts of God allow us. And we limit God by our human understanding. So all of this equates to holding on tenaciously to concepts that incorporate heavy shame into our faith.

I do believe our Lord died for our woundedness. But once we get beyond our burden of guilt, God has a "meadow of delights" for us to savor. And that view takes us above the need to see God as a punishing God who relishes our obsession with our flesh and our frustration at never succeeding in transcending that "mire." I believe God applauds when we get beyond the need to define him, her or whatever in terms that keep us in bondage. The Bible says, "I have come that you might have life ... more abundantly."

Those of us who have experienced incest or other sexual abuse can more easily understand what I am saying. For others this may be harder to understand. Shame is only one way of beginning to understand this complex subject. It is a way of recognizing that woundedness begets woundedness in others.

My own experiences include sexualization of the father-daughter relationship when I was small (incest), sexual behavior from a pastor when I was 16, and sexualization of a pastor/counselor-counselee relationship when I was an adult. I know shame intimately. I'm still working on "giving the shame back" to my father, who has been dead for 15 years. And I have to convince the little girl within that he can carry the load of shame for himself—that *he is dead*, while I'm still living. That I was a young child, unable to stop my father.

I do know about sexual abuse. I know that God has held me in the palm of his or her hand. My faith has kept me from despair. And I believe God wants us to seek healing, for each of us individually and as a people altogether. *Name withheld by request*

Editor's note: *All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.*

Speaking out

Pacifism is a Mennonite heresy

Belief in Christ, not pacifism, is the means of salvation.

Walfried E. Goossen

I hate war. Should Canada ever be involved in a widespread war and men of all ages be drafted, I would pray for grace to die for peace rather than to kill for peace.

My hatred for war, however, is not based on a pacifist ideology. It stems from biblical teaching and from my experience with war as a child.

Most of today's Mennonite pacifists are fairly young. Many have never experienced war. Their pacifism is lifted from textbooks and sermons and religious propaganda that sees life as something you live on paper rather than in a real world. Such pacifism does not reflect the original Anabaptist position on nonresistance and is often theology parading as the gospel.

The early Anabaptists believed what they did because of their understanding of Scripture. Their pacifism was one of personal rejection of participation in war. It was not a political platform and did not take priority over the preaching of the cross.

While we have sought exemption from war in recent generations, we have benefited from war as much as anyone. In British Columbia, Mennonites bought up cheap land taken from Japanese Canadians during World War II. Mennonites enjoyed the safety of our country because of American military power. And 50 percent of Mennonites eligible for the draft in World War II participated, many enlisting voluntarily.

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite*.

In Russia, Mennonites who would not take up arms nevertheless helped the Czar's war efforts by transporting war equipment and materials with their horses and wagons. (See Frank Epp's *History of the Mennonites.*)

Mennonites, like most Christians in Germany, acknowledged Hitler as a gift of God.

Our pacifism has at times been courageous. At times it has been cowardly and self-seeking. We have always been on the periphery of war looking out for ourselves.

Yet at times we hold up pacifism as the standard for salvation, while some teachers in our schools teach that Christ was not divine and that the Scriptures are only the writing of men. Such pacifism is fraudulent and heretical.

Some years ago I spoke to a young Mennonite volunteer who worked for a local peace organization. We discussed faith and our understanding of Scripture. He said he didn't believe much that was in the Bible. Yet his reputation was that of a saint.

Dirty work: We should be more concerned about this naivete than about religion in the Pentagon or Christians who go to war. Some military leaders in fact are believers and like war no more than we do. If they were not willing to do the dirty work of policing the world, most of those who flaunt their pacifism at them would be dead, and evil would reign even more than it does now.

Our pacifism leaves us unprepared to fight for the truth in our witnessing in a country that gives us that right. We capitulate to modernism, materialism, politics and every new intellectual and ideological seduction.

Once I read about a man who went into the U.S. Army because he could not stay out of trouble in civilian life. In the Army he met an evangelical Christian who witnessed to him often. The misfit beat him up during bouts of drunkenness. But the young Christian would lie on the floor, bleeding from his mouth, and tell his assailant that God loved him. Eventually the man was converted, directly as a result of this young man's pacifism and love for God and his fellow sol-dier. This was pacifism of the highest order—real, not theoretical.

I am at heart a pacifist, but I despise our habit of using pacifism to relegate other Christians to a second-class status—especially when the number of people they bring to Christ far exceeds our own evangelistic efforts.

Belief in Christ, not pacifism, is the means of salvation. Being good is not enough. However good pacifism may make us feel, it is not a ticket to heaven or a license to denigrate others.

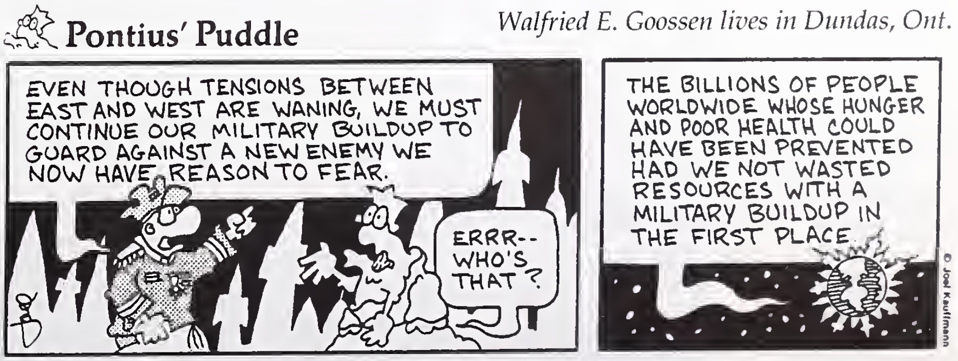
> I am at heart a pacifist, but I despise our habit of using pacifism to relegate other Christians to a second-class status.

Modern Anabaptism is increasingly unbelieving and compromised and unwilling to preach the gospel to all people. We substitute our fleshly good will for the cross. That is a broad accusation, I realize, but my emphasis in on "increasingly," not entirely.

I hope we Mennonites will learn from the German proverb "sweep in front of your own door" and from Christ's challenge to remove the mote from our own eye as we look at other Christians.

Walfried E. Goossen lives in Dundas, Ont.

Pontius' Puddle


EVEN THOUGH TENSIONS BETWEEN EAST AND WEST ARE WANING, WE MUST CONTINUE OUR MILITARY BUILDUP TO GUARD AGAINST A NEW ENEMY WE NOW HAVE REASON TO FEAR.
ERRR-- WHO'S THAT ?
THE BILLIONS OF PEOPLE WORLDWIDE WHOSE HUNGER AND POOR HEALTH COULD HAVE BEEN PREVENTED HAD WE NOT WASTED RESOURCES WITH A MILITARY BUILDUP IN THE FIRST PLACE.
© Joel Kauffmann

A community of love in mission to the world

Part one of a study of John 15:1-17

Gordon Zerbe

I am the vine, my Father is the farmer" (verse 1). From the outset we enter the world of metaphor, as we do so often in the Bible.

Curiously, there are no parables in John; not even the term parable appears. This may seem odd, since parables are the most distinctive feature of Jesus' teaching in the first three Gospels. But John includes many extended metaphors, figurative sayings.

So toward the end of this farewell discourse in 16:25, Jesus says, "I have said these things to you in figures; the hour is coming when I will no longer speak to you in figures but will tell you plainly of the Father." In verse 29 the disciples say, "Ah, now you are speaking plainly, not in any figure." In both verses the term "plainly" is literally "in boldness." It's the same word that in Acts refers to the boldness of Christian preaching.

Jesus' teaching is filled with parables and figures of speech. Why? Why, for instance, does Jesus never define the kingdom of God in descriptive, bold print? One reason, perhaps, is that the reign of God can never be reduced to a simple, prosaic formula. Jesus also uses parable, symbol and metaphor because these engage our imagination; they provoke us to reflect on our life and divine reality in a new way. They challenge us in a way that reason and logic cannot. In the realm of faith, what we often need more than information is new imagination, new vision, new dreams.

But I have to confess that I, with the disciples, like things in bold print. And if I were to summarize in a statement the main point of this passage, I might write, "The union of believers with Jesus and with each other constitutes a productive community of love, in mission to the world." But what has happened? We have lost poetic beauty; we have lost imaginative and motivating power.

In the end, faithful biblical interpretation is not reducing metaphor to descriptive language but retelling and reimagining.

Solidarity: On a first reading, this passage seems disjointed, like a splattering of images on a wall, a collage. One statement doesn't lead logically to the next. But why should it? We are in the world of metaphor. There is a structure to it, however. Verses 1-8 give us the root metaphor, in fact, a mixed metaphor.

There is the image from horticultural life—the vine, pruning, bearing fruit—and the image from social, human life: to abide. "To stay put" is the basic meaning of the word—not in the sense of passivity but of solidarity.

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In the realm of faith, what we often need more than information is new imagination, new vision, new dreams.

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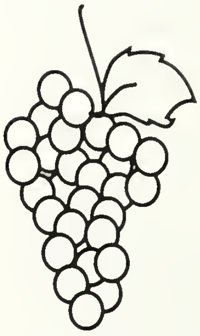
Verses 9-17 introduce new images and themes: love, commandments, joy, slaves or friends, choosing and sending. And the usage of "abide" changes. It is no longer "abide in me" but "abide in my love."

In verses 2-3 are two scenarios: bearing fruit or not bearing fruit. Bearing fruit, Jesus says in verse 8, is the essential mark of the disciple. In scenario one, Every branch in me that bears no fruit the farmer removes and throws away (v. 2a). Scenario two: Every branch that does bear fruit the farmer prunes so that it will yield more and better fruit (v. 2b). The same contrast appears toward the end of the passage but with slightly different terms, this time with "abide." In scenario one, those who do not abide in me are thrown away and wither; such branches are gathered, thrown into the fire and burned (v. 6). In scenario two, those who abide in me, and my words in them, will have their requests granted; that is, they will bear fruit (vv. 5, 7).

The same thing is said about abiding and bearing fruit. In both cases there is threat and promise: Solidarity yields fertility; no solidarity yields infertility.

But one cannot overlook the center of the picture (vv. 4-5). Verse 4 reads, "You cannot bear fruit unless you abide in me." Verse 5 reads, "The one who abides is the one who bears fruit, for apart from me you can do nothing." No abiding, no fruit.



At the top and bottom of the passage the image of bearing fruit dominates, and in the middle the image of abiding dominates. Which is more important? Neither. The key question is, Which way will you choose today? The way of solidarity with Jesus and fertility? Or the way of no solidarity and infertility?

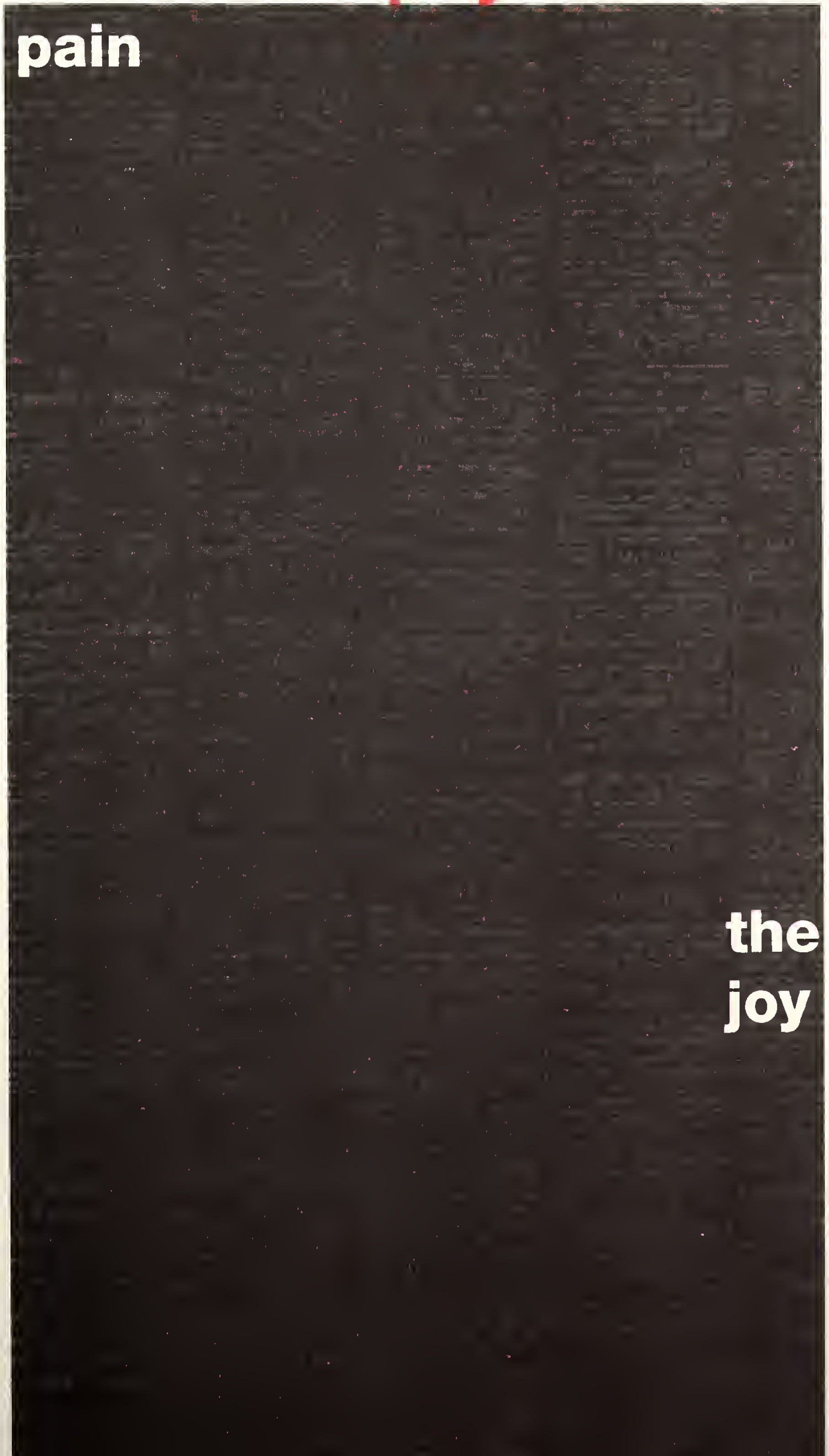
In this text pruning is a minor theme, even though pruning is the one essential task in tending vines. In one encyclopedic source I read that up to 80 or 90 percent of new growth on grapevines is pruned annually and that this pruning more than anything else affects the quality of grapes and the character of the vine. The pruning image in this passage is ambiguous. There is no indication that it refers to painful self-denial. Verse 3 gives us the only clue: Pruning is the process by which the farmer makes branches "clean," that is, whole and healthy. It's what the "word" of Christ has done.

Gordon Zerbe teaches New Testament at Canadian Mennonite Bible College in Winnipeg. The second part of his Bible study will appear in our next issue.

MCC contact

- A Mennonite Central Committee publication
- August 1993
- vol 16
- no 3

the pain of unemployment



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the pain of unemployment

We live in a society where the second question we are asked after "What is your name?" is "What do you do?" On one hand, this is a tacit recognition of the fact that, as humans, we are created in God's image. Genesis 2:3 says that "On the seventh day God rested from God's work." Like God, we find purpose and fulfillment in work. Through work we can contribute to society, find meaning in life and support ourselves and our families.

On the other hand, the question is a cruel jab for people who are unemployed. What do you say if you don't have a job? Suddenly you are a nobody, and the conversation awkwardly pauses as the questioner finds a way to re-direct the discussion.

Many people today know the pain of unemployment. Lack of work robs them of the ability to earn a living and support themselves and their families. It prevents them from contributing to society. It steals dignity and self-worth. People who are laid off after many years of steady employment often experience grief similar to the grief of losing a loved one. Sometimes, even when they could do nothing to avoid losing their jobs, they blame themselves for their predicament.

People who are unemployed often suffer alone. They withdraw from their church or community. They are afraid of being stigmatized. They try to avoid situations where they might be asked, "What do you do?" In a society where people are characterized by their vocation, the unemployed often feel left out, embarrassed and alone.

Alcoholism, drug abuse, crime and family violence can often be traced to chronic unemployment. As Christians who want to help people suffering from these problems, we need to recognize that the root cause of their difficulties can often be traced back to long-term unemployment—with its resulting poverty, lack of dignity and loss of meaning in life.

But not all people are unemployed because they have lost jobs due to factory closings and layoffs. Some people are unemployed because of who they are. People with disabilities, ex-offenders, members of minority groups and new immigrants are often unable to find work. They are excluded from jobs because of an underestimation of their abilities, lack of trust or racial prejudice. But many of them desperately want to work so that they can find meaning in life, stay out of prison or make a new start.

Unemployment causes much pain and suffering. The church, which is called to help alleviate pain and suffering in the world, can help restore wholeness and health to the unemployed. MCC has been addressing the question of unemployment overseas in poorer countries for over 40 years through SELFHELP Crafts of the World and various economic development projects. In 1986 in Canada MCC initiated an employment concerns program to help address the needs of unemployed people.

MCC is especially interested in employment opportunities that are consistent with its commitment to bringing peace and wholeness to people and the earth—things like reforestation, environmental preservation, recycling, urban renewal and human services. Projects initiated in Canada include renovating condemned inner city housing, creating municipal parks, tree planting and recycling.

We have just begun to scratch the surface of what can be done to help people who are unemployed. Many other opportunities await the leadership, imagination and initiative of individual Christians who wish to demonstrate God's love by helping to provide employment to those without jobs.

••• Dave Hubert
MCC Canada Employment Development program

"In a society where people are characterized by their vocation, the unemployed often feel left out, embarrassed and alone." - Dave Hubert

vork nore than just arning a living

People need jobs to live—to feed, clothe, shelter and sustain their families. But, says Garry Loewen, who coordinates the job creation efforts of MCC Manitoba, "work is much more than simply how we earn our living."

According to Loewen, "work is about self-esteem and self-worth. It's about experiencing achievement and being appreciated for the things we accomplish."

"Work plays an enormous part in how we feel about ourselves."

Loewen cites the case of Luis, who came to Canada in 1990 from Nicaragua. Although Luis had studied mining engineering, economics and welding at university and technical schools, he could not find a job in Canada. "It was always the same story," Loewen says. "No Canadian experience."

Luis was forced to apply for social assistance. "He became very discouraged," according to Loewen. "He said he felt like garbage, a parasite living off others."

But things began to look up when Luis was accepted into an MCC Manitoba-sponsored work and training program in welding. He wrote that "now that I am gaining Canadian experience, I am starting to look at life more optimistically—I do have a future."

What's true in Canada is also true overseas. "Work and self-esteem go hand-in-hand in the world's poorer countries also," says SELFHELP Crafts of the World Director Paul Myers. "People who make crafts often tell me that what they want is our orders, not our charity."

Garry Loewen, right, works with MCC Manitoba Employment Development which started and continues to manage the recycling of milk cartons for Logan Recycling Society. This venture provides Norman Monkman with part-time work.

An unofficial goal of SELFHELP Crafts, Myers says, is to seek out craft groups comprised of people who are pushed to the margins of society, such as women and people with disabilities. About 70 percent of the crafts sold by SELFHELP Crafts are made by women, while SELFHELP Crafts buys from 20 groups made up of people with disabilities.

Says Myers: "We want to give priority to people who are put at the bottom of their societies—people who are told they are worthless. By purchasing their crafts we are affirming that, in God's and our eyes, they are worth something."

One group of women tackling the issue of self-worth head-on is the La Imilla cooperative in Bolivia. Most of La Imilla's 50 women formerly worked for a commercial employer. Fed up with low pay and harsh working conditions, they formed their own cooperative to make sweaters.

According to Doug Dirks, producer relations director for SELFHELP Crafts, "the women chose the name La Imilla for their group because that is a derogatory term for Indian women in Bolivia—it's the name given to Indian women who do menial tasks such as housekeeping. "They wanted to show people they were wrong—Indian women can do more than that; they are worth as much as anyone else in society." Today the women earn about 80 percent of their families' incomes by selling sweaters.

For Dirks and Myers, seeing people come to life through work in groups like La Imilla provides deep satisfaction. "They aren't just able to feed their families and educate their children, as important as those things are," says Myers. "They have also found the meaning and purpose in life that comes from knowing they aren't a burden on society, a person in need of charity.

Adds Loewen: "Work gives us the satisfaction of being stretched as human beings. When we have enjoyable work, we can say with the writer of Ecclesiastes, 'That one might be able to eat and drink and be happy in one's work, surely that is a gift of God.'"

••• **John Longhurst**
MCC Canada Information Services

job creation stories

Bagdha Rope and Twine project in Bangladesh

Putu: Elderly Bangladesh widow saved from begging

Things were looking bleak for Putu. The elderly widow—she thinks she's around 60 years old, but really doesn't know—had been working as an agricultural laborer in Bangladesh. The work was hard; as she grew older she feared she would have to start begging to survive.

But then she got a job at the MCC-supported Bagdha Rope and Twine project. As a laborer, Putu was only able to earn around 7 to 10 taka a half day, and could only find work two or three times a week. At the Rope and Twine project she earns 350 taka a month. Today she earns enough to feed herself and have enough money to buy small gifts for her grandchildren, usually candy and cookies.

When she started at the Rope and Twine project, she was afraid that she was too old to learn the work. But the other women encouraged her to stay, and today she says she now enjoys a much better life than before.

Jane: "spreading" self-sufficiency for Ontario Native community

Wabauskang Wildfruits was established in 1989 by Jane Williams, her mother and sister to promote self-sufficiency and a return to traditional Native values and practices. Wabauskang Wildfruits, produces organic Wild Blueberry Spreadable Fruit.

Blueberry harvesting was once a part of life for Native people in northwestern Ontario; Jane has childhood memories of harvesting berries with groups of up to 500. By the late 1980s blueberry harvesting had become a marginal activity for Native people as prices were driven down by non-Native berry producers.

Jane believed that many people in her community would once again be interested in this traditional activity if they saw it could be economically viable. With assistance from MCC Manitoba, she established Wabauskang Wildfruits; MCC's help has included product development, marketing and drawing up a business plan.

Despite a poor blueberry season last year, the business is doing well.

Judy: No longer a burden

For Judy, life used to mean being taken care of by someone else. As a person with a mental handicap, the Clearbrook, B.C., resident was looked after by her loving parents; when her mother died, her sister took over the responsibility of meeting Judy's needs. Along the way, Judy was involved in a series of institutional programs that cared for and trained people with disabilities.

But everything changed in 1992 when the MCC B.C. Abbotsford-Matsqui Employment Project found her a job. Working with a local department store, they developed a half-time job for her in the cafeteria and helped her to learn the skills she needed to do the job well.

For Judy, the job changed her whole life—no longer was she someone who needed to be looked after by others. Now she could be accepted and "just be like everyone else." Her self-confidence and self-esteem improved as she felt better about herself as a person.

Her sister, commenting on the change in Judy, remarked that while she had once "looked on her as a burden, someone to be cared for," now she sees her "as a friend."

Dan: Real work for real pay

Many mildly handicapped people end up in sheltered workshops that have few incentives or expectations. They know it doesn't matter if they work hard or do hardly anything at all—social assistance takes care of their needs so the workshop is just a place to go and fill time.

But for people like Dan in Abbotsford, B.C., things are changing through the Abbotsford-Matsqui Employment Project. "Self-worth is vitally linked to employment," says Project Director Stan Martens. "When they are paid for the real work they do, you can just see them blossom. They say 'Hey—I can take care of myself.'"

"I really enjoy it," says Dan, who previously worked in a sheltered workshop but now is in charge of mail and interoffice routing at the Abbotsford Municipal Hall. "It feels good to earn my own pay check and work at a normal job."

Elsa, Martha and Clara: Not butchers or bakers but candlestick makers

The little shack where Elsa, Martha and Clara work is no different from the others in the Santa Cruz, Bolivia, barrio of La Cuchilla. But a look inside reveals that it is a modest but efficient candle-making operation, where the women take turns mixing wax and dipping long tapers.

The trio started the candle project last year in cooperation with an MCC job creation team. They laugh about their early attempts—their first candles burned down in 30 minutes. But they experimented with various wicks and hardening agents and now sell candles in local supermarkets.

For Martha, a single mother of seven children, the work is much better than when she used to wash clothes, a typical occupation for women in the barrio. She is grateful for work that doesn't hurt her back. Elsa and her husband recently purchased some land; she dreams of having a house someday.

Mahzabi: Opportunity to earn money a blessing

Ornament by ornament, Mahzabi is fashioning a better life for her three daughters. The Indian woman often works late at night when her husband and children are asleep, making Christmas ornaments and mobiles for sale through SELFHELP Crafts of the World. Her own dreams of an education were cut short when her parents arranged a marriage for her at the age of 15 and she became a mother at 16. She is determined that her daughters will have more opportunities.

"I want my girls to stand on their own feet," she explains. "With a good education they can become teachers or secretaries."

Mahzabi works with 10 other Calcutta women. The women call their group Ashirwad, which means "blessings," because they agree that this opportunity to earn money is a blessing.

Mahzabi's earnings have doubled her family's income. But she has earned more than just material blessings; in charge of Ashirwad's quality control, she has learned leadership skills as well. The other women call her "big sister" and respect her judgement when she checks their ornaments to be sure no pencil markings show, sequins are pasted correctly and piping is straight.

George and Tina Neufeld, volunteers

Finding heaven in work

On his first day of work at the MCC offices in Winnipeg, Garry Loewen remembers walking into the kitchen and seeing a woman on her hands and knees, scrubbing the floor.

Loewen, MCC Manitoba's employment development director, was touring the building with an office administrator. He was introduced to the woman, chatted awhile and, when the boss was out of earshot, asked her how she liked working at MCC.

"Oh, I love it," she replied. "It's just like heaven working here."

The woman was Tina Neufeld and, while some might wonder at her low expectations of heaven, the reply reflects the attitude she and husband, George, brought to their work as the building's caretakers.

"We enjoyed the work. The atmosphere here is wonderful," says Tina.

"People and relationships became more important. I've become

After four and a half years of voluntary service—two with MCC in Winnipeg and the rest with Mennonite Voluntary Service in California—the Neufelds returned home to family and friends in Boissevain, Man., in May. Their five children and 11 grandchildren are happy to have them closer to home.

Ever since they were married, George and Tina wanted to do voluntary service. But, says George, "We always found excuses not to. When our youngest child moved out, we ran out of excuses."

When George, 65, took early retirement from this job as supervisor of transportation for the local school division, they felt ready to serve. Their children were extremely supportive. Tina's surviving parent, her mother, gave them her blessing, as did George's parents, although the fact that his mother has leukemia made it hard to say goodbye.

"She would phone us in California quite often," recalls George. "During one call I told her that the slippers she had made me had big holes in them. When we got back from Reedley, Calif., she had knitted me another pair. That was quite something for her, lying in bed, sick. That pair has holes now too, but I won't throw them out." Two years after they began their assignment, she died.

In July 1988 they packed their bags, rented out their house and headed off on a two-year Mennonite Voluntary Service position in Reedley where they worked with Community Care Service, helping the elderly maintain their homes. "The idea is to keep them in their homes longer," explained George.

"People and relationships became more important. I've become much more tolerant because you meet all kinds of people," says Tina.

Possessions also became less important. "You learn to live simply. It's so nice not to have a lot of things you have to take care of," she adds. When their term in Reedley ended in July 1990, they moved back to Boissevain. Four months later they began their voluntary service position as caretakers at the MCC building in Winnipeg.

A stint as a volunteer is something George and Tina recommend for everyone. "I tell people to get out there, the sooner the better," George says.

••• **Rick Fast**
MCC Canada Information Services

e tolerant because you meet all kinds of people." -Tina Neufeld

Resources

* * *

***SELFHELP Crafts: World stories*, a 30-minute MCC-produced video, gives an overview of MCC's SELFHELP Crafts of the World program. Includes stories of Haitian painters and toymakers, Bolivian sweater knitters and Bangladeshi wheat straw card producers. Available from all MCC offices.**

* * *

***The doubled harvest*, a 16-minute MCC-produced video, looks at the Zambian Brethen in Christ Church's ministry when drought caused almost total crop failure in southern Zambia. Shows how MCC, the Zambian church, government and private agencies provided emergency food and seeds. Available from all MCC offices.**

* * *

***Africa adventure*, educational materials produced by MCC, teaches children about African life. The five-session project focuses on food, families, storytelling, work and worship. A resource box contains a teacher's guide, audio cassettes, maps, photos, poster, book, brochure and a 33-minute video. Available from all MCC offices.**

MCC Contact (ISSN 1060-3492) is published in February, May, August and November by Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500. Editors are Charmayne Denlinger Brubaker, Pearl Sensenig and John Longhurst. Design by Ronald Tinsley. Copies are sent in bulk to church addresses upon request. Address correspondence to MCC **Contact** Editor, 21 South 12th Street, PO Box 500, Akron, PA 17501-0500. In Canada, address correspondence to MCC **Contact** Editor, MCC Canada, 134 Plaza Dr., Winnipeg, MB, R3T 5K9. Second class postage paid at Akron, Pa., and additional mailing offices. POSTMASTER: Send address changes to PO Box 500, Akron, PA 17501-0500. Printed in U.S.A.

Photo credits: Page 2 and 3, Bruce Hildebrand; page 4, Pearl Sensenig; page 5, Bruce Hildebrand, Jodi-beth McCain, Howard Zehr; page 6, Bruce Hildebrand; page 8, Al Friesen; page 10, Howard Zehr; page 11, Emily Will.

Death of worker reminds of risk of service

Rita Wall

The death earlier this year of an MCC worker in Bolivia has once again raised questions about the safety of volunteers overseas.

"We don't want to overdramatize the dangers, but service involves risks," says Ray Brubacher, who coordinates Overseas Services for MCC.

Brubacher says all new workers are made aware of possible dangers before beginning assignments. "We don't carelessly put people in risky situations, but when we do, we try to do it with full awareness," he says. "The tension between fully identifying with the people our workers serve and sharing some of the dangers of everyday life in another country is a real one."

The death of Rita Wall is a case in point. The 33-year-old St. Catharines, Ont., woman was killed in January when the open-bed truck she was riding in flipped over. "Rita didn't have to ride in an open truck," Brubacher says. "As an MCCer, she could have urged MCC to provide her with a car. But she chose to travel the way most Bolivians do.

"According to her co-workers, Rita preferred this 'riskier' route because she wanted to fully identify with the people who were her friends."

The question of identification has come up in many places were MCC workers serve. In Brazil break-ins into MCCers homes have caused workers to struggle with the decision of whether or not to live in a community where they serve.

According to Brazil country representative Don Peters, living in Ibura, Brazil, is "like living in a war zone where the battle lines aren't drawn. No obvious markings distinguish the 'sides' in the conflict and the strategy isn't clear. The motivations for the conflict are multi-layered. More than two 'sides' exist and battle participants switch from one to the next.

"But Ibura, along with other poor urban barrios, is a war zone nonetheless."

MCC volunteers have served in Ibura, on the outskirts of Recife, since 1987, and in nearby Vila dos Milagres (Village of Miracles), since 1989. During a three-year period when six volunteers lived in the Vila, one of the MCC houses was repeatedly robbed. Another was held up at gunpoint. After each robbery the volunteers met to discuss MCC's future in the community; at this time, no MCCers live in the Vila, although six continue to live in Ibura.

According to Peters, "The situation in Ibura is not and never will be 'secure.'" The situation is not easy for the volunteers but "we know that any kind of urban work is going to involve this kind of stress if we are going to live in the communities where we work."

What if something should happen to a volunteer? "We would want to challenge the natural reaction when people ask: 'Why did MCC put them there in the first place?'" Peters says. "Our being there is deliberate—it's a conscious decision and part of our strategy.

"If something happens, it's not because volunteers were being foolhardy or stupid."

Nevertheless, questions remain, he notes. "Should someone be injured or killed, will all of us—volunteers in Brazil, MCC headquarters, Mennonite and Brethren in Christ churches, families of volunteers—recognize the value of our contribution to the way of peace by living in a war zone? Or will people say: 'MCC was just asking for trouble'?"

Says Peters: "We are attempting to lessen the risks. But I believe we have also counted the costs. And if we encounter trouble by living and working in violent urban zones, it is because we believe we should be there."

According to Brubacher, this approach—workers making decisions in the field, usually in consultation with local partners—is the best route to go. "We aren't asking people to be heroes. We don't want anyone to do anything stupid. If their presence isn't adding anything positive to the situation, then we think they should leave."

At the same time, he quickly points out that "many countries overseas are much safer than living in some big North American cities, even if the media paints them as violent places."

As an example, he recalls the experience of some workers in Africa, who say they feel at ease when their children are out of sight because they know they are safe—nothing would likely happen to them because children are valued so highly where they live.

from Newsletter on the Americas, an MCC publication on Latin America and the Caribbean, Spring 1993.

Ed Martin, MCC Central and Southern Asia secretary, and John A. Lapp, MCC executive secretary, with Mr. Bazian of the Housing Foundation in Tehran, Iran.

Staff Comment

Why I went to Iran

"Why are you going to Iran?" several friends asked before my trip there in late May. Many North Americans remember how Iranian students held foreigners hostage in the early 1980s. Recently political leaders in Egypt, Israel and the United States named Iran as the major source of international terrorism in the contemporary world.

My primary reason for visiting Iran was to see the results of MCC work there since the disastrous 1990 earthquake. MCC funded the building of 15 village health clinics, and more recently has supplied more than 1,200 tons of food to Iraqi refugees in Iran.

But there were other reasons to go to Iran. In one sense, MCC's work in Iran is an attempt to reflect the Mennonite concern for the enemy. A large banner proclaiming "Down with the U.S.A." hangs from the wall of the Azadi Grand Hotel in Teheran. We would like to turn the other cheek and build bridges of understanding.

Since Iran's Islamic Revolution in 1979, Iran has played an important geopolitical role. Iran, the biggest country in the Persian Gulf, is strategically located between the Middle East and South Asia. Iranians speak a similar language to the new nations that made up the former Soviet Union. Iran plays a critical role in future world peace.

Iran feels that it represents the oppressed peoples of the world. The Imam Khomeni's final message was an exhortation to "all Muslim nations as well as the oppressed people of the world, regardless of nationality and creed." Our concern for the world's wounded will inevitably meet this concern of resurgent Islam. There is no better place to make the connection than in Iran.

Iran was once home to thriving churches. Today Iran has only 200,000 Armenian Orthodox and more than 50,000 other Christians, mostly Assyrian, Syrian and Greek Orthodox. Historians have observed that the churches in what was once called Persia declined and suffered persecution because the church was seen as the handmaiden of their enemy, the Roman empire.

Iranians I met were polite, but they had some hard questions for me. These included: "Why could the United States help Kuwait and not Iran in its war against Iraq?" and "Why must the West be so militantly anti-Iranian?"

One provincial government official noted his happiness with MCC, but was surprised that "with a policy like that of America there is still a group like yourselves."

Perhaps Anabaptist churches, representing a tradition that opposed the crusades and colonialism, can present an alternative expression of the gospel.

••• **John A. Lapp**
MCC Executive Secretary

Jamaican child

MCC country profile

Jamaica

Population: 2.5 million
MCC present since: 1970
Number of MCC workers: 15
1992 MCC expenses: $173,613 U.S./$221,163 Cdn.

Jamaica is a land of glaring contrasts. Depressed slum areas and wealthy neighborhoods are sometimes situated side by side, often not far from ostentatious tourist centers. The gap between the rich and poor is ever-widening.

U.S.A.
Straits of Florida
THE BAHAMAS
CUBA
HAITI
JAMAICA
Caribbean Sea

Jamaica's national debt burden prevents the country from shaping its own destiny. While an appearance of prosperity and consumerism reigns on the surface, Jamaica's economic situation is tenuous. This island-nation must import all its energy, as well as much raw material and many finished goods.

The cost of living is rising rapidly, over 100 percent in 1992, and wages have lagged behind. Health and education services have been cut back.

Jamaicans are becoming discontented, as evidenced in demonstrations and increased crime and violence.

Jamaican churches, including Mennonite churches, are addressing social needs and speaking out on social issues. MCC works closely with the Jamaican Mennonite Churches.

In St. Elizabeth parish, the Jamaican Mennonite Church and MCC have initiated several preschools and health clinics, as well as agriculture and job creation programs.

MCC workers also serve at two Bible colleges as instructors, librarians and a nurse. In Kingston, MCC nurses have worked in a ghetto clinic since 1983.

amaican turkey farmer
lfie German with MCC
griculturist Tim Widmer
f Washington, Iowa.

Is God calling you to fill one of these urgent personnel openings?

•••

Bolivia: Technical health advisor

•••

Florida: Community health nurse

•••

Kenya: Veterinarian

•••

Cambodia: Community development worker

•••

Akron: Canner operator

•••

Bangladesh: Country representative

•••

Sudan: Country representative

If you are or someone you know is interested in any of these positions, contact MCC Personnel Services, PO Box 500, Akron, PA 17501-0500, (717) 859-1151. In Canada, contact MCC Personnel Services, 134 Plaza Drive, Winnipeg, MB R3T 5K9; (204) 261-6381.

Personnel spotlight: MCC needs an office manager for the SELFHELP Crafts of the World warehouse in Akron, Pa. The office manager coordinates purchases, building maintenance and clerical duties. Qualifications include office, personnel management and word processing experience. For more information about this two-year voluntary service assignment, contact MCC Personnel Services in Akron, Pa., or Winnipeg, Man.

News from MCC

•••

Wheat donated by farmers in Canada and Kansas in spring 1993 was used to help feed 43,000 Iraqi refugees in western Iran. Farmers in Kansas donated 16,800 bushels of wheat; since shipping the wheat to Iran was too expensive, MCC sold the wheat and sent the proceeds ($55,000 U.S./$69,182 Cdn.) to Iran. Around 1,250 metric tons was sent from Canada through the Canadian Foodgrains Bank. Together with an earlier shipment of beans, lentils and cooking oil, the total value of the Canadian food was $795,000 U.S./$1 million Cdn.

•••

Voices for Non-Violence (VNV), an MCC Manitoba-supported organization that helps Mennonite churches respond to domestic violence and abuse, has received a two-year grant from the Canadian government. According to VNV Coordinator Heather Block, the grant will allow the organization to begin new programs such as retreats for people who have been abused, a course for pastors and church leaders, research, the creation of a "safe homes network" for people who are being abused and a survivor's counselling fund.

•••

$5,500 U.S /$6,875 Cdn. in pennies was donated by Mennonite churches at the April 1993 Pennsylvania Relief Sale in Harrisburg, Pa. Together with nickels, dimes and quarters, the "Penny Power" project raised around $8,000 U.S./$10,000 Cdn. for MCC.

•••

John Dyck, a member of the Sargent Avenue Mennonite Church in Winnipeg, has been called to serve as MCC Canada executive director on an interim basis until a permanent executive director can be found. Dyck, who began his assignment in July, has served MCC Canada as treasurer; he is perhaps best-known for helping to organize Mennonite World Conference in Winnipeg in 1990.

•••

A Russian church-based group and MCC teamed up in March to provide food and medicine for forgotten people in the former Soviet Union—people with AIDs, on psychiatric wards, prisoners, orphans, refugees and victims of the Chernobyl nuclear accident. The church group, called Compassion Ministries, is made up of about 100 members of Moscow's Central Baptist Church. MCC paid for 1,800 food boxes to be trucked from the Netherlands to Moscow for the group, and sent a container of medicine and food, including almost 1 ton of canned beef.

Hope Secondary School students in Beit Jala, West Bank, benefit from October material resource project.

Material resources projects

* * *

(October) Bath and hand towels: MCC ships towels to boarding students at several Christian schools in the Israeli-Occupied West Bank. Good quality, dark-colored towels preferred.

* * *

(November) Sewing kits: Equip students in Haiti, Jamaica and the Israeli-Occupied West Bank who are learning to sew their own clothes, start cottage industries or attend home economics classes.
To make a sewing kit, enclose the following in a 8- by 10-inch (20- by 25-centimeter) drawstring bag: a metric tape measure; two spools of heavy duty white and two spools of heavy duty black thread; a thimble; one pair good quality shears; one package needles; one package straight pins; one package hooks and eyes; and several safety pins and snap fasteners.

* * *

(December) School kits: Bring joy to classrooms in Iraq, Haiti, Jamaica, Nicaragua, Mexico or Sudan by sending students school supplies.
To prepare a school kit, place these items in a 10- by 16-inch (25- by 41-centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), 1 package of 12 to 16 crayons or colored pencils and 1 pencil eraser.

Cash projects

* * *

(October) Sudanese churches have asked MCC for $300,000 U.S./$380,000 Cdn. to supply tools and seeds to war victims. Sudan's bitter, ongoing civil war has left a half million dead, displaced millions and destroyed countless homes and farms. MCC will contribute an additional $30,000 U.S./$38,000 Cdn. for peacemaking efforts. $5.50/$7 supplies a farmer with seeds and tools. $55 U.S./$70 Cdn. helps a displaced family re-establish themselves. Please include project number B638-11 with your contribution.

* * *

(November) MCC, through the Tanzania Mennonite Church, plans to help educate people about AIDs through seminars and films. $2,000 U.S./$2,500 Cdn. sends 10 people to a 3-day seminar and pays seminar teachers. Please include project number B640-41 with your contribution.

* * *

(December) MCC health workers in Haiti encourage parents to grind corn and beans together to make high protein porridge to aid their children's growth. $80 U.S./$100 Cdn. purchases a grinder for a weighing clinic. $400 U.S./$500 Cdn. supplies five grinders.

Mennonite
Central
Committee

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following information with all contributions for Contact cash projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.

News

World conference plans non-Western assembly

Bulawayo, Zimbabwe (Meetinghouse)—The Mennonite World Conference General Council has scheduled the next MWC Assembly for Jan. 7-12, 1997, in Calcutta, India.

The 65 Mennonite leaders from 38 countries who met here July 13-21 agreed it was important to hold the next world assembly of the 900,000-member Anabaptist family in a developing country.

They acknowledged risks in choosing Calcutta because of doubts about how many North Americans and Europeans will want to go there.

But council members agreed that if all MWC member conferences are equals, it should not matter that a Calcutta meeting would draw considerably fewer people from the Western world than did Winnipeg in 1990, Strasbourg in 1984 and Wichita in 1978.

Paulus Widjaja of Indonesia summarized the council's prevailing opinion that the needs of Mennonites in the East and South should come first this time.

"Why do we always turn our face to the Western people?" he said. "It is our task to persuade our own Asian and African people to go to the assembly, not just the North American and European people."

For the 80,000 Mennonites of India,

Being a global Mennonite

Delegates at the Mennonite World Conference General Council approved a statement on "Being Anabaptist Christians Today" that summarized key ideas from their meeting. It said

- MWC churches should share spiritual gifts and resources as equals among equals.
- Being Anabaptist means being brave enough to suffer for our faith.
- Mennonites should encourage and train women in church leadership while recognizing that disagreement exists about ordaining women.
- Challenges for Anabaptist identity vary in different cultures, forcing churches to confront complex issues of contextualizing the faith.

Paul Schrag

Voices raised in song: *A young men's group from Lobengula Brethren in Christ Church sings at a program of the Mennonite World Conference General Council meeting in Bulawayo, Zimbabwe. BIC membership in Zimbabwe is about 16,500, after tripling in the last 10 years.*

Inside the news

Somaliland plan possible model for peace / p. 15

Youth pitch in with Florida disaster service / p. 16

Churches offer some comfort in Sudan / p. 17

Lakota teach Freeman Mennos to dance / p. 18

Drought hits Mennos in Bihar, India / p. 19

The church building where First Mennonite Church of San Francisco met for worship was gutted by fire in the early morning of Aug. 2. The church was owned by the Dolores Street Baptist congregation and was also shared by Dignity, a Roman Catholic group. No one was seriously hurt by the fire. Inspectors believe the blaze was started by a homeless person who had been camping in front of the church. Several congregations have extended invitations to the Mennonite congregation to relocate in their facilities at least temporarily.

• • •

An Agnus Reid Group poll of Canadians dispels the popular notion that the prairie provinces make up a "Bible belt." It found Bible reading and church going are strongest in the Atlantic provinces, followed by Saskatchewan and Manitoba. In Atlantic Canada, 37 percent of adults attend church every week, compared with 28 percent in Manitoba/Saskatchewan, but only 15 percent in British Columbia. Quebec and Alberta are next lowest, at 19 percent. On questions of worldview, the poll suggests that evangelicals have about the same opinions as other Canadians on issues such as immigration, politics and militarism. *(Faith Today)*

Sherbrooke Mennonite Church, Vancouver, celebrated its 25th anniversary July 16-18. The celebration included slide shows, a music evening, display rooms and a praise evening.

• • •

Mennonite educators got a sneak preview of *Jubilee: God's Good News* at a July 16-17 workshop in Elkhart, Ind. The Sunday school curriculum for children ages 2 through eighth grade will replace the current Foundation Series curriculum published by the Commission on Education of the General Conference Mennonite Church. Florence Schloneger, co-pastor at Meadows Mennonite Church, Chenoa, Ill., attended the Elkhart workshop and was impressed by the new curriculum's focus on storytelling as the medium for communicating the Christian message. "I think there is a lot of integrity in this approach because it elicits a lot of imagination, which is important for faith," she said.

• • •

Adult Christian Initiation Project participants gathered June 10-12 at Associated Mennonite Biblical Seminary, Elkhart, Ind. The group's goals include the following:

- collecting different worship services to mark movement into faith for new Christians,
- collecting spiritual formation material to help congregations orient new adult believers,
- developing a training process to help pastors guide people into faith.

The project is funded by the Schowalter Foundation, Newton, Kan., and co-sponsored by four groups: Commission on Education of the General Conference Mennonite Church, Mennonite Board of Congregational Ministries of the Mennonite Church, Mennonite Publishing House and Associated Mennonite Biblical Seminary.

New vision for a world church

Bulawayo, Zimbabwe (Meetinghouse)—A vision for an interdependent world fellowship emerged at the Mennonite World Conference General Council meeting here, said MWC executive secretary Larry Miller.

"After Winnipeg [the 1990 assembly], we realized we were entering into a new period in MWC history ... particularly in a shift away from dominance of the West," he said.

Stephen Ndlovu, former Brethren in Christ bishop of Zimbabwe, spoke on the threat of syncretism, the mixing of Christian and non-Christian beliefs and practices. He said the danger was particularly present in Africa but exists everywhere. "The desire to make Christianity truly African has not been matched by the desire not to tamper with the inspired, inerrant Word of God," he said. "To stand for the uniqueness of Christ will not be popular. The challenge is to make Christianity culturally relevant while holding fast to its ever-abiding message."

Interdependence: Mesach Krisetya of Indonesia called for interdependence. His paper was read to delegates in his absence after he went home early due to his mother's death.

"Churches which are the offspring of the work of missions are often left feeling inferior, unable to meet the standards set by their parents," the paper said. Now these formerly subordinate peoples must be freed to work as equals in mission. Relationships in the world church will no longer be like those between the conqueror and the defeated, it said.

"The 21st-century mission work will be on a church-to-church basis," the paper said. "Mission in the 21st century will not depend on the presence of Western missionaries." *Paul Schrag*

hosting the assembly is an honor that recognizes their importance in the world fellowship.

Small frogs: "We feel we are a small frog in the pond," said Ravi Sankara Rao of India. "So having good fellowship with all Mennonites will be like coming out of the pond and into the ocean.

"We hope and pray that Assembly 13 will be a 21st-century Pentecost so that the church may prepare for the Second Coming and make disciples of all nations."

North Americans said the Calcutta assembly's non-Western focus was a big reason Westerners should attend. Going to Calcutta will be a unique opportunity to learn from the rest of the world, they said.

"I think we will be impoverished if we cut ourselves off from that," said Harry Heidebrecht, Mennonite Brethren representative from Clearbrook, B.C., during a North American caucus session. "They have a lot to inspire us with."

Calcutta participants can expect something radically different from previous assemblies, said MWC executive secretary Larry Miller of Strasbourg, France.

To provide interaction with Indian Mennonite churches, the assembly will include visits to congregations in different parts of India. These will occur before or after the main Calcutta meeting.

The assembly will take place at St. Thomas School, which is sponsored by the Church of North India. Lodging will be in dormitories, which are large halls rather than individual rooms, and many visitors will stay in hotels.

An idea that's being worked on is for MWC visitors to do painting or other service projects at the school rather than pay rent.

The January meeting date departs from the summer conference tradition North Americans are used to. The date was chosen based on when the local weather is best, the timing of Indian school and religious holidays and preferences of people in various parts of the world.

The date may seem less attractive in the West, but it may offer a good opportunity for college students, since it occurs during the January interterm used by some North American Mennonite colleges.

This fits in with the opinion of North

American council members that Calcutta may capture the imagination of young adults.

"We have an opportunity here to create new interest among a new generation," said Harvey Sider, Brethren in Christ representative from Grantham, Pa.

MWC officials can only guess how many people will come to Calcutta. Indian Mennonite leaders estimate that 3,000 of their members will attend. They said they hope 2,000 foreign visitors will come. Foreign attendance of only 500 would be a disappointment. *Paul Schrag*

MCC-backed talks create peace plan for Somaliland

Akron, Pa. (MCC)—After nearly five months, more than 250 clan elders have arrived at a consensus about how to govern Somaliland and how to resolve conflicts among clans there.

Northwestern Somalia, known as Somaliland, declared itself independent from Somalia in 1991. No country has yet recognized it. Elders at an MCC-sponsored meeting in Borama agreed to form a two-year transitional Somaliland government, appointed a prime minister and named 13 or 14 government ministers. However, they lack funds for government activities.

A Mennonite Central Committee grant of $10,000 ($12,500 Canadian) covered 10 percent of meeting expenses. MCC workers attended the mid-February opening session.

Open port: One result of the consensus is that the northern Somali port of Berbera, a bone of contention between clans there, may reopen. This should lower prices and speed reconstruction. Previously goods had to be brought by train or truck.

John Paul Lederach, MCC's international conciliation specialist, identified two reasons for the meeting's success: a series of local clan meetings preceded it, and clan elders initiated and conducted the meetings.

"When elders at local meetings negotiate solutions to local problems, then it is possible to build from this to regional meetings," explains Osman Sultan Ali, a Somali now living in Newark, N.J. Ali is a member of Ergada, an MCC-supported group of Somali exiles that promotes cross-clan dialogue.

And Ali says clan elders must play a key role in negotiations because they are "people who have proven themselves and are well-known and respected in their communities."

MCC has recently given an additional $10,000 ($12,500 Canadian) for a meeting of elders from feuding clans around Erigavo, a village near the Somaliland-Somalia border.

"If given the chance, I think the

Jon Warren (MCC)

Peace not here yet: *A young Somali gunman at a Mogadishu feeding center. Osman Sultan Ali hopes the model developed for Somaliland could work in the rest of Somalia, including Mogadishu. Ali is a member of Ergada, an organization of Somali exiles backed by Mennonite Central Committee that is devoted to cross-clan dialogue.*

Oak Grove Mennonite Church, Smithville, Ohio, celebrated its 175th anniversary July 18. Robert and Wilda Otto of Fisher, Ill., joined the church for the celebration. Robert served as pastor of the congregation from 1960 to 1965, after which the couple worked in Brussels, Belgium, 15 years as missionaries.

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Information from nonviolence trainers is being sought for an international database. The project, organized by Nonviolence International, will be used to help local and international organizations respond to requests from around the world. Request the "trainers database information form" from Nonviolence International, Box 39127, Friendship Station, N.W., Washington, DC 20016, (202) 244-0951, fax (202) 244-6396, E-mail nonviolence @ igc.org. (*Friends Journal*)

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VISN, an interfaith cable network established as a mainstream, Judeo-Christian alternative to fundamentalist TV preachers of the 1980s, is being forced off the air, ironically by freedom of speech regulations. Nelson Price, the president of the network, said cable TV franchises across the nation have removed VISN, replacing it with local low-power channels, many of which feature fundamentalist preachers. A cable TV bill last year made it mandatory for cable franchises to carry all local channels within the area. VISN's hopes of staying on some cable systems shattered July 2 when the Federal Communications Commission voted 2-1 to order cable franchises to carry home shopping channels that broadcast in their area. (*National Catholic Reporter*)

Mennonite Disaster Service has committed itself to repairing the devastation of Hurricane Andrew in southern Florida through March 1994. Starting this fall, MDS work will focus on several areas: repair of private homes, repair of Nehemiah Project homes (a project of Homestead [Fla.] Mennonite Church that buys and repairs hurricane-damaged homes for low-income people), work on a home for pregnant teenagers and assisting Homestead Mennonite Church's expansion project. About 30-50 volunteers will be needed each week.

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Some 330 church members from 10 states participated in the Evangelism Leaders Academy at Bethel College, North Newton, Kan., July 19-22. The academy is a national training event for pastors and lay people designed to invigorate evangelism at the local church level. "Doing evangelism or ministry should be enjoyable," said ELA participant William Unrau, a retired minister from Lincoln, Neb. "We need to create an approach to evangelism that is in harmony with who we are and what we are."

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A conference on Amish history from a Mennonite perspective, "Tradition and Transition: An Amish Mennonite Heritage of Obedience 1693-1993," is scheduled for Oct. 14-16 at the Mennonite Heritage Center, Metamora, Ill. It is co-sponsored by the General Conference Mennonite Church Historical Committee, the Historical Committee of the Mennonite Church, and the Illinois Mennonite Historical and Genealogical Society. Contact Steven R. Estes, Route 1, Box 317, Chenoa, IL 61726, (309) 747-2702.

elders meeting that took place in Borama could work in the south, in Mogadishu, almost everywhere in Somalia," said Ali. "This is the process we at Ergada have been advocating for quite a while."

The United Nations has no troops in Somaliland. *Pearl Sensenig*

600 youth help MDS clean hurricane damage

Homestead, Fla. (Meetinghouse)—Two dozen youth plus adult sponsors sat in the Mennonite Disaster Service dining hall, receiving instructions for a day on the job.

Homestead MDS program director Tom Smucker divided the group into crews for painting, roofing and cleaning at various locations. He admonished them to drink plenty of water and take frequent breaks due to south Florida's heat and humidity.

Then he turned to the crew headed to paint the interior of a house. "The owner lives there, so spend some time talking to her," he said. "She's a sweet old lady."

About 275 youth and their sponsors from Mennonite and Brethren in Christ congregations will have spent a week in Homestead this summer, pounding nails, laying tar paper, painting walls and ceilings, pushing wheelbarrows and developing relationships with local residents victimized by Hurricane Andrew.

Another 350 will have been similarly involved with MDS work in Franklin, La.

The summer youth program is like one run during the summers of 1990 and 1991. Both the Homestead and Franklin programs are filled to capacity, even though MDS did no advertising.

Glen Longacre accompanied a group of teenagers from Mt. Vernon Mennonite Church, Oxford, Pa., to Homestead. He said the youth will get more out of the experience than they will give.

"It's close to a cross-cultural experience," Longacre said. "These kids won't forget this anytime soon. This could be a life-changing event for some kids."

Tremendous trust: Most youth participants are unskilled in construction. "We adults have to give a bit of input and guidance, and then there's a point where we must give a tremendous amount of trust," said Carl Weaver, who helps coordinate the youth activities.

Nevertheless, he said, the work is getting done.

Of course, it doesn't hurt if the work is in Florida. "We've never been to Florida," said Jan Derstine of Towamencin Mennonite Church, Kulpsville, Pa. "That's another reason

Rich Preheim

Getting the job done: *Two volunteers from Mount Vernon Mennonite Church in southern Lancaster County, Pa., help roof a house.*

Save me from the sun

Carla Reimer

Protection: *Kristin Neufeld protects Brina Derksen Bergen from the Kansas sun with some sunscreen while Natasha Plenert looks on. Neufeld helped lead activities for the children at a seminar for the Commission on Overseas Mission of the General Conference Mennonite Church. It was held in Wichita, Kan., July 13-17, for 27 COM workers.*

we wanted to come."

While participants in the summer youth program get some work done and have some fun, they are also developing a sense of service.

"The best way to learn service is to practice it," Longacre said.

And that could benefit MDS and other agencies in years to come.

"Somebody is looking at a larger picture than just this summer and Homestead, Fla.," Weaver said. *Rich Preheim*

Churches offer respite and hope in war-torn Sudan

Akron, Pa. (MCC)—In Sudan, in a crisis many consider more severe than Somalia's, the church is struggling to meet needs created by war.

Centuries-old tension between northern Sudan, home to Muslims who identify with the Arab world, and southern Sudan, home to mostly Christians and animists, erupted into civil war in 1955. Except for a lull from 1972 to 1983, that war has continued to the present.

This spells misery for millions of southern Sudanese caught between the warring armies. The United Nations reports that fighting has uprooted 5 million people—at least three-fourths of the population—who are fleeing from place to place within Sudan and to neighboring countries, trying to find safety. Most have lost everything; few salvaged more than a cooking pot or some rags.

Homes, water and labor: Few social services exist in southern Sudan. In most cases, churches are the only viable institutions left to minister to war victims. Church members share what they have—homes, water and labor—with others. To receive supplemental assistance, local churches report needs to the new Sudan Council of Churches, the council with which Mennonite Central Committee and other international agencies work.

Churches have come to understand that peace is the only long-term solution to Sudan's problems. "Feeding people is not enough if tomorrow they are to be slaughtered like cattle in the war," said Bishop Paride Taban.

In some areas churches have convinced rebel leaders that young people should serve their communities through agriculture and health programs rather than taking up guns and joining the armies. Pastors have talked with competing rebel leaders about the need to sit down and talk with each other so that they may reduce the horror and the bloodshed," said William Reimer, MCC's country

Great Plains Seminary, North Newton, Kan., will offer the course "Christ and Culture," taught by Duane Friesen, beginning Sept. 7 at 2500 Place, North Newton. The course will run Tuesday evenings, Sept. 7-Dec. 7. For more information contact Jacob Friesen, (316) 283-6300.

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The Clinton administration angered human rights advocates by giving a U.S. visa to an envoy they hold responsible for human rights abuses in Zaire. The U.S. administration used the visit by Zairian president Mobutu's chief security adviser, Ngbanda Nzambo-Ko-Atumba, to urge Mobutu to stop resisting democratic transition in Zaire but stopped short of calling for Mobutu's departure from office or endorsing anti-Mobutu sanctions proposed in Congress. (*National Catholic Reporter*)

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The Mennonite Brethren Church rejected a resolution that would "allow for diversity of conviction and practice in the appointment of women to pastoral leadership." The general convention that met in Winnipeg July 7-11 also voted in a constitutional change to no longer require believer's baptism before taking communion and approved the publishing of a new Mennonite Brethren hymnal. Delegates also voted to endorse *With*, a youth magazine, and *Jubilee*, an upcoming children's curriculum, for use in their churches. Both are published by the General Conference Mennonite Church and the Mennonite Church. *Jubilee* is also published with the Church of the Brethren and Brethren in Christ and is endorsed by Friends United Meeting. (*The Christian Leader*)

World Order and Regional Conflict Project has received a grant for $63,375 from Partnership Africa Canada, a coalition of nongovernmental organizations. WORC is sponsored by the Institute of Peace and Conflict Studies at Conrad Grebel College and by Project Ploughshares. The money will be used to hold two consultations in the next year on the Somali conflict. Each consultation will include approximately 25 participants, mainly Somalis. WORC builds on the work of its predecessor, the Horn of Africa Project, which was established in 1986, initially to focus on the Ethiopian conflict.

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Associated Mennonite Biblical Seminary in Elkhart, Ind., has reformatted its class schedule for this fall to accommodate more part-time students. Almost all classes will meet once a week in two- to three-hour blocks of time. Only two beginning biblical language classes will continue to meet more frequently. One class, "The Gospel and Epistles of John," will be taught in four intensive weekend sessions to allow more commuters to attend. This "suitcase course" will be a test case for one semester to measure interest in this kind of schedule. Although almost half of AMBS students study full time, the trend is toward more part-time students.

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Menno Simons Christian School in Calgary is on the lookout for a permanent facility. In its 10th year, the school has an enrollment of 115 students in kindergarten through ninth grade. But in spring of 1992 the Catholic School Board reclaimed the building the school had rented for eight years. The school then rented space from Wildwood Public School for the 1992-93 school year. For the 1993-94 year it will lease a commercial facility. The board has implemented a fund-raising program and is exploring the options of building a new school or purchasing and renovating an existing building.

representative for Sudan.

Church growth: "As a result of its witness the church has grown tremendously over the last few years," he said. "The church is a place where people can come together; relationships formed there inspire and motivate them and give them a sense of belonging. The church provides comfort and spiritual nurture to people who have lost everything."

In his Easter sermon, Gabriel Zubeir Wako, Archbishop of Khartoum, encouraged people to ask, "What can I do? What can we do with the love, the sense of justice, the hope, the optimism, the courage, the strength, the certainty and power that Jesus has won for us by his rising from the dead, by our sharing in his resurrection?"

He concluded, "Christ living with us enables us to give witness to life."

Pearl Sensenig and MCC reports

Freeman Mennos host Lakota 'Run for Freedom'

Freeman, S.D. (MCC U.S.)—This predominantly Mennonite community took a small step toward understanding their Native Lakota neighbors June 11.

When Mennonite Central Committee U.S. workers Patty and Rob Burdette learned the Lakota community was planning a three-day "Run for Freedom," they suggested the runners and accompanying caravan make an overnight stop in Freeman.

"The run was to call attention to the disproportionate number of Native people who are imprisoned," says Rob Burdette, who works in community development on the Pine Ridge reservation. "Native people represent 6 percent of South Dakota's people but 27 percent of its prison population."

The run began in Colome, S.D., and ended at the South Dakota Penitentiary in Sioux Falls. The runners, including adults and children, took turns. When one runner tired, he or she relayed a prayer baton to the next runner.

The Burdettes called upon MCC Central States worker Edie Tschetter, who lives in Freeman, to arrange the stopover.

The Lakota people were fearful of entering a white community, the couple says. When the run was previously held, from 1978 to 1981, "people would drive by and whoop and holler and make obscene gestures," says Ted Means, a Lakota who directs a health clinic in Porcupine, S.D., where the Burdettes work part time.

Fearful faith: "The Lakota runners were anxious about what the Freeman community would hold, and we had to tell them to have faith. But they didn't believe us until they got there and the town really opened its arms," Rob Burdette says.

Following a meal, the Freeman Chamber of Commerce gave a brief history of the town and presented the group with a plaque. The Lakota people then shared their observations and feelings with the Freeman residents.

As the evening drew to a close, the runners sang Lakota songs and invited their hosts to join them in a circle dance.

"One of the Lakota leaders told me, 'People ask me what Indians and white people need to get together, to get right relationships. This is the way—to

Tim Waltner (*Freeman Courier*)

Mennonites learn to dance: *Lakota "freedom runners" play music as Freeman, S.D., community members join in a traditional Lakota circle dance.*

share a meal and get to know each other,'" Rob Burdette says.

The Burdettes hope this event will open the way for further exchange between the Lakota and Mennonite communities of South Dakota. Already women in both groups, each with a tradition of quilting, are talking about planning a quilting exchange.
Emily Will

Drought hits Mennonites in Bihar, India

Chandwa, India (MCC)—Drought is plaguing Palamau District here in south Bihar, home to 17 Mennonite churches.

Many people eat only one meal daily. In some villages only the old and the children are left as thousands of able-bodied men and women have gone to other parts of India to find work. Hunger-related deaths are increasing among the population of 1.7 million.

Mennonite Central Committee, in cooperation with Canadian Foodgrains Bank, has responded with 300 metric tons of wheat. Bihar Mennonite Church's Mennonite Service Agency is distributing the food to church members and others in the area through food-for-work programs.

Workers receive 11 pounds (5 kilograms) of wheat daily for their labor on dams that block the subsur-face flow of water in ravines and streams. This will help raise the area's water table. They also construct ponds that will store water when the rains come.

The rainfall was about half the usual 55 inches.

People here are "not well-to-do and this drought has been a catastrophe," says Glen Miller, MCC India country representative. Most Indian farmers own less than one acre of land and grow only one crop a year.

But, he says the drought was predictable. "Too many trees have been cut down to make way for settlements and for farming. ... This allows for faster runoff when it rains and more evaporation during the hot season."

Worldwatch Institute, a research bureau based in Washington, has warned that India will face increasing famines in the 1990s due to its management of water and agricultural resources. According to Miller, India's population increases at 2.1 percent annually, adding 18 million people to the population each year. Demand for firewood and farmland increases with the population, and deforestation continues.

In June, people in Bihar waited in the 100 degree-plus heat for the rains that should have begun then. But farmers say their situation will not improve until they are able to harvest a crop. They fear they will not have enough farm hands to plant, and on one meal a day they will have little strength to work in the fields.

Miller attended the Bihar Mennonite Church annual conference in May. He says that church leaders asked for prayer and that the church is working creatively to minister to its own members and to its neighbors.

Howard Zehr (MCC)

At risk: *Women draw water at a well in India, where deforestation continues at an alarming rate. Denuded land allows for faster runoff of rainwater and more evaporation during the hot season, intensifying drought like the one in South Bihar. Experts warn India will face increasing famines in the 1990s.*

President Clinton's new "don't ask, don't tell, don't pursue" policy on gays in the military is compatible with Catholic teaching, says Fr. Eugene Gomulka, deputy chaplain of the U.S. Marine Corps. Gomulka argued extensively for the old prohibitive policy but said the new policy does not cross the church's moral line because it does not treat homosexual behavior as acceptable. (*National Catholic Reporter*)

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Record

AIMM—Africa Inter-Mennonite Mission
COM—Commission on Overseas Mission

Russian President Boris Yeltsin is creating a department to assist and regulate religious activities. The announcement followed an April meeting with Orthodox, Baptist, Muslim and Jewish leaders, at which Orthodox leaders asked the state to limit the influx of foreign missionaries and American religious TV programs into the country. The Russian Parliament had earlier formed a Consultative Council of Experts on Religion. (*Mennonite Brethren Herald*)

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Five people are born in the world every two seconds, reports Saphir Athyal in *Toward the 21st Century in Christian Missions*. Three are Asian, and of these three, two are Southern Asian. Athyal defines Southern Asia as those countries lying east of Iran and extending through India to Indonesia and the Philippines. Although containing less than 7 percent of the world's land mass, this region holds nearly 30 percent of the world's population, outnumbering China by almost half a billion people, he reports.

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Mennonite Central Committee is calling for 20 churches in British Columbia's lower mainland to sponsor refugees who have been accepted to come to Canada. Twenty individuals and families from places such as Ethiopia, Somalia, Bosnia, Iraq and Iran have received approval to come to Canada, pending church or group sponsorship, says MaryAnne Boschman, director of refugee programs for MCC B.C. The refugees are in Kenya, France and Russia. Some have relatives in British Columbia who cannot afford to sponsor them. Boschman says it costs between $8,000 and $10,000 to sponsor an individual, and $15,000 to $18,000 to sponsor a family of four. Contact her at MCC B.C., Box 2038, Clearbrook, BC V2T 3T8, (604) 850-6639.

DEATHS

Edward Burkhalter, 74, of First Church, Berne, Ind., died July 25. He had been ill with a brain tumor since February. He is survived by his wife, Ramoth, one brother, three sisters, six children and eight grandchildren. Edward and Ramoth served as missionaries in India for 42 years, the longest term of any missionary on record with COM.

WORKERS

Carol and **Phillip Bergen**, Peace Community Church, Clovis, Calif., began a one-year North America Assignment with COM July 2. They serve with COM and AIMM in Burkina Faso, laying the groundwork for future Bible translation, linguistics and evangelism.

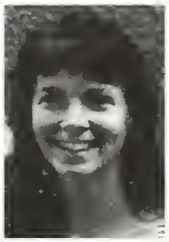
John and **Tina Bohn**, Grace Church, Pandora, Ohio, began a short North America Assignment followed by retirement from service with COM and AIMM in Lesotho. They helped the African Independent Churches with Bible study, leadership training and rural development since 1978. They live in Goshen, Ind.

Marilyn and **Rick Derksen**, Northside Community Church, Elmira, N.Y., and Oita (Japan) Mennonite Church respectively, arrived in July for a one-year North America Assignment. They have served since 1976 with COM and AIMM in Zaire. Marilyn teaches nursing and midwifery. Rick works as a pastor, seminary teacher and evangelism and leadership training instructor. The Derksens are living in Kitchener, Ont.

Wendy Endress is beginning as director of the Bluffton (Ohio) College Career Development Center.

Helen Ens, Blumenort Church, Gretna, Man., arrived in July for a six-week North America Assignment. She serves under COM in Mexico as a Bible teacher and as a resource to teachers in Mennonite schools.

Elena Entz, Zion Church, Elbing, Kan., returned July 3 to Newton, Kan.,


C. Bergen

P. Bergen

J. Bohn

T. Bohn

M. Derksen

R. Derksen

Ens

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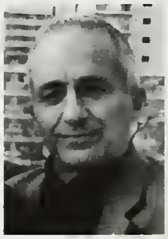
P. Kehler

S. Kehler

A. Ramseyer


R. Ramseyer

A. Rempel

H. Rempel

Wiens

after completing close to four years with COM and AIMM in Burkina Faso. Her positions there included administrative assistant, guest house coordinator and teacher's aide.

Christine Juhnke will begin a one-year term June 1 as pastor at Salina (Kan.) Church.

Peter and **Sue Kehler**, Emmanuel Church, Clearbrook, B.C., arrived late in June after completing a COM assignment in Taiwan. Peter trained lay leaders for the Taiwanese Mennonite church, and Sue led nursing and health-related seminars at Mennonite Christian Hospital in Hualien.

Joy Lapp has resigned effective in September as pastor at Fort Collins (Colo.) Fellowship.

Karen McCabe-Juhnke, Shalom Church, Newton, Kan., began June 1 as assistant personnel secretary for COM. The one-third time position was added to her position as COM administrative assistant.

Alvin Martin, Hamilton (Ont.) Church, began July 15 as director of Self-Help Crafts Canada.

Ann Marie Minter, Shalom Church, Newton, Kan., began a six-week term July 4 as coordinator of a summer day camp in La Jara, Colo., with Mennonite Board of Missions of the Mennonite Church.

Stan Plett began Aug. 1 as president of Steinbach (Man.) Bible College and Christian High School.

Alice Ruth and **Robert Ramseyer**, Hively Avenue Church, Elkhart, Ind., arrived July 6 for a six-week North America Assignment with COM. They have served in Japan since 1954, except for 11 years spent in Elkhart, Ind. They are involved in church planting and discipling in Hiroshima. They were to return to Japan Aug. 18.

Abram and **Hanna Rempel**, Northdale Fellowship, Winnipeg, arrived July 10 for a two-month North America Assignment with COM. They have served in Mexico since 1991 in leadership development and Bible teaching with German-speaking churches there.

Rick Rios has resigned effective June 30 as pastor of Iglesia Vida Nueve, Reedley, Calif. He will be working full time with Youth for Christ, Fresno, Calif.

F. Jay Shetler began May 1 as executive director of Glencroft Retirement Community, Glendale, Ariz.

Matthew Swora will begin Sept. 1 as pastor at First Mennonite Church, McPherson, Kan.

Johann and **Melanie Weber**, First Church, Reedley, Calif., are serving as summer missionaries to Papua, New Guinea, under New Tribes Mission.

Wendell Wiebe-Powell will resign Aug. 31 as assistant pastor at Bethel College Church, North Newton, Kan.

Greta Wiens, Niagara United Mennonite Church, Niagara-on-the-Lake, Ont., arrived July 12 after completing her assignment as an overseas mission volunteer with COM teaching English in Japan.

Jeff Wright resigned Dec. 31, 1992, as co-pastor at Peace Fellowship, Rancho Cucamonga, Calif. He is director for ministry development for the Council of Anabaptists in Los Angeles and Southwest Mennonite Conference coordinator.

Executive director sought for **Interchurch Refugee and Immigration Ministries** (Illinois affiliate for Church World Service Immigration and Refugee Program) with headquarters based in Springfield and large program office in Chicago. This statewide organization with staff in three offices provides refugee resettlement, employment and adjustment services and immigration counseling to low-income immigrants. Board of Immigration Appeals recognized agency.

Deadline to apply is Aug. 27. Send resumé and cover letter to **Janie Rempel, chair of IRIM search committee, 30 Chatsford Court, Bloomington, IL 61704.**

Grace Mennonite Church, Lansdale, Pa., is seeking an **assistant pastor** to work primarily with youth. This is a half-time position at this time.

Please send resumé to **Grace Mennonite Church, 630 York Ave., Lansdale, PA 19446, (215) 855-7718.**

Dining room hostess/host position available Sept. 1 at **Spruce Lake Retreat**, a Mennonite retreat center in the Pocono Mountains of Pennsylvania. This is a year-round position which would be full time except for several slower winter months. Depending on interests and skills, other work could be provided during these slow times.

Contact **Leanna Beiler, Route 1, Box 605, Canadensis, PA 18325, (717) 595-7505.**

Every day in the United States, people eat 75 acres of pizza, 167 million eggs, three million gallons of ice cream and 3,000 tons of candy. Each day 689 new businesses start up, 167 go bankrupt, and 105 new millionaires are created. And each day the U.S. government issues 50 more pages of regulations. (*The Marketplace*)

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The Mennonite
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Reviews

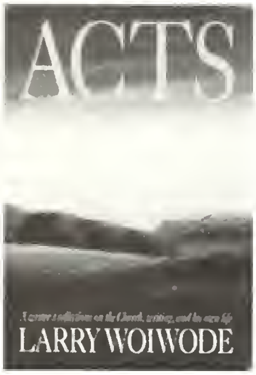
BOOKS

Anabaptilliterate

Acts *by Larry Woiwode (HarperCollins, 1993, 244 pages)*

Reviewed by Gordon Houser, editor

Having read all but one of Larry Woiwode's novels and several of his short stories, I came to this book eager to learn more about this outstanding novelist. While I learned much about his life and enjoyed some of his insights into writing, much of what I read disappointed me.



In *Acts*, Woiwode goes through the biblical book of that name and reflects on the church, which he considers largely unfaithful, if not apostate, and on writing. He is, of course, entitled to his opinions, to his theological views, though his reasoning at times suffers from gaps in logic or from misinformation. What bothers me most in the book, however, is its meanspiritedness. One admires his devotion, but he comes across purporting that the Orthodox Presbyterian Church, to which he belongs, is the only faithful interpreter of truth.

He does not like Anabaptists and shows his ignorance as he dismisses them as a separatist sect. He does like John Calvin yet ignores his part in killing many Christians (Anabaptists). He makes unbelievable points, such as that many of the troubles in the church in the last 10 years began with overspending on foreign missions.

At the same time, Woiwode makes insightful points, particularly about writing. For instance, he says that the genre of the novel "is often the best way to get at the truth. … truth does not always arrive by a logical statement of fact with all the necessary footnotes attached. Truth often *happens.* Truth is an act." How he can write that and then adopt the flat view of Scripture that he does is beyond me.

Woiwode cannot be pigeonholed as a fundamentalist or evangelical, though he fits in those camps more readily than others, I suppose. But he breaks the mold. For example, he comes down strongly against Christian fantasy. C.S. Lewis fans will shudder. He critiques Lewis' views of literature and calls for realism, not fantasy. "Chaucer was the first great Christian realist," he writes, then defends realistic fiction: "All writing is imaginative, as any writer who has worked at it realizes; the question is in which world do you wish to exercise your imagination?"

Larry Woiwode is a great writer, but *Acts* makes me wish he would return to fiction, where his writing shines more clearly—and gently.

America burning

Dreams on Fire—Embers of Hope: from the Pulpits of Los Angeles After the Riots *edited by Ignacio Castuera (Chalice Press, 1992, 128 pages)*

Reviewed by Hubert L. Brown, North Newton, Kan.

In April 1992, America received a wake-up call, as did the Christian community in America. We were confronted with the frustration, pain and rage of people in Los Angeles who have grown weary of poverty, police brutality, racism and abandonment.

On April 29, 1992, a jury of mostly white people brought forth its unbelievable verdict of "not guilty" in the trial of four white police officers who brutalized black motorist Rodney King. In disbelief Americans watched 48 hours of burning, looting and irrational violence in the wake of that decision.

Dreams on Fire—Embers of Hope is a volume of inspiring and courageous messages preached on the Sunday following the days of conflagration and ashes. A variety of religious and civil rights leaders spoke heartfelt messages of hope to a frightened people. Castuera, pastor of the Hollywood United Methodist Church and a social activist in the Los Angeles area for years, did a monumental job of bringing together the words of our contemporary prophets in the face of destruction.

Often in the face of shattered dreams we have had to ask the critical questions. What does it all mean? Can we see in all of this something that could help us, something that could teach us? What is God saying to us?

These sermons and statements brought together by Castuera from the Los Angeles faith community attempt to answer these questions. There is healing in the words of Jesse Jackson, John Rosove of Temple Israel, Cecil Murray of First A.M.E. Church, Castuera, Joan Brown Campbell, James M. Lawson Jr., Paul Yung and others. They all express both pain and promise.

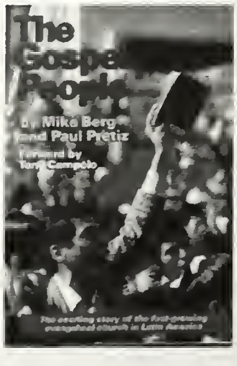
I heartily recommend this timely collection of sermons. To those who are still seeking to understand the events of last year and to those who are concerned about healing the wounds between diverse people this book is a must.

Waves of Latin evangelism

The Gospel People of Latin America *by Clayton L. "Mike" Berg, Jr., and Paul E. Pretiz (MARC, World Vision International, and Latin American Mission, 1992, 157 pages)*

Reviewed by Glendon Klaassen, North Newton, Kan.

As Tony Campolo indicates in the foreword to *Gospel People*, Latin America is experiencing a spiritual renewal at many levels. This book informs the reader of historical, intellectual, political, social and religious movements that have encouraged this phenomenon. God's Spirit is at work.



My reading of *Gospel People* coincided with my travels through the Andean and Southern Cone countries of South America. While Roman Catholicism has permeated the religious scene of Latin America since the conquest that began 500 years ago, it is not unusual today to note many Protestant churches in the cities and their members on the street carrying Bibles. I was impressed in Ecuador when evangelical Quichua leaders described

800 congregations that form an independent federation of churches. Indeed God is at work. I smiled, wondering about our North American efforts of evangelism, when the president of the Mennonite Convention in Asunción, Paraguay, reported 12 percent church growth in 1992, less than other groups had experienced.

The authors trace five waves of evangelical events in Latin America, beginning with the immigrant churches and continuing with the missions of mainline denominations. Next came faith missions, newer denominations and finally the wave of churches emerging from Latin America itself.

The fourth and fifth waves, primarily of Pentecostal and charismatic orientation, have led the way for most of the evangelical growth. Authors Berg and Pretiz are not afraid to point to failures and inconsistencies, however, such as one-sided mission and futuristic emphases that neglect the present.

Among the "extras" in *Gospel People* are brief analyses of liberation theologies, of the various Roman Catholic bishops' conferences (CELAM), of the population shifts to the cities and of government initiatives of change. They also give helpful analyses of the catalysts of Latin American churches' growth.

Though the illustrations often slant to programs of the Latin America Mission of which the authors have been a part, the reader will find this book easy reading with a wide range of brief but helpful material for an introduction to the Christian churches, both Roman Catholic and Protestant/Evangelical, in Latin America today. I recommend it.

Old Testament scholarship

Studies in Old Testament Theology: Historical and Contemporary Images of God and God's People, *edited by Robert L. Hubbard Jr., Robert K. Johnson, Robert P. Meyer (Word, 1992, 333 pages)*

Reviewed by Jacob T. Friesen, North Newton, Kan.

Here is an excellent introduction to the "new evangelicalism" that has established itself as distinct from the "old evangelicalism" focused on verbal inspiration, inerrancy and a specific brand of premillennialism defended in a judgmental spirit. Fuller Theological Seminary was founded in 1947 as part of a new movement to reform fundamentalism.

These essays in honor of David Allen Hubbard's 29 years as president of Fuller integrate current Old Testament scholarship with concerns of modern life. Fourteen of Hubbard's colleagues, each a widely-known specialist, describe how God and the people of God are portrayed in each section of the Old Testament—the Law, the Prophets and the Writings. With a keen eye to contemporary issues, they suggest how to apply these perspectives to the church of today.

"Today's church, fraught with self-doubt about its identity and groping to find ways to address its surrounding cultures, would do well to hear afresh the theological voices of the Old Testament," writes editor Robert L. Hubbard Jr.

During David Allen Hubbard's 29-year presidency, Fuller Seminary defined and established the "new evangelicalism" as distinct from the fundamentalism of Harold Lindsell's *The Battle for the Bible*. The seminary had dropped inerrancy from its statement of faith in 1972. In the ensuing controversy, Hubbard deftly defended Fuller's standing as an orthodox and evangelical institution by never apologizing for the course the seminary had set for itself. "His leadership both inside and outside Fuller gave shape to a new kind of evangelicalism that is open, progressive and ecumenical."

Fuller's role in reshaping the new evangelicalism presents a striking parallel to the role of Wilbur Webster White's New York Biblical Seminary of the late 1930s through the 1960s that challenged the historical criticism of Harnack and a seminary curriculum that studied about the Bible rather than the Bible itself. The method of inductive study of the English Bible shaped a generation of Mennonite leaders who established Goshen Biblical Seminary, Mennonite Biblical Seminary and Mennonite Brethren Biblical Seminary.

The book has one shortcoming. If Millard Lind of Associated Mennonite Biblical Seminary had contributed an essay on "Law and Power in the Old Testament," an Anabaptist voice would have added a significant dimension.

Resources

- **Climbing Down the Ladder** by Linden M. Wenger (Good Books, 1993, $8.95) is the author's reflections on retirement. Contact Good Books, Box 419, Intercourse, PA 17534-0419, (717) 768-7171.
- **Colossians, Philemon** by Ernest D. Martin (Herald Press, 1993, $17.95, $22.50 in Canada) is the fourth volume of the Believers' Church Bible Commentary. Contact Herald Press, 616 Walnut Ave., Scottdale, PA 15683-1999, (412) 887-8500.
- **Carrying God's Light: Strength for the Journey** (Women in Mission of the General Conference Mennonite Church and Women's Missionary and Service Commission of the Mennonite Church, 1993, $3 [$4 in Canada] suggested contribution) is a booklet produced by the churchwide women's groups featuring an 11-part Bible study and other resources. Contact Doris Schmidt at the WM office, Box 347, Newton, KS 67114, (316) 283-5100.
- **Trek to Central Asia** by Franz Bartsch (Canadian Mennonite Bible College and the Manitoba Mennonite Historical Society, 1993, $10) is the latest installment in the Echo Historical Series. Contact CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.
- **Dead Man Walking** by Sister Helen Prejean (Random House, 1993, $20) is a first-hand account of the death penalty in the United States through the eyes of a nun who befriends first a death-row prisoner and then the family of his victim. Available through the National Coalition to Abolish the Death Penalty, 1325 G St. NW, Washington, DC 20005.
- **What on Earth Can You Do?** by Donna Lehman (Herald Press, 1993, $9.95, $12.50 in Canada) offers guidelines to help you turn your church into a "Creation Awareness Center."
- **And It Was Good** illustrated by Harold Horst Nofziger (Herald Press, 1993, $12.95, $15.95 in Canada) retells the creation story of Genesis through construction-paper collages.

Editorial

Our best—and worst—trait

Perhaps our greatest challenge as Mennonites is maintaining strong community values while welcoming outsiders. As soon as we emphasize one we neglect the other. But if we lean in one direction it is toward community. This means we have difficulty doing evangelism, which requires reaching out to people who are different, people to whom we are not related, either by birth or by belief.

During the last week of July I attended Philadelphia '93, the latest biennial convention of the Mennonite Church. The first person to greet me after I walked into the cavernous Pennsylvania Convention Center said, "What're you dong here?" (He was kidding, I think.)

As a GC, a member of the General Conference Mennonite Church, I was an outsider. I had entered unfamiliar territory. I sympathized with other outsiders—people new to the Mennonite faith, rural and small-town folk uncomfortable in a large city, people of color in a sea of white faces, introverts like me for whom introducing oneself to strangers is no easy task. Although I'm often an insider, aware of what's going on in Mennonite circles and in touch with many people, I found the experience of being on the outside—to whatever degree—helpful.

I talked with a youth pastor who said he had moved to an area dominated by Mennonites. Their best—and their worst—trait, he said, is being a strong, cohesive community. If you're in, it's wonderful. But it's hard to get in.

This is not only a Mennonite Church phenomenon. Many of our GC gatherings also seem like family reunions, which is fun as long as you're considered part of the family.

Part of this problem of including outsiders may be due to a hidden theology that is not Anabaptist. In his opening address, moderator David Mann, in an attempt to welcome newcomers, said that "some of you are first-generation Christians." Wait a minute, I thought. Aren't we all first-generation Christians? We all must choose to follow Jesus. As someone has said, God has no grandchildren.

As I thought about integration of our two denominations, I noticed that MCs and GCs have much in common:

- love of music,
- enjoyment of food,
- the Mennonite Game ("Are you related to ... ?"),
- concern for justice, evangelism and a host of issues,
- acting on our faith through service to the needy,
- exhuberant youth (with hundreds more youth than adults at this convention, we should no longer call MCs "Old" Mennonites).

I also noticed some differences:

- more raised hands,
- more black faces,
- more people,
- prayer coverings,
- more a capella hymns,
- early (yawn) breakfasts,
- altar calls.

I noted some reluctance to discuss integration. A report from a seminar at the convention said, "... it became clear MC congregations can no longer avoid the question." But the delegates did talk about it. People voiced their fears and asked questions. One delegate from Ohio said perhaps what many (MCs and GCs alike) feel: "We're in favor of integration as long as it doesn't affect us."

Thus we return to the hurdle we find so difficult: how to be a close-knit community and welcome outsiders.

A different piety: Despite the resistance I sense among both MCs and GCs, I look forward to integration. I look forward to being in a church with more African-American sisters and brothers than are in the GCMC. I look forward to incorporating a different piety. We GCs tend to be too heady in our worship. We have much to learn from MCs about expressing our *feelings* of commitment to Jesus Christ. At the same time, GCs may help temper a tendency for the expression of these feelings in altar calls to become crowd manipulation.

As I left Philadelphia I felt enriched, ready to move toward joining my MC brothers and sisters. However, we will never join, and we will never grow, as long as we stick with our family and ignore those around us. We all need to learn to reach out and welcome others into our circle. And to do so we must be willing to change, to grow. We must learn to treat newcomers to the Mennonite church (small c) as equals in the body of Christ. *Gordon Houser*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

108: 17
September 14, 1993

'WOMAN, GREAT IS YOUR FAITH!'

(MATTHEW 15:28)

Women fight a losing battle against hunger

(see page 3)

African women speak out at Mennonite World Conference meeting

(see page 6)

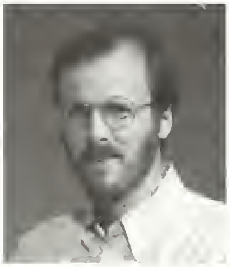
Prologue

For many of us, September marks the beginning of school. In late August, Jeanne, my wife, returned to her graduate studies in social work, and my children returned to the classroom. Most Sunday schools also begin their year this month.

I've heard from a number of congregations that use *The Mennonite* in a Sunday school class. One person called and asked if we provide a guide for studying each issue. We don't, but perhaps we should provide more questions for discussion. At the end of the Bible study on page 13 of this issue we have included some questions. Let us know if you'd like more of these kinds of helps for discussion.

A reminder for those of you who know of students who should be receiving *The Mennonite*: We have a student subscription that runs September-May. Send us names and addresses of students you want to receive subscriptions. The cost is only $11 (U.S.), $13 (Canadian).

This issue is dedicated to women around the world who struggle to survive as well as to be full members in the church of Jesus Christ. Read about the courage and tenacity of women in Nicaragua (page 5), in Africa (page 6), in North American business (pages 8-9).



Read also about how a congregation in Florida was willing to change to meet people's needs (pages 10-11). *gh*

Next issue: Meeting God in the streets

Cover: Erin Gyori-Helmuth, 2, shells corn with her Guatemalan neighbor, "Grandma" Felipa. Photo is by Mennonite Central Committee worker Sonja Gyori-Helmuth.

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite **(ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Around the world, women fight a losing battle against hunger.

ON THE MARGINS

Emily Will

Despite the thousands of studies and reports in the past 20 years on hunger, governmental and other organizations continue to fail to take into account the importance of women's roles.

The number of rural women living in absolute poverty around the world rose over the last two decades by about 50 percent—from an estimated 370 million to 565 million—compared with a 30 percent increase for men.

"Women produce 80 percent of the staple foods—maize, millet, yams, beans—in sub-Saharan Africa," says Debra Simpson, Mennonite Central Committee worker with the African Center for Technology Studies in Nairobi, Kenya.

But in Uganda's Kitgum district, where MCC workers Kristi and Neil Rowe Miller served for the past three years, only two of some 30 extension workers are women. Although women are the district's major crop producers, it is culturally unacceptable for male extension workers to work with women farmers. Women do not, therefore, receive up-to-date crop management advice.

Asian and Latin American women also play significant roles in food production. As in Africa, these women usually cultivate food for the family table rather than cash crops for export.

Cash crops: The introduction of cash crops, usually managed by men, undermines women's ability to grow food for the family. Yet governments are encouraging cash crops to earn foreign currency to repay international debts.

"With more and more land allocated to cash crops such as coffee or tea, women who grow subsistence foods are pushed onto marginalized, less productive land," says Simpson.

Men's migration: Widespread rural impoverishment has led to increased male migration to cities, even other countries, in search of work. Women, children and the elderly remain in rural areas, attempting to eke out livelihoods.

According to the United Nations International Fund for Agricultural Development, the number of rural women living in absolute poverty around the world rose over the last two decades by about 50 percent—from an estimated 370 million to 565 million—compared with a 30 percent increase for men.

"When you see how many family members have to eat on little or no salary, you can understand the urgency men feel to go and try to find work in Saõ Paolo or another city," says MCC worker Evelyn Koop, who has returned from 4 1/2 years in Belo Jardim, a small town in northeast Brazil.

"Sometimes I would be critical. I would think, 'How can you leave your wife and kids?' But I wasn't feeling the hunger," Koop says. "Sometimes the men send money home; sometimes they don't; sometimes they earn so little they have nothing to send."

Control: Still, in many cultures, men view the income they earn as theirs to control, while "women have to beg for money from their husbands" for food or children's school fees, she says.

"In Jamaica, a man controls the resources he obtains," says Kathleen Walker, a nurse who worked in rural Jamaica for the past three years. "He may hand over $100 to his baby-mother [common-law wife] now and then, but he feels no commitment to do so, and the woman cannot count on consistent support. Women must ensure their own economic stability."

In Bangladesh, says former MCC worker Susan Vandenburg, men grow and harvest the rice and women do much of the post-harvest work—threshing and drying. The men then sell the rice and retain control over the earnings.

MCC

Misery: *This Sudanese woman's fate is shared by millions. Fighting forced her to flee her home and live in a camp for displaced people.*

> "The lowest-income groups, specifically young children and their mothers within these groups, are the most severely malnourished people everywhere in the world."
>
> *Doris Janzen Longacre*

Most of those earnings go toward food, which the man buys. The woman prepares the meals and serves her husband first, any schoolchildren (usually boys) second, and girls third.

The woman eats whatever is left, despite her high nutritional needs due to repeated pregnancies. In the Noakhali region of southern Bangladesh where Vandenburg worked, the average number of pregnancies is nine or 10.

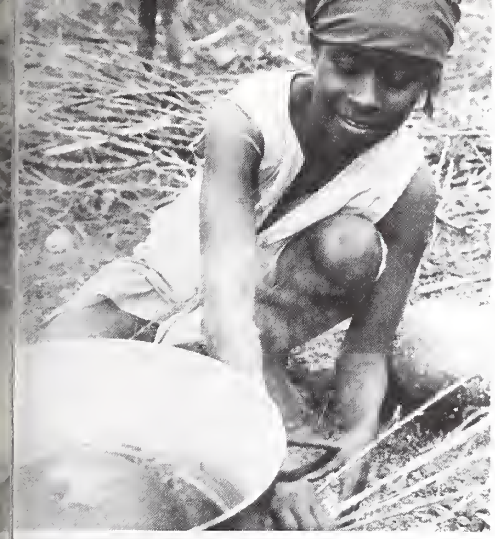
"In northeast Brazil, a lot of men drink or gamble away what they earn. It's an escape from the oppression they feel so you can hardly blame them, yet the women and children can never escape. A man may be earning money, but his wife may still be forced to go to her parents or another person to borrow money to feed her children," says Koop.

"In Nicaragua, men contribute only a third of their income to the family, whereas women spend 90 percent of their earnings on food, clothing and their children's schooling," says Gwen Groff of MCC's Peace Office.

> **In Nicaragua, men contribute only a third of their income to the family, whereas women spend 90 percent of their earnings on food, clothing and their children's schooling.**

Poor pay: When women do earn cash, they often must work longer hours for less pay than their male counterparts. Author Tom Barry writes about Nicaragua, "By 1989 women represented 45 percent of the working population. Nonetheless, for the most part the jobs open to women remained concentrated in the lower

> **In Bangladesh the woman prepares the meals and serves her husband first, any schoolchildren (usually boys) second, and girls third.**



Howard Zehr (MCC)

Marginalized: *A Haitian woman heats a pot of food with twigs she has gathered for fuel. Environmental degradation is an additional factor wreaking havoc on women's ability to feed their families.*

levels of the industrial pay scale."

A jam and tomato processing plant in Belo Jardim, Brazil, hires mostly women. "Many women start work early in the morning and don't arrive home until 9 or 10 at night, five or six days a week," says Koop. "Often they realize they are being abused but they have no other options."

Children's well-being: Most women in Belo Jardim, whether they are away from home tending crops, working as domestic help or in the canning factory, leave their children home alone. "They cook a pot of beans and rice in the morning and lock the children inside the house," says Koop. The oldest child, anywhere from 6 to 12 years old, is responsible for the younger siblings.

"An 11-year-old isn't hygienically conscious—she may not know how to wash bottles properly, for example—so health problems arise," Koop says. Infections caused by poor sanitation exacerbate malnutrition among young children.

Thus words penned by Doris Janzen Longacre, author of the popular *More-with-Less Cookbook*, are as true today as when she first wrote them in 1977: "Who is hungry? Although … exceptions exist, the question is easily answerable for most countries. The lowest-income groups, specifically young children and their mothers within these groups, are the most severely malnourished people everywhere in the world."

Emily Will works for MCC Information Services.

UP AT 3 A.M. TO MAKE 240 TORTILLAS

In May, 12 North American women who participated in a Mennonite Central Committee study tour got a firsthand view of women's lives in Honduras and Nicaragua.

"In Nicaragua, speakers told us that women bear the economic brunt of feeding, clothing and educating their children," says Gwen Groff, of MCC's Peace Office. "One-third of the families are headed by women, mainly because of the many men killed during Nicaragua's lengthy civil war. Even when men are present, they do not necessarily feel social pressure to contribute to household expenses."

"Women's work is three times that of men's," a Nicaraguan woman who directs a women's credit and training center told the MCC study group. They constantly juggle roles to maintain a household, care for their children and earn some income.

Women are also being affected by social program cuts mandated by the International Monetary Fund for debtor countries. In Nicaragua, for example, government health-care funds are one-third of what they were four years ago. Study group participants were appalled at women's health-care facilities.

"My nursing background had not prepared me to see women lying on plastic mattresses without adequate bedding because they had none to bring from home," says Elsie Goerzen of Sardis, B.C. "I was taught a hospital is a place of healing, of relief from suffering, where comfort and compassion are the norm and where sanitation is of primary importance."

Haunted: "I was not ready to hear that most D&Cs are done without anesthesia and that treatment is often incomplete because the women cannot pay for it. I was taken aback by shelves empty of equipment and medication, and haunted by the emptiness and sadness in the patients' eyes," Goerzen says.

Despite the women's suffering, tour participants were impressed by their persistence and creativity in the face of great odds. Nicaraguan Mennonite women in Managua have started a used clothing store with clothing shipped from MCC's Material Resources Center.

"Women's work is three times that of men's."
a Nicaraguan woman

"The women put a lot of work into recycling the clothes so that they are sellable," says Martha Klassen of Winnipeg. "They create skirts from pullover sweaters by cutting off the body of the sweater below the arm-holes and inserting elastic in a casing. They make children's clothing from other items."

The study group met 60-year-old Doña Josefa Mora López, who gets up at 3 a.m. daily to make 240 tortillas that her daughters sell before school. She has been making tortillas for 52 years, since she was 8 years old.

Gwen Groff says that Leola Epp, a study tour member from Saskatoon who often had trouble sleeping, told others, "When I looked at the clock and saw it was 3 a.m., I thought, Doña López is just getting up to start making tortillas." *Emily Will*

'STOP CONFINING WOMEN TO A PERIPHERAL ROLE'

African women call on Mennonite World Conference to take their roles in the church more seriously.

Paul Schrag

The issue of women's roles in the church drew more discussion than any other topic at the Mennonite World Conference General Council meeting, held July 13-21 in Bulawayo, Zimbabwe.

Most of those who spoke supported allowing women to serve in any church role. When disagreement arose, delegates handled it gracefully. "It was such an honest, listening and caring discussion," said Irma Fast-Dueck of Winnipeg. "I haven't always experienced that in North American discussions."

Mary Ochillo of Kenya, secretary of the African Mennonite and Brethren in Christ Women Fellowship, told the council that African women have been treated as "subservient beings restricted to family and domestic matters." She urged the church to stop confining women to a peripheral role and to "abandon conservative doctrines that forbid ordination of women."

Ochillo's endorsement of women's efforts to take leading roles in the church and society prompted Bruce Khumalo of Zimbabwe to warn of negative consequences. "If women take up public positions that will take them out of homes, our nation could have problems because there would be no one to train the children," he said. He said the Bible teaches that men and women have different roles, but that doesn't mean they're not equal.

Fast-Dueck disagreed. "If a woman's role is restricted, she does not know freedom," she said.

Delegates from various countries told about women's roles in their societies and churches. Cesar Pazos said that some congregations in Guatemala have only two or three men. "There is no conflict over the leadership of women because the situation demands it," he said.

That is also the case in many of Zimbabwe's Brethren in Christ congregations, particularly the rural ones. Female leadership is common, but the shortage of male pastoral candidates is a primary reason. BIC women pastors in Zimbabwe are not ordained.

Joram Mbeba of Tanzania said that conservative teachings once kept Mennonite women from preaching in his country, but that has changed.

The Meserete Kristos (Mennonite) Church of Ethiopia has women evan-

A chaplain and a Bible teacher: two African women at the MWC gathering

Esther Kalambo joined a carload coming from Zambia. She is a chaplain at a Brethren in Christ hospital in Choma, where her husband is an administrator. They have four children. In 1981 she came to the United States with her husband—he graduated from Messiah College with a business degree. At that time she was encouraged by a faculty member to do some theological studies and was even offered a scholarship, but she didn't take it because of responsibilities with her young children. In 1987, after returning to Zambia, the doctors at the hospital invited her to become the chaplain there, "because they said I had the gift of counseling." Her work allows her flexible hours (she usually works mornings), which she needs, not only to care for her children (ages 16, 11, 10, 8) but because as the wife of the hospital administrator she has to do a lot of entertaining.

Esther is a quiet woman yet radiates a spiritual strength and inner peace. She yearns for training and ordination; she longs for collegiality with other pastors. "The other ministers just look at me as a layperson. I can't leave my family to go for training, though I would like to. Being ordained would allow me to give a public witness to my calling."

Nellie Mlotschwa preached during one of the General Council morning worship services and directed a choir of students. She is a teacher in a local Bible institute, where there are many female students. "I haven't accepted the cultural teaching that women can't lead. ... I teach the women to give themselves to the Lord, and if the Lord calls them to lead, to accept the responsibility." Her ministry starts with her family and children, she says, but if one is given a chance to exercise a gift of leadership, one should humbly accept the call. She reiterated that setting yourself over against men can get you into trouble, but if given the opportunity to lead, take it.

From a report by Patricia Shelly

Subservient beings? *A Zambian woman*

> "The very survival of both the church and society depends on the role women play."
>
> *Mary Ochillo*

gelists and deacons. The door to the pastorate would be open to a qualified woman, though there are no female pastors yet, Bedru Hussein said.

Dishes: Tetsuo Maruyama said that missionaries had elevated the position of women in Japanese society. "Before [World War II] I never would have cooked or washed the dishes, and now I do," he said.

European delegates voiced strong support for women in pastoral roles. Samuel Gerber of Switzerland said the church should set a better example for society in accepting women's leadership. "Sometimes it seems we are building the church of tomorrow with the attitudes of yesterday and the methods of before yesterday," he said.

Among a few cautions raised about women in leadership was one by Ravi Sankara Rao of India, who said the Bible teaches that a woman should not rule a man. A couple of delegates made general statements about needing to follow biblically prescribed roles for men and women.

And when summaries of small-group discussions were posted on a wall, one statement said, "The danger is that the woman outside the family undertakes responsibilities and authority in the church."

Perhaps none would disagree, however, with Mary Ochillo's statement that "the very survival of both the church and society depends on the role women play."

Paul Schrag, managing editor of Mennonite Weekly Review, *wrote this article for Meetinghouse, a consortium of Mennonite editors.*

Statements on women from the Mennonite World Conference General Council

The church must be more intentional in teaching equal responsibility of men and women in home and church.

- Let us share our stories with one another.
- Let men be encouraged to help women out of the boxes in which they have put them.
- Let women be confident in their self-worth.
- Let us encourage and train women in church leadership.
- Let us develop a discipleship that encourages men to undertake responsibilities so that women may participate more fully in church and society.

We recognize some unresolved matters in regard to women and men:

- The void in the home that occurs when women assume additional responsibilities.
- The problem of ordination in light of differing understandings of biblical teaching.

A NEW WAY TO DO BUSINESS

More and more North American women are starting businesses, and their success rate is twice that of men.

Lee Delp

From 1972 to 1989, the proportion of North American Mennonite women who own or manage their own business enterprise increased from one percent to four percent, according to *The Mennonite Mosaic* by J. Howard Kauffman and Leo Driedger. That's a jump of 300 percent.

I was not surprised when I first read this finding, for it rang true with my experience in my previous work with National Liberty Corporation, a large financial services company based in Valley Forge, Pa.

During my last several years at National Liberty I became involved in "intrapreneuring" (that is, being an entrepreneur in a large company). One of the most unusual new business ideas emerged when we set out to create a new business that was "relationship based" and had the potential to generate $500 million in revenues in seven to 10 years.

We discovered a substantial and growing trend of

Why women are better at business

On average over a five-year period, businesses started by North American women are twice as successful as those started by men. Women also create more jobs. "The average female owner-managed business creates about 5.4 jobs, compared with the U.S. average of 4.2 for small businesses," says Jerry White in his syndicated "Managing Smart" column.

At the risk of indulging in gender stereotypes, there are things to learn from the apparent success of female entrepreneurs.

- Women are more realistic about what they'll earn. They don't drain company income to live high on the hog.
- They're better at handling small details and logistics. In many cases these are things they've learned from being mothers. One study found that the most successful businesswomen were those who had raised families.
- Women listen to professional advice and are more likely to take courses. They're not afraid to ask directions when they're lost.
- They seem to start with better financing, perhaps because they are no strangers to discrimination and expect to face difficulty with lenders. (The June issue of *Money* magazine documented that stockbrokers, for example, typically treat female customers less seriously than men, belittling their concerns and spending less time explaining investments.)
- Women are more tenacious; they are accustomed to having obstacles thrown in in their path.
- They tend to have better human relations skills; their leadership is more participatory.

Reprinted from The Marketplace, *July/August 1993*

Like men, women are given various gifts by God, including the gift of business skill. The sooner they are enabled to exercise these gifts in God's service, the richer we all will be.

women entrepreneurs, some working from home and others outside the home. Official reports showed that female business ownership was on the rise—from 10 percent of all new businesses in 1970 to 35 percent in 1990—and projected to hit 50 percent of all new businesses by the turn of the century. There were reported to be 4.6 million women business owners in the United States.

We conducted further research of our own to quantify the size of this market and find out why women went into business. Our study found the market had been understated. The number of women business owners was not 4.6 million, as officially reported, but 10 million, and another 24 million women expressed a strong desire to start a business in the next three years. Furthermore, the female success rate for new business ventures was twice that of men.

Why this surge of interest in business? We talked to hundreds of women who either owned their own business or wanted to. Here's what we found:

- The modern workplace was set up assuming it would be populated by men; therefore, little allowance had been made for the person who is the primary caregiver for children. A woman's own business allowed the flexibility to care for children at home.
- Women have trouble advancing beyond certain levels in business or professions (often called the "glass ceiling"). Many women find it easier to start their own business rather than keep fighting the system.
- A personal business built substantial self-esteem in the female entrepreneur. Low self-esteem was a major issue for many women and therefore encouraged them to start a business.
- Marriage is no longer secure. A woman reaching "marriageable age" has an 87 percent chance of being single sometime in her lifetime due to choice, divorce or death of a spouse. This level of marital uncertainty, coupled with the low level of job security in many corporations today, drives some women to start their own business.

This was the kind of "relationship business" we were interested in. We founded the Compass Rose Corporation, a company dedicated to helping women start their own businesses.

Although we did not move in this direction for explicitly religious reasons, I believe there is a spiritual dimension to the growing prominence of women in business. Like men, women are given various gifts by God, including the gift of business skill. The sooner they are enabled to exercise these gifts in God's service, the richer we all will be.

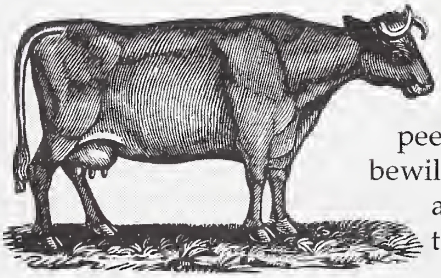
Lee Delp resigned as of Aug. 31 as president of Mennonite Economic Development Associates. He serves on the General Board of the General Conference Mennonite Church. This article is reprinted from The Marketplace.

THE FARM WIFE SELLS HER COWS

Shari Wagner

The cats gather by my kitchen door,
rubbing ribs against a box of overshoes
and spewing curses that waver
like an organ's vibrato. I've given them
every left-over in the fridge—none of it
seems to soothe them, though when we enter
the dairy room where a sour scent still lingers
they hush and assume places, calico
sphinxes against the wall.

I switch on the radio, turn to see
the first cows lumber through—black
and white boulders—larger than you'd imagine
watching them in the field. If only
we could call them back, but by now
they must be past the beltway of Indianapolis,
peering through slats with eyes bewildered
as on the day we pulled them from
their mothers.



Shari Wagner is a member of First Mennonite Church in Indianapolis. Her poem is reprinted with permission from MennoExpressions.

How one congregation reinvented itself

Homestead Mennonite Church works to meet people's physical and spiritual needs after the devastation of Hurricane Andrew.

Rich Preheim

Nearly 11 months after the record-setting devastation of Hurricane Andrew, Homestead (Fla.) Mennonite Church is changing. If that is noticeable on Sundays, it is unmistakable during the rest of the week.

During weekdays the church is filled with activity as it has become a place to find food, clothing, furniture, leads on housing, emotional and spiritual support. And that has drawn more people into the congregation.

"We're looking at, number one, to be evangelistic, and two, to seek out people who have needs we can meet," said Miles MacDougal. "So that means both physical and spiritual."

Physical needs are what first drew Maria Maldonaldo to the congregation. When she found out she didn't have any insurance to repair her roof, she went to the church around the corner, a place she heard she could find assistance. She found more.

"I saw the love the church had for people," said Maldonaldo, who described herself as a disillusioned Catholic. "I felt good here, so I started coming here. It changed my mind completely about faith."

She was baptized in June and joined the congregation. She now volunteers in the church's outreach programs.

Before Hurricane Andrew, the congregation was more inward-looking, fellowship-oriented, focused on maintaining unity and structure.

"The gift of the hurricane blew everything away," said Joy Sawatzky. She and her husband, Walter, are the church's co-pastors. They came to Homestead two years ago with a vision of a loving, healing congregation reaching out to the needs of unchurched people. Then came Hurricane Andrew, which "pushed the erase button," Walter Sawatzky said. "That gave the church a chance to reinvent itself, and it has. I must say the church is doing well."

But it hasn't been easy. Literally within minutes after the hurricane, people came flocking to the church, largely because, unlike most buildings in the area, it kept its roof. Then as Mennonite Disaster Service quickly swung into action, the church hosted both office space and sleeping quarters for volunteers because no other facility could be found in the area.

Sleeping in the sanctuary: While church members still had their place for Sunday morning worship and for regular fellowship meals, the security of regular church life was shattered. More than 100 volunteers were sleeping in the sanctuary immediately following the storm. All available space was crammed with donated canned food, cereal, clothes, mattresses and bedding

'God praise the one who do good work'

Beatrice Dean, 61, has lived in three different residences since Hurricane Andrew, the last four months in a camper trailer next to her house, provided by the Federal Emergency Management Agency. Her house is being repaired by Mennonite Disaster Service.

The work on her house has been slow, partially because of a lack of MDS volunteers. Dean is frustrated because she can't insure her house until it is finished.

"If a storm comes tomorrow, I don't have nothing left," she said. "I can't live in a trailer all my life, what little life I got left."

But she appreciates what MDS is doing for her. "They're beautiful," she said, noting flaws in work done by a previous contractor. "God praise the one who do good work. You do good work, you get praise from God. You do a sloppy job, that ain't hitting on nothing."

Dean said her belief in God's goodness has never wavered, despite all she has endured. "Sometimes I want to go crazy and lose my sanity, but God say no," she said. "He go step, step, step. You make a step, he'll make two." *Rich Preheim*

Rich Preheim

'Step, step, step': *Beatrice Dean outside her trailer* for distribution. Sunday school and Bible studies were suspended.

"We had all these little disappointments on top of the stress," said Sara Alice Zimmerly.

Every family in the 65-member congregation except three experienced serious damage to their homes. Electricity and water were cut off, and long lines for virtually everything were commonplace.

The result was emotional, psychological and spiritual trauma. "I couldn't help anyone, couldn't help myself," said David Hartzler. "I couldn't make a single decision. I couldn't cope."

Zimmerly felt disconnected from God. Why didn't God calm the storm, like on the Sea of Galilee? "He did it then and he's still a God of miracles; why doesn't he do it now?" she asked. "He didn't come, and I cried, and he didn't come to wipe away my tears."

Even the Sawatzkys, who slept at the church the first two weeks because of damage to their house, had to take a six-week sabbatical in February and March because of burnout.

Church members credit Mennonite Disaster Service and Mennonite Health Services, who provided counseling services, with helping them deal with the situation. "They could hear us," Hartzler said.

> "I saw the love the church had for people. It changed my mind completely about faith."
>
> *Maria Maldonaldo*

"Without that, we would have just withdrawn into ourselves," said Drane Reynolds. "We've gotten back on our feet and become a force of life in the community." Reynolds now leads an English class attended by 10 Hispanics. "It's been a really good nonreligious, nonthreatening entry into the church," he said.

Average Sunday morning attendance has jumped from 81 to 135. Several of the new attenders come even though they don't speak English, the language in which Homestead conducts its services.

Kathleen Hartzler told of one family that stopped at the church to thank them for the church's assistance. They are now attending. "He [the husband] never went to church in his life before," she said. "He was so surprised. He never thought men went to church." Hartzler is the church's projects coordinator, one of several members working full time with the congregation's outreach programs.

While grateful for assistance from the wider church, Hartzler said that supplies are running low and that needs are expected to continue, if not rise. People will need financial assistance for rent and down payments as they move out of temporary residences into permanent homes, she said. Furniture and household goods will also be in demand.

In the meantime, the congregation continues to evolve and move into the future.

"They'll never return to the way they were," Joy Sawatzky said. "They are returning to a sense of equilibrium."

Rich Preheim, assistant editor of Mennonite Weekly Review, *wrote these articles for Meetinghouse, a consortium of Mennonite editors.*

Something worth working for

Maria Marquez and her family have lived in their new home for the past two months, although it still needs work. The floors and ceilings still need to be repaired, and tiles placed on the roof.

There are still no screens on the windows. When one of her daughters went to school covered with mosquito bites, she was sent home because school officials thought it might be measles.

But they own the place. "We're paying a mortgage for a place that is going to be ours," Maria said through a translator. "This is something that's worth working for." The Marquez family chose to buy a house rather than pay inflated rents of as much as $900 for a place to stay.

It will not be easy. Maria's husband does landscaping at $6 an hour. The family is on food stamps and Medicaid for the children's asthma. But it is important that the family be together, "even if it's in a place that's broken," Maria said. "It's the center of everything and it determines how the children will be in the future."

Rich Preheim

In their own home: *Amado (left) and Eric Marquez*

The Marquez family are some of the new attenders at Homestead Mennonite Church, which has assisted the family, even though they don't speak much English. The family emigrated from Cuba 13 years ago.

"When she walks in there and people hug and greet her, it's because they love her and the Lord," the translator said. *Rich Preheim*

Letters

From our mission workers

Refugees, refugees and still more refugees. We're inundated. The other day we boarded about 450 people on four big trucks headed for rural villages, and it hardly made a dent in the tent city that is being put up. They are being brought up from Muene Ditu faster than we can truck them out. Sanitary conditions are becoming atrocious, and passersby walk with handkerchiefs over their noses.

During the first months of this "event" we were getting people only from Likasi. But in March we began receiving people from Kolwezi. Refugee trains were put back on the rails, and the statistics commission became the busiest of all of them. Now, in May, we hear that Lubumbashi is exploding in various sections of the town. As in the other cities, Kasaians are massing at the train station for refuge and in hopes of being evacuated. Families arrive in Muene Ditu with only some of their members. In the madness of the push and shove, others don't make it on the train.

We are receiving up to 2,500 people each week. Muene Ditu has around 10,000 right now, most living in tents (plastic sheets of four by five meters).

We hear little on international news about it, yet it is becoming more than just a small-scale case of ethnic cleansing. (Nor have we seen much in any Mennonite press about it and are beginning to wonder why.) *Gordon and Jarna Claassen, Zaire*

Talk about marriage

"To Build or Not to Build" (July 13 issue)—that is a good question. My son-in-law Ken Bechtel is pastor at Danforth Morningside Mennonite Church in Toronto. I believe they have a good reason to want to enlarge their building.

I like the way *The Mennonite* speaks to different issues, but I'd appreciate some input on marriage—the good, the bad and worse. Young people live together before marriage, young marrieds and older couples separate and divorce. Many go by the names "Mennonite" and "Christian."

This issue may have been discussed in *The Mennonite* before, but good advice is worth repeating. *Mary J. Mierau, Langham, Sask.*

Thanks from Jordan

Thank you for excellent articles and a good church magazine. We have appreciated *The Mennonite* these past three years we lived in Jordan. *Larry and Denise Epp, Amman, Jordan*

Twelve steps and pacifism

Thank you for your wonderful articles in the Aug. 10 issue.

I'm a recovering alcoholic. I am also a General Conference Mennonite and a pacifist. As a matter of fact I'm a Mennonite because I'm a pacifist. When I used to be a Presbyterian I was a pacifist, but I was lonely.

I studied at Associated Mennonite Biblical Seminary for a year because I wanted to see how the Mennonites there would connect the language of "gelassenheit" (self-surrender) with the language of 12-step recovery (self-surrender). I wanted to see if Mennonites were interested in recovery language and its closeness to the language of spiritual salvation as described by pacifist Mennonites. Except for three recovering alcoholics that I met at AMBS I found little interest.

Every time I have a chance to connect these concepts I do so, hoping someone will pick up the ideas and follow them.

I've never met a recovering alcoholic who wasn't a pacifist. I wonder if this isn't one of the reasons 12-step concepts continue to trouble to so many people. If we are to truly recover, we might have to become more peace-loving. *Jim Compton-Schmidt, Fresno, Calif.*

A former Mennonite

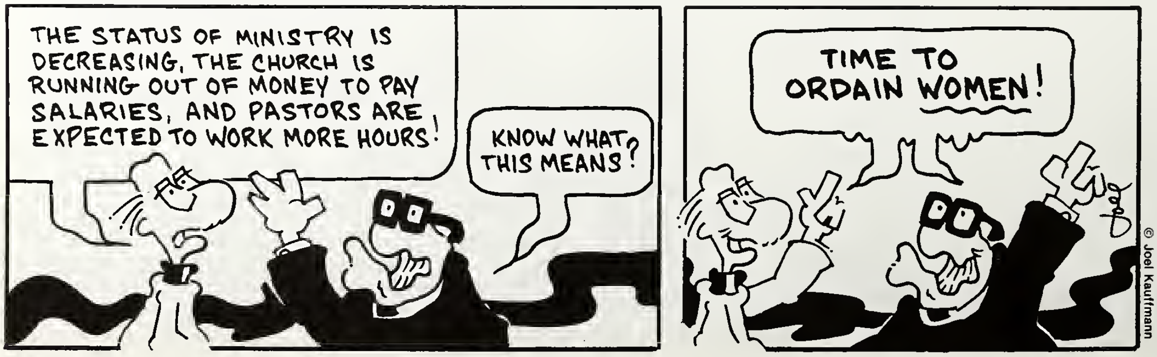
I commend you for the article by Stephen Dintaman, "The Spiritual Poverty of the Anabaptist Vision" (May 11 issue, page 11).

After 38 years I am no longer a Mennonite and do not receive *The Mennonite*. The article was given to me by a friend.

I hope this article will be closely examined by your readers. I chose to leave the Mennonite church for the reasons [Dintaman] states. In so doing I had the opportunity to look at Mennonites from the outside in. I never fully understood why the growth in the Mennonite church was so minimal. Mr. Dintaman has pinpointed not only the reason for the lack of growth but also identified three areas that need to be addressed. If these issues are addressed, it will keep existing members "in the fold" as well as bring others to it.

As he stated, "Until we can think and talk as passionately about receiving and being as we do about strategizing and doing, until we get as passionate about praise and prayer as we do about social-political analysis, we will remain spiritually impoverished." *Elaine Schrag, Burrton, Kan.*

Pontius' Puddle


THE STATUS OF MINISTRY IS DECREASING, THE CHURCH IS RUNNING OUT OF MONEY TO PAY SALARIES, AND PASTORS ARE EXPECTED TO WORK MORE HOURS!
KNOW WHAT THIS MEANS?
TIME TO ORDAIN WOMEN!
© Joel Kaufmann

The tree of life

Part two of a study of John 15:1-17

Gordon Zerbe

In part one (see the Aug. 24 issue, page 12) we looked at the first picture in this passage (verses 1-8). But do we know any better what abiding and bearing fruit mean? What is this fruit? Deeds of righteousness? Christian character? Converts? Peace? The first picture leaves it open to our imagination.

Thankfully there is commentary. It comes in two stages: first, in the next part of the passage, verses 9-17; and second, throughout the first letter of John. 1 John is the only writing of the New Testament that comments on another writing, namely, the Gospel of John. The second part of this passage indicates, in explicit language, that to sojourn with Jesus and to bear fruit is to live in love and to be sent in mission to the world.

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The double command to love is the essence of the Scriptures and the essence of Jesus' teaching.

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We notice first that love has become the dominant theme. It appears in the beginning (vv. 9-10), the middle (v. 12) and at the end of the section (v. 17). The source of love is first noted: "As the Father has loved me, so I have loved you." Then comes the repeated command, "Abide in my love." To bear fruit is to abide in Jesus is to love.

Associated with the theme of love is the language of commandment. It appears first in verse 10: "If you keep my commandments, you will abide in my love." We begin with commandments in the plural (v. 10) and progress to commandment in the singular (v. 12)—that is, if you have a proper translation. The same progression appears in 1 John 2 and 2 John. What does this mean? It means that the commandments of Jesus are singular. They are all fulfilled in the one word, love, as Paul puts it (Romans 13). Is it not striking that there are, in fact, no other ethical commands in the entire Gospel of John? What we have in this passage is another rendition of Jesus' answer to the question about the greatest commandment (Matthew 22:34-40)—the double command to love is the essence of the Scriptures and the essence of Jesus' teaching.

1 John clarifies what it is to abide and to bear fruit: "Whoever says, 'I abide in him' ought to walk just as he walked. ... Whoever does not love abides in death. ... How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses to help? Little children, let us love, not in word and speech, but in truth and action" (2:6, 3:14, 3:17-18, NRSV).

No boundaries: Love in John is focused within the community of believers. It is always "love one another" or "love your brother or sister." Love reaches first to all those attached to the vine. Nevertheless, love ultimately has no boundaries. Earlier in John, Jesus reminds his disciples, "There are sheep not of this fold" (10:16). The word specially chosen for Mennonite disciples would probably read, "There are other fruit-bearing tendrils not of this Mennonite branch." In other words, love reaches to all believers. And beyond that, this love also embraces those not connected to the vine.

Thus we come upon the other way abiding and fruit-bearing are clarified. Just as God's love impels a mission, so also mutual love does not stay within the community but results in mission. After calling his disciples friends, literally "loved ones," Jesus says in verse 17, "I chose you and appointed you to go and to bear fruit, fruit that will abide." Back in chapter 13 Jesus already mentioned that love among disciples will demonstrate the truth of the gospel. In chapter 17 he adds that the unity of disciples will demonstrate the truth of the gospel. And in chapter 20 he announces, "As the Father has sent me, so send I you."

What then is fruit? Deeds of justice? Christian character? Converts? Peace? The answer to this multiple choice question is all of the above. To abide is to bear fruit is to love is to be sent in mission.

The imagery of the entire passage reminds me of the picture that frames the entire biblical drama: the tree of life. In the beginning of the story (Genesis 2) we meet the tree of life in an agricultural setting—in the middle of a garden. Humans are free to eat its fruit at any time, to sustain their lives. At the end of the story (Revelation 22) we meet the tree of life in the center of the city square, along with the main thoroughfare, and a river runs through it. The tree straddles the river of life and bears 12 different kinds of fruit. The tree produces a new fruit each month, and its leaves are for the healing of the nations.

What a remarkable image of God's reign, which we await and which has dawned with Jesus. May we be fruitful, and may God's reign come on earth, as it is in heaven.

Gordon Zerbe teaches New Testament at Canadian Mennonite Bible College in Winnipeg.

For discussion

1. What are some ways we can show love to our sisters and brothers in the church? To people outside the church?

2. How have you experienced joy? What would "complete" joy (v. 11) be like?

3. What would bearing fruit look like? What is "fruit that lasts"?

4. What are steps you can take to abide in Jesus?

Fiscal health

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How parents can help their children

Eight ways to plan for your death

J.B. Miller

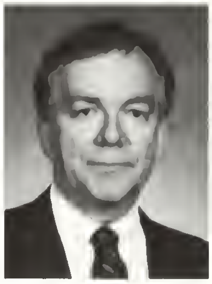
My parents loved me. I always knew it. They showed it in a variety of ways, from spending time with me when I was young to stopping by my office just to see how I was doing after I was an adult.

One of the most telling expressions of their love for me came when they died. When my father died unexpectedly, I knew he cared about me not because of the large estate he left (it wasn't large) but because of the preparation he and Mother had done. They carefully planned their estate, but equally important was the other information I had so I could follow through properly on funeral arrangements and estate settlement. The times we spent together talking about these matters gave me the opportunity to ask questions that otherwise might have gone unanswered, questions that could have made estate settlement time-consuming and costly.

What are some helpful things parents can share with children? Here are a few suggestions:

1. Is your will current? Where is it located? Bank safe deposit boxes are not always the best place to store original wills because they can be difficult to retrieve. One option is to leave the will in the office of the attorney who prepared it.

2. Is there a current listing of assets and liabilities? While some parents may be uncomfortable sharing this information with children, it is important to maintain a current listing so that matters can be handled at the appropriate time.



J.B. Miller is vice president of financial services for Mennonite Mutual Aid and manager of Mennonite Foundation.

3. Have you prepared a durable power of attorney? A power of attorney authorizes another person to manage your financial affairs. Married couples often name their spouses as well as a successor. Since this person will have substantial power and responsibility, it should be someone you can trust to carry out your affairs just as you would if you were able. A power of attorney ceases at the time of death.

4. Have you prepared a living will? A living will is designed to give precise directions about medical treatment decisions if you are unable to speak for yourself. Let someone know where this document is located. It does no good to prepare a living will if it can't be located when needed.

5. Are there other documents such as trusts and life insurance policies that need to be disclosed? If a sizable estate exists, a trust can help reduce probate expenses as well as ensure the smooth transfer of assets to the beneficiaries.

6. Have you made provisions to support a favorite charity? A will provides an excellent opportunity to remember your church or favorite charities with a bequest. Misunderstandings can be avoided if these plans are communicated to your children. Funding an educational scholarship is just one example of a gift that will be remembered and appreciated long after the rest of the estate has been distributed.

7. Do you have adequate medical insurance? Have you considered long-term-care insurance to provide for nursing home care? Children often worry about how their parents have handled these matters.

8. Have funeral arrangements been made, including an outline of your funeral service? While few people enjoy talking about this topic, preplanning can lift a tremendous burden from your survivors and reduce the risk of a funeral that is inappropriate.

If you are uncomfortable discussing these issues with your children, an option is to put the same information in a letter that is readily available when needed. Let your children know you have done this. What is important is that someone be aware that good planning has been done.

As I reflect on the conversations I had with my parents, I realize that their openness to my questions and concerns was an expression of their trust and love for me. It was their desire to make a difficult and sad time easier for me — a final expression of their love.

Discuss your plans with your children.

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> The times we talked about these matters gave me the opportunity to ask questions that, left unanswered, could have made estate settlement time-consuming and costly.

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News

MCs hit hot issues at Philadelphia

Philadelphia (*Gospel Herald*)—Over 3,500 youth, 3,200 adults and 600 children made the July 27-Aug. 1 Mennonite Church General Assembly in Philadelphia the largest MC assembly ever.

Delegates discussed tough issues, including integration with the General Conference Mennonite Church, male violence against women, homosexuality, and racism in the church.

Integration: Unlike previous assemblies, possible merger with the General Conference Mennonite Church had many delegates on their feet.

Delegates had concerns about becoming even smaller voices in a larger organization should the two groups merge. Others said they felt the issue was becoming less and less a decision—the conclusion seemed foregone. Some asked if members would feel as much ownership (translated "dollars") in a larger church?

Several called for more time; saying that deciding by 1995 is too fast. "Let's go slowly enough to take as many along as possible," said Don Augsburger (Southeast Conference), "but not so slow as to have no decision by the millennium."

Larry Rohrer (Ohio) appeared to speak for many delegates: "We are probably in favor of integration as long as it doesn't affect us," he said.

But he did not speak for all. "I urge the Integration Exploration Committee to proceed with confidence," said Urbane Peachey (Atlantic Coast). Christopher Chung (Mennonite Conference of Eastern Canada) said, "We must integrate so that we have a stronger witness for the kingdom of God."

Male violence: Intense discussion came before delegates passed a resolution on male violence against women.

Some delegates were troubled by the resolution's declaration: "We must be clear—the rule of man over woman is the result of sin." They interpreted it as an attack on those who believe in male headship.

As a result, a revision accepted by the delegates moved this statement to a preamble. The resolution itself calls for the church to admit that "there are Mennonite men who abuse women," to listen to the stories of these women, to hold abusers accountable and to model countercultural ways of being male and female.

Homosexuality: Though not officially on the agenda, homosexuality

Dave Linscheid

Confessing male violence: *After much debate, delegates at the Mennonite Church General Assembly vote nearly unanimously to accept a conference resolution on male violence against women. Only one delegate voted against the resolution.*

Inside the news

Islam and Mennonites / p. 16

Volunteers help with fruit harvest / p. 17

Washington Office celebrates 25 years / p. 18

Lame Deer Church dedicates building / p. 19

Assembly Mennonite Church, Goshen, Ind., celebrated its recently refurbished building by dedicating a financial gift to Ethiopian congregations. The congregation is channeling $5,000 through Eastern Mennonite Missions to build facilities for the Meserete Kristos Church. "In the beginning of our program, somebody said, 'Let's give at least 2 percent [of the cost of the project],'" said Nancy Lapp, Assembly elder who visited the country a year ago. (*Mennonite Reporter*)

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Susan Drummond is the winner of the 1993 Canadian Japanese-Mennonite Scholarship. In the third year of a joint law/social work program at McGill University, Montreal, Drummond will use the $1,000 scholarship to assist with her studies of how the itinerant court system is working to the detriment of the Inuit people of northern Quebec. The scholarship was created in 1985 by Mennonite Central Committee Canada to express regret for the injustices suffered by Japanese-Canadians at the hands of Mennonites during World War II. Jointly sponsored by MCC and the National Association of Japanese-Canadians, it is intended to assist research that will reduce the potential for abuse of minority groups in Canada, such as was suffered by the Japanese-Canadians during the war.

At least 20,000 young people will gather around flagpoles at high schools across Canada to pray Sept. 15, according to Vision 2000 Canada executive director Don Moore. "That is a modest estimate," he says. "Prayer is the key motivating force behind youth initiating a movement for Christ on high school campuses," says Steve Sparling of the Pentecostal Assemblies of Canada, who is helping organize the event. (*Christian Week*)

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Sylvia Sager, a voluntary service worker with Eastern Mennonite Missions, was killed in a car accident in Immokalee, Fla., July 22. Sager, 22, had served seven months as a teacher's aide in the Immokalee Child Care Center. She was a member of Garden Park Mennonite Church in Denver. Sager was traveling alone when a tractor trailer broadsided the car. She was pronounced dead on the scene. The tractor trailer driver was treated for minor injuries and released.

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In a midnight raid eight Israeli soldiers, brandishing automatic weapons, burst into a home in a Gaza refugee camp where 17 people, including Christian Peacemaker Team member Cliff Kindy, were sleeping. The soldiers searched the house and ordered the men outside. Kindy followed them outside, where the soldiers pushed and threatened the men, seemingly trying to provoke an incident. The soldiers forced the men to dismantle an awning used that day to mourn a family member's death. "The raid was very tense," Kindy says, "but the soldiers seemed flustered by the presence of a foreigner." Kindy spoke at length with the commanding officer, and the two-hour raid ended without a violent confrontation.

surfaced often enough to give it a spot at the last business session.

An earlier General Board decision not to release the recommendations of a Listening Committee on Homosexual Concerns troubled some delegates.

Others were annoyed that the Brethren/Mennonite Council for Gay and Lesbian Concerns had not been allowed space in the Pennsylvania Convention Center. Instead they held prayer services and seminars in a rented church across the street.

"The issue of homosexuality continues to be a divisive one," said James Lapp, general secretary, in introducing the Saturday afternoon session. Lapp said he and the moderators had agreed to release the recommendations of the listening committee to any delegate requesting them.

At the end of the session the Hispanic Mennonite Convention, an associate group, read a declaration to the assembly. It said the church has spent too much time discussing homosexuality and that its leaders are too slow to call sin "sin." It also called for gays and lesbians to repent and "to search for the transforming power of the Holy Spirit."

Racism: The churchwide boards brought a report on how they were combating racism and answered questions from the floor about the racial and ethnic composition of their boards and staffs.

Some delegates were troubled by the statistics. "People of color get discouraged with the attitude of 'one is enough; now let's get on with the business,'" said Stan Maclin (African-American Mennonite Association).

Other delegates took exception with the way the statistics were reported. "I am not impressed when I hear a 17 percent figure being interpreted as a 2.5 full-time equivalent," said Jeff Wright (Southwest). "We need to be direct with our answers."

Language also became a troubling issue as several delegates used the term "minority." "When I look around this hall, I don't see any minorities," said Raymond Russell (Indiana-Michigan). "When I hear that term, I don't feel part of you."

The Council on Faith, Life and Strategy commented in its summary at the end of the day: "We as the assembly have not yet found the most helpful ways to refer to the various parts of our multicultural church." *J. Lorne Peachey*

Mennonite leaders discuss witness to Islam

Bulawayo, Zimbabwe (Meetinghouse)—The spread of Islam is Christianity's greatest challenge today, Bedru Hussein believes.

He and other Mennonites from countries dominated by Muslims know the danger and intolerance Christians sometimes face in Islamic societies.

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> "Many Muslims are evangelical about their faith. They are wiser in their witness than many of us."
>
> *Bedru Hussein*

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Hussein spoke on "Christians and Islam" at the Mennonite World Conference General Council meeting, and others told their experiences of Christian-Muslim tension.

Paulus Widjaja of Indonesia said that last year Muslims burned a Mennonite church on the island of Sumatra. It has been rebuilt with financial help from other Muria Synod Mennonite congregations. "[Muslims] just don't like Christians to be there," Widjaja said. "I don't know why. We still show them our faith and spirit of forgiveness." Indonesia is 87 percent Muslim and 10 percent Christian.

Abdi Duale, a young Somali Mennonite, is part of an even smaller minority. His homeland is almost entirely Muslim. For the past year and a half he has lived in Nairobi, Kenya.

When one of his cousins learned Duale was a Mennonite, the cousin wrote to him, "If you come back to Somalia, I will be the first one to shoot you." Duale plans to go back, though, even if the war there does not stop.

Hussein told General Council delegates that Christians need to understand Islam in order to witness to Muslims.

In Africa, Muslims outnumber Christians 175 million to 150 million, and their numbers are growing. "Islam is a missionary religion, just like Christianity," Hussein said. "Many Muslims are evangelical about their faith. They are wiser in their witness than many of us."

Muslims dream of a worldwide empire, he said. They do not separate the sacred from the secular. Therefore they believe everyone in a nation with a Muslim majority should be governed by Islamic law. Wealthy Islamic countries are aiding Muslim expansion by using oil money to strengthen developing Islamic states. An alliance called the Organization of the Islamic Conference has 46 member nations.

Christian evangelization of Muslims can build on common elements in the faiths, Hussein said. "When a Muslim becomes a Christian, his God remains the same, though his understanding and approach to that same God change," he said.

"Our witness can include teachings such as the God of creation, revelation and the judgment to come. They believe in all of these."

The fundamental principle of witness, he said, is to "let them see the love of Christ in us." *Paul Schrag*

Volunteers head west to dry fruit for MCC

Reedley, Calif. (MCC)—They were not your typical migrant labor force. In mid-July, retired dairy farmers, teachers, nurses and machinists from Kansas, Colorado, South Dakota, Iowa and Pennsylvania took air-conditioned buses from Kansas west to find work in California.

With travel arrangements by Prudent Tours, two groups of Mennonites traveled from Newton, Kan., to Reedley, Calif. Together they spent four days working in the West Coast MCC fruit-drying project.

The dried fruit produced by these "migrant workers" is distributed to Mennonite Central Committee relief sales in the United States and Canada, whose proceeds go to MCC.

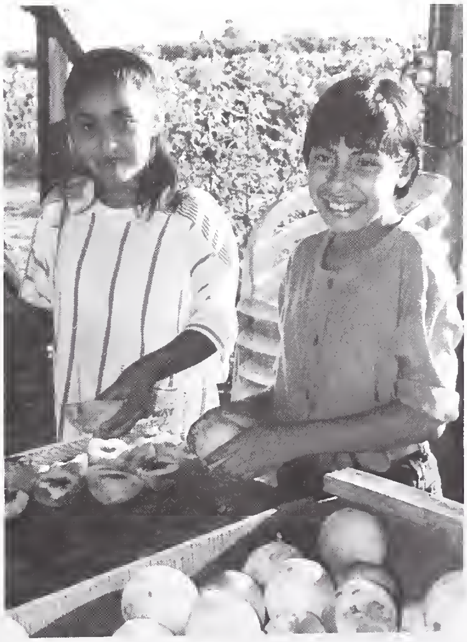
In addition, Prudent Tours donates $100 from each traveler's ticket to the tour participant's local relief sale effort. Central California Mennonites host the travelers during their stay. For each night's lodging and breakfast donated, $10 goes to the West Coast MCC relief sale.

After four days of travel across Colorado, Utah and Nevada, the 40 people in the first group entered California via Yosemite National Park on July 12.

By July 16 they had processed 600 trays of peaches and nectarines. The 42-member group that came the next week processed 1,100 trays of fruit.

Tour group members found the fellowship to be as important as the sightseeing and service. "For me the people are a big part of it," said Mary Graber of Pretty Prairie, Kan. "On a long trip like this you have a chance to share things you might not share on a Sunday morning."

Together the two groups produced 5,000 pounds (2,250 kilograms) of dried fruit, which is expected to bring in about $25,000 ($31,847 in Canada) for MCC. The 1993 MCC fruit-drying season ended Aug. 7 with 3,000 hours of donated labor producing 7,000 pounds (3,150 kilograms) of dried peaches, nectarines and apricots. The total retail value of the fruit is $35,000 ($44,586 in Canada) *Kathy Heinrichs Wiest with MCC reports*



Emily Will (MCC)

Pitching in: *Mallte (left) and Rosemary Alvarado of Templo La Paz Mennonite Brethren Church in Orosi, Calif., spent the evening of July 28 helping with the fruit-drying project. The MCC fruit-drying season ended Aug. 7 with 3,000 donated hours, producing 7,000 pounds (3,150 kilograms) of dried peaches, nectarines and apricots.*

Christian Peacemaker Teams is coordinating Prayer Action for Haiti to coincide with the return of deposed Haitian President Jean-Bertrand Aristide Oct. 30. Churches in each time zone are invited to give a week of special attention to Haiti, beginning Oct. 17-23 in the eastern time zone and moving westward one zone each week. The action will culminate in a combined observance Sunday, Nov. 14. Bulletin inserts and a response form are available from CPT, Box 6508, Chicago, IL 60680-6508, (312) 455-1199. CPT also seeks volunteers to go to Haiti in October and November.

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Mennonite Conference of Eastern Canada's executive board agreed July 6 on ways to reduce its long-term budget by $30,000. One of the cuts is the coordinator position of peace, justice and social concerns. Doug Pritchard, currently a half-time volunteer in that position, will not have his term renewed after it concludes Feb. 1, 1995. The board, in a July 21 release, expressed appreciation for Pritchard's work but noted that both Mennonite Central Committee Ontario and the Conference of Mennonites in Canada have peace and justice staff. Another cost-cutting measure is absorbing the secretarial services of the Pastoral Leadership Training Commission into the office secretarial pool. Catherine Hunsberger, who was half-time assistant with the commission, recently resigned to pursue other interests. The conference will also eliminate the annual grant to Choice Books after this year and charge a fee for services to national and binational conferences, such as administering the pastors' benefit plan for the Conference of Mennonites in Canada. (*Mennonite Reporter*)

A Church Leaders Conference on "AIDS in the Congregation" will be held at Bluffton (Ohio) College Oct. 18-19. It will address medical facts, biblical perspectives, pastoral response, educational initiatives and congregational dynamics. The conference is jointly sponsored by the college and the Central District Conference of the General Conference Mennonite Church. Registration is $50, $25 for spouses and seminary students. Contact Randy Keeler, campus pastor, (419) 358-3219.

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Associated Mennonite Biblical Seminary will end its fiscal year better than expected. Pre-audited figures show a deficit or surplus of less than $100, depending on April through June earnings on endowment funds. This reflects a better financial position than AMBS reported earlier in the summer *AMBS Window*. AMBS used $150,000 from reserve funds and cut expenses by $82,500 (3.25 percent of budget) to balance the budget. Much of the savings came through a new Mennonite Mutual Aid health-care plan.

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Delta Airlines withdrew its sponsorship of an auction to benefit the Israeli military, thanks to the work of Lowell Ewert of Portland (Ore.) Mennonite Church. Ewert contacted Delta's public relations department to protest their sponsorship of the "Friends of the Israeli Defense Forces Auction." Items to be auctioned included Israeli military memorabilia, including a "non-functioning Uzi," a coveted machine gun of the IDF. Delta pulled out after Ewert informed others, including the Arab American Anti-Discrimination Committee. The auction was held Aug. 4 at Chicago's Field Museum of Natural History, a few days after IDF bombing of Lebanon left 145 noncombatants dead and 73 villages destroyed. Four Christian Peacemaker Teams personnel joined 100 people in picketing the museum.

MCC Washington Office celebrates 25th anniversary

Washington (MCC)—The Mennonite Central Committee U.S. Washington Office celebrated its 25th anniversary July 23.

Sen. Mark Hatfield, R-Ore., said the MCC Washington Office has played a significant role in addressing world hunger, the needs of refugees, human rights and a foreign policy that led to the deaths of hundreds of thousands of Vietnamese and 55,000 Americans during the Vietnam War.

"The Washington Office, along with many other groups, has become the center of the conscience of public policy in Washington by focusing on the moral, ethical and spiritual dimension of the issues we're dealing with," he said. "I want to thank the Mennonites and their colleagues for keeping these issues alive."

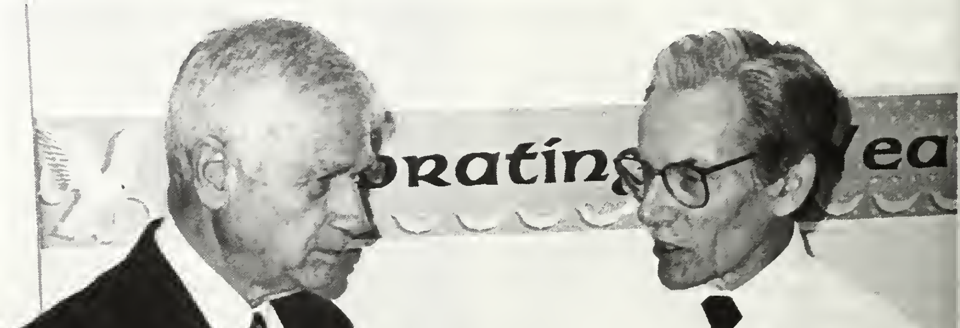
J. Lawrence Burkholder, president emeritus of Goshen (Ind.) College, addressed questions of church and government. He cautioned that responsibility goes along with speaking. "Government is a mixture of good and evil. Compromise is the way things happen," he said. "When we speak to government we are involved in the ambiguity."

Yet Burkholder said Mennonites can provide government officials valuable information. "If you add up all the Mennonites scattered through the world, it's quite a group. These are not experts and political scientists, but people who see, feel and identify with people at the grass roots," he said, adding that such information can be important when making policy.

Former MCC worker Dorothy Friesen said the existence of so many local congregations' peace and justice groups is a tribute to the work of the Washington Office. "Many Mennonites now take it for granted that they will seek a political expression as part of their Christian witness," she said.

Looking to future directions, Burkholder said the weakening of the nation state raises new questions for church witness. "The prophet has historically kicked the shins of the king, assuming the king has power," he said. As ethnic groups and people around the world gain self-determination, power becomes more diffuse. "If people have the power, how do we now speak truth to power?" he asked.

Friesen suggested that the worldwide trend bringing authority back to local communities fits Mennonite theology. "The center of the Mennonite church is the local community or congregation, and the Washington Office has served to empower the local church. The challenge for the future is



David Schrock-Shenk (MCC)

Congratulations: *MCC U.S. Washington Office director Delton Franz and Senator Mark Hatfield, R-Ore., discuss issues they have faced during their time in Washington. Hatfield gave congratulations at the anniversary celebration July 23.*

to maintain those good efforts, and to capture the imagination of those Mennonites who are still trying to follow Menno Simons' advice that true evangelical faith cannot lie dormant."

Historical snapshots

- **Vietnam:** On Nov. 15, 1969, 1 million people came to Washington to protest the Vietnam War. John A. Lapp, then secretary of Mennonite Central Committee Peace Section, called the 350 Mennonites in that group together to reflect in a church gymnasium.
- **Immigration:** The Sept. 26, 1977, *Washington Post* carried a front-page story about Old Colony Mennonites facing deportation from Texas after moving from Mexico to a colony in Seminole, Texas. Delton Franz, Washington Office director, met with Texas Senator Lloyd Bentsen, who introduced legislation to grant the Mennonites permanent resident status. "The Mennonites are hard-working, peaceable, God-fearing people ... who have migrated across the globe in their quest for human freedom," Bentsen said from the floor of the Senate.
- **Bishops:** On Dec. 26, 1982, MCC staff met with 25 Lancaster (Pa.) Conference bishops to discuss their concerns about articles staff wrote criticizing foreign governments. MCC staff said they believed that Christian peacemaking includes working for just economic and political systems. Various bishops said they appreciated Peace Section efforts to address the arms race, and thanked the staff for accepting the invitation to talk.
- **Pentagon:** On June 11, 1993, Washington office staff and representatives of other churches working in Sudan were invited to a meeting at the Pentagon. "How can the U.S. military help your programs in Sudan?" a Pentagon officer asked. "Pentagon officials would like the U.S. military to be used in Sudan in humanitarian relief efforts," a Washington Office staffer said. "The U.S. military seems to be an institution in search of a mission."

Lame Deer Church dedicates a new building

Newton, Kan. (GCMC)—Roast beef and fry bread fed some 100 people at the dedication of the Lame Deer (Mont.) Mennonite Church building July 4.

"It's a miracle," said pastor Joe Walks Along.

Walks Along said the congregation decided to change its name from Petter Memorial Mennonite Church to Lame Deer Mennonite Church. He expressed gratitude for the service of deceased former missionaries Rodolphe and Bertha Petter.

The building project was not without difficulties. When workers set out to bring a donated Lutheran church building from 350 miles away, gusty winds blew the building off the moving truck into a ditch. Volunteers tore the building apart and loaded it onto the truck to be reassembled later.

Irvin and Edna Reimer, Hesston, Kan., were two volunteers who stuck it out. They worked at various stages of the project for a total of seven months.

Overall, the Reimers said they came away from the project enriched. "When we go back to Lame Deer, I feel like we are going home," said Edna.

And they were touched by the generosity of the church members. Each time the Reimers volunteered in Lame Deer, they received numerous gifts.

Ronald Krehbiel, pastor at Salem Mennonite Church, Freeman, S.D., knows their generosity as well. When the Salem Church burned to the ground in 1985, the Lame Deer Church responded by sharing money from its building fund. In 1987, when the Salem congregation had completed its new building, it sent funds to the Lame Deer Church. Still, Krehbiel was surprised when he also received a gift at the dedication service. "Joe explained that this is an important part of their tradition ... to express their love and appreciation to us," he said. *Carla Reimer*

A U.N.-brokered peace plan took effect Aug. 1 in Liberia. The plan calls for multiparty elections in February 1994. Fighting in Liberia has claimed an estimated 15,000 lives and created nearly 1 million refugees since civil war began in December 1989.

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Voices for Non-Violence, a Mennonite Central Committee Manitoba-supported organization, opened its rural Manitoba office in Winkler July 19. The organization helps Manitoba Mennonite churches respond to domestic violence and abuse. Rural office coordinator Jake Bergman says the office will serve as a liaison between churches and social service agencies. Former pastor of the Selkirk Christian Fellowship and former assistant pastor at the Altona Bergthaler Mennonite Church, Bergman is available to do seminars on family violence. The office's address is Box 459, Winkler, MB R6W 4A6, (204) 325-6345.

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While river waters flooded the U.S. Midwest, heavy rains also swept South Asia, killing several thousand and leaving millions homeless. Nepal, Bangladesh and India were particularly hard hit. Torrential summer rains in Nepal caused floods and landslides killing at least 970 Nepalese; nearly 800 are still missing, estimates Edgar Metzler, director of United Mission to Nepal. In Bangladesh coping with annual floods is a way of life, Mennonite Central Committee workers there say. But last month rain left half the country under water. At least 6 million people are homeless there, and several hundred died. In India more than 700 have died in floods. In the Punjab region, normally India's breadbasket, flooding reportedly wiped out more than half the crops.

Record

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MCC—Mennonite Central Committee

Mennonite Central Committee has sent $6,000 ($7,680 Canadian) to clinics treating the victims of the Israeli shelling of southern Lebanon in July. Many civilians were injured in the Tibniin and Iklimaltoufah districts, where MCC has concentrated its agricultural programs. Clinics and mobile treatment operations owned by local Lebanese will use the MCC money. MCC is the only foreign agency with ongoing program in the embattled area.

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The religious mainline is on the decline, says *Newsweek*. The magazine ran a story in August citing decline in seven major Protestant groups between 1965 and 1992. In that time Presbyterian membership dropped from 4.2 million to 2.8 million, American Baptist from 1.3 million to 1.2 million, Lutheran from 5.7 million to 5.2 million, United Methodist from 11 million to 8.7 million, United Church of Christ from 2 million to 1.5 million, Disciples of Christ from 1.9 million to 1 million and Episcopal from 3.6 million to 2.4 million.

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The administrative committee of the Frank H. Epp Memorial Fund invites applications for study/work projects that further Epp's vision for mission in Canada and throughout the world. The committee annually distributes $2,500 to support projects dealing with history, peacemaking (particularly in the Middle East), Mennonite ecumenicity and the Christian faith. Preference is given to Mennonite and Brethren in Christ people studying or working in Canada. Applications are available from the Administrative Committee, Frank H. Epp Memorial Fund, Conrad Grebel College, Waterloo, ON N2L 3G6. Applications are due Nov. 15.

WORKERS

Peter Bartel began Sept. 1 as associate pastor at Altona (Man.) Bergthaler Church.

David Bergen began Sept. 1 as associate pastor at First Church, Calgary.

Holly Clark, Fort Garry Church, Winnipeg, began a two-year MCC assignment in April 1993 in Winnipeg as a volunteer coordinator with Pregnancy Distress Service, Inc.

Tym Elias, Minnewasta Fellowship, Morden, Man., began Sept. 1 as executive secretary of Congregational Resources Board for the Conference of Mennonites in Canada.

Herbert and **Mary Fransen**, Bethel College Church, North Newton, Kan., are beginning two-year MCC assignments in Berlin, Germany, as counselors.

Sonja Friesen began Aug. 16 as interim director of Youth and Young Adult Ministries for the Conference of Mennonites in Manitoba. She will fill in for **Pam Peters-Pries**, who is on maternity leave, until Feb. 18, 1994.

Neil Funk Unrau, Hope Church, Winnipeg, will end his term this month on staff with Native Ministries for the Conference of Mennonites in Canada.

Howard Good, Lititz, Pa., has been appointed director of domestic economic development and manager of a pilot project in Lancaster, Pa., with Mennonite Economic Development Associates. The project helps low-income people start or expand their own business. He replaces **Sue Waterfield**.

Paul Jantzen began this fall as a professor of biology at Bethel College, North Newton, Kan. Jantzen replaces **Dwight Platt** for one year during Platt's sabbatical.

Johns

Loren L. Johns is beginning as assistant professor of religion at Bluffton (Ohio) College.

Andy Kaethler was to begin Sept. 1 as youth pastor at Bethany Church, Virgil, Ont.

Lori Kipfer, Valleyview Church, London, Ont., is beginning a two-month Youth Discovery Team assignment in the Philippines.

MENNO Project (Mennonites Encountering New Neighbors Overseas), a service and learning opportunity, is planned for Colombia Jan. 29-Feb. 12, 1994. MENNO Project needs **10 volunteers** to work with Colombian Mennonites in local work projects while getting acquainted with another culture and people. Sponsored by the Colombian Mennonite Church and the Commission on Overseas Mission.

For information contact **COM, Box 347, Newton, KS 67114, (316) 283-5100.**

The **Conference of Mennonites in Manitoba** is seeking a **conference minister** with primary responsibilities in resourcing and working with pastors and congregations in our 52 churches as well as coordinating the conference chaplaincy program. This is a full-time position effective Aug. 1, 1994. A complete job description is available upon request.

Apply by Feb. 1, 1994, with resumé and references to **Nettie Friesen, chair, Conference Minister Search Committee, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1.**

Arnaud Mennonite Church plans to **celebrate 50 years** on July 30-31, 1994. Everyone welcome. Hosting and camping facilities available. Plan your vacation for this time.

For information phone **(204) 427-2678 or (204) 427-2009**, or write **Arnaud Mennonite Church, Box 3, Arnaud, MB R0A 0B0.**

Mennonite Conference of Eastern Canada invites applications for the position of full-time **conference minister** beginning summer of 1994.

Responsibilities include providing pastoral care for MCEC pastors and spouses, resourcing the Leadership Commission in its work with congregations and pastors, encouraging leadership gifts and suggesting pastoral candidates, serving as MCEC liaison with the broader church on pastoral leadership issues.

Please direct applications or inquiries by **Sept. 30, 1993** to **Search Committee, c/o Mary Burkholder, executive secretary, Mennonite Conference of Eastern Canada, 60 New Dundee Road, Kitchener, ON N2C 3W5, (519) 748-2162.**

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I believe you'll soon see a difference in MMA if you haven't already. A difference that will be worth your attention.

— *Howard Brenneman, President*

MMA

Reviews

BOOKS

Biblical fiction

The Son of Laughter *by Frederick Buechner (HarperSanFrancisco, 1993, 274 pages)*

Reviewed by Arthur P. Boers, Waterloo, Ont.

Let's face it, writing good fiction about Bible stories is challenging. How can an author tell a story that we already know inside-out and hold our attention? How can such a book provide fresh insight? While there are some successes, there are all too many failures.

Frederick Buechner, however, is up to the challenge. *The Son of Laughter* is a marvelous book about Jacob and his family. It is full of details, pathos, humor and faith.

Buechner holds our attention even though we know how the story ends. He captures the foreignness of an ancient culture that is only a few steps away from paganism in a way that makes us feel empathy for the people. The primitive faith of the Genesis patriarchs, as portrayed by Buechner, is full of mystery and awe.

Buechner is influenced by Graham Greene's *The Power and the Glory*, where a seedy whiskey priest brings life on God's behalf, even though the priest does not know it. Buechner is delighted that God brings life and grace through such "seedy saints."

Jacob is such a seedy saint. Genesis minces no words: he was at best a scoundrel, at worst a cheating conniver. Yet he was also the bearer of God's blessings, a man with dreams and visions. Such Old Testament characters were fallible yet carried on the faith.

This book inspired me. It also drove me back to the Genesis accounts. Often the odd details that Buechner includes are found in Genesis. Add to that the beauty of Buechner's style and you have a book that is one of his best to date.

Buechner urges us to listen to our lives for the elusive presence of God. In listening to Jacob's life, he helps us hear God's footsteps there and encourages us to be attentive to God's movements among us, too.

God's body

The Body of God: An Ecological Theology *by Sallie McFague (Fortress Press, 1993, 262 pages)*

Reviewed by Martha Smith Good, Goshen, Ind.

The Body of God is one discussion among many of the Christian's ecological responsibility. McFague, in her scholarly yet clear and challenging way, presents a distinctive framework for confronting the ecological crisis. She begins with analysis, presents a critique, then moves into a radical reinterpretation of response.

McFague challenges the hierarchical, anthropocentric model of humanity's place in the created world and introduces a radical interpretation of the interdependence of all "bodies" in God's creation.

At the outset, the author claims that although this book uses science, it is clearly a theological project.

Using the common creation story to center her discussion, McFague encourages the reader to rethink the role of humanity in preserving the world, God's creation. Her claim that everything has a "common beginning and a common history" means "everything is related to everything else." Because God is at the center of creation, God cannot be divorced from any part of it.

McFague challenges the stance assumed by Western theology that humankind is the "crowning act of God's creation." This arrogant attitude has permitted humanity to abuse and destroy the resources so vital to sustaining *all* of what God created.

As a corrective, McFague focuses her discussion on bringing a new appreciation for bodies. She uses the image of the human body (and all bodies that live) as her new model. Embodiment challenges us to rethink humanity's place in the scheme of things. She calls this new model "postpatriarchal" and timely for the 21st century.

This new understanding acknowledges God as source of everything in the common creation story, and as the ongoing source of God's continuing acts of creation. Because all creation is utterly dependent upon God, God is therefore embodied in creation. It is that embodiment that calls us to respect the earth.

McFague does not neglect Jesus in her discussion. Jesus is not only the redeemer of humanity, but by his ministry he challenged hierarchical dualisms to redeem all of creation.

McFague's challenge to allow the circles of "the common creation story, the world and God's body, and the Christic paradigm" to overlap is

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radical. In an age where all of life faces the possibility of extinction from lack of adequate resources, it behooves all Christians to give McFague an ear and to respond to the challenges she presents. While some of her ideas may threaten our common understandings of ourselves as humans created in the image of God, her concern that we learn to respect all of creation is timely, if not overdue. I recommend this book to all serious ecologists and theologians for reflection and discussion.

FILMS

A miracle of healing

The Secret Garden, *written by Caroline Thompson, produced by Fred Fuchs, Fred Roos and Tom Luddy, directed by Agnieszka Holland*

Reviewed by Gordon Houser, editor

This beautiful film shows that it is possible to entertain, even enlighten, children without nonstop action or sophomoric humor.

Based on the classic book by Frances Hodgson Burnett, *The Secret Garden* tells the story of Mary Lennox (Kate Maberly), whose neglectful parents die in an earthquake in India. Mary is sent to live at her uncle's estate in England.

In the 100-room, castle-like house she meets her invalid cousin, Colin (Heydon Prowse), whose cries she hears in the night. Her uncle, in mourning for 10 years since the death of his wife as she gave birth to Colin, goes away for long periods, leaving the house in charge of his mean housekeeper, Mrs. Medlock (Maggie Smith).

Mary discovers a locked-up garden and gains entry. Later she meets Dickon (Andrew Knott), a boy her age and one of the servants' brothers, and they explore the wondrous garden together. What happens to them, to Colin and to Colin's father is a miracle of healing. Yet it is not magical or extraordinary but the outgrowth of love and persistence.

The film may seem slow-moving, but soon it catches you up in its spirit, in its characters' lives, and moves toward an emotional climax that is amply rewarding. And while not overtly religious, it leaves you with an understated lesson: We may look at all the world as a garden and experience healing of our sorrow.

I saw the film with three children: two 10-year-old boys and a 6-year-old girl. Each of them liked it. I hope the message gets to Hollywood that children can enjoy thoughtful entertainment without the stupid violence and jokes that mark so many films for children. And *The Secret Garden*, which children and adults will enjoy, is rated G.

Murray Close (Newsweek)

Love and persistence: *Andrew Knott, Heydon Prowse and Kate Maberly*

Resources

- **A Doubled Harvest**, a 16-minute Mennonite Central Committee video, looks at the Zambian Brethren in Christ Church's ministry when drought caused almost total crop failure in southern Zambia. For a free loan, contact MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151, or any MCC office.
- **Downscaling** by David and Kathy Babbitt (Moody Press, 1993, $9.99) offers ideas for families to simplify their lifestyle.
- **Creating a Marriage** by James Greteman (Paulist Press, 1993, $5.95) is a how-to manual for improving your marriage.
- **Hymn and Scripture Selection Guide** by Donald A. Spencer (Baker, 1993, $21.99) cross-references hymns with Scripture verses by theme to assist worship planning.
- **A Fruitful Vine** by Carrie Bender (Herald Press, 1993, $6.95, $8.95 in Canada) is a fictional romance set in an Amish community. Contact Herald Press, 616 Walnut Ave., Scottdale, PA 15683-1999, (412) 887-8500.
- **Global Economics: Seeking a Christian Ethic** by Ian McCrae (Friendship Press, 1993) shares stories and poses questions about the global economy. Contact Friendship Press, Room 860, 475 Riverside Drive, New York, NY 10115.
- **Reuben and the Fire** by Merle Good, illustrated by P. Buckley Moss (Good Books, 1993, $14.95), is a children's book about an Amish boy who sees his neighbor's barn on fire. Contact Good Books, Box 419, Intercourse, PA 17534-0419, (717) 768-7171.
- **The Strength Not to Fight: An Oral History of Conscientious Objectors of the Vietnam War** by James W. Tollefson (Little, Brown and Company, 1993, $22.95) weaves excerpts from different interviews into a single narrative.
- **Breaking Down Walls** by Raleigh Washington and Glen Kehrein (Moody Press, $14.99, 1993) tells of the authors' personal experiences with racism and points to ways blacks and whites can learn to work together.

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Editorial

An evil status quo

The world hates women. We may want to deny that, but the facts speak loudly.

Read pages 3-5 of this issue about the losing battle women are fighting around the world against hunger. From Brazil to Bangladesh, from Kenya to Nicaragua, women are treated as (at best) second class. The further tragedy is that many women grow up learning to see themselves that way as well.

According to a report by *AD 2000 Global Monitor*, female infanticide and abortion are increasing in India. One survey of a Bombay clinic showed that of the 8,000 abortions performed in the late 1980s, 7,999 were of female babies.

Throughout history, "violence has been committed against the person and body of women," writes C.S. Song in *Jesus and the Reign of God*. This has happened through "witch hunting in Europe, foot binding in China, 'sati' [widow burning] in India, female genital mutilation in Africa."

The world's economic systems, cultures and religions reinforce the idea that women are inferior to men, that men's needs and desires are pre-eminent. And this is not only the case in so-called Third World nations.

Financial scams: The Center for Study of Responsive Law (Box 19367, Washington, DC 20036) has published the book *Why Women Pay More* (1993, $10), which includes many stories of health abuses, financial scams and consumer frauds and offers advice on how to avoid marketplace perils. Author Frances Cerra Whittelsey shows how sellers will exploit women's vulnerabilities, anxieties and passive self-images as long as the sellers can profitably get away with such practices.

Women already know this, and men may find out by asking women about their experiences. Whittelsey tells of one woman, a single mother, who went to a local car dealer, where she found a car with a sticker price of $16,500. After negotiating, she agreed to buy the car for $14,200. A few days later, a friend of hers, a man, went to the same dealer and pretended to want the same model car. "I got him down another $800, no sweat," the friend said.

According to the book, a 1990 study found that "white women paid $150 more for the identical car than a white man after they had both gone through a rehearsed process of bargaining. African-American men fared worse, paying $400 more, and African-American women suffered the most, being offered a price on average $800 higher than the white men."

Despite the stereotype of women doing so much shopping, men actually spend more as a group, which makes sense, since men earn $1 for every 74 cents a woman makes.

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We who seek to follow Jesus must also stand against law and custom that denigrate women.

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Blinders: How do we respond to such inequities—in other areas of the world as well as in our own communities? First, we must become aware of the injustices toward women. We—particularly men—must remove our blinders and see what is happening. We need to listen to women's experiences. We should not simply accept the status quo that women pay more, are paid less for the same work, get worse service and have so many more barriers to overcome simply to live.

The oppression women experience every day is evil. It is part of a system, what the Bible calls "principalities and powers." It is an ingrained part of our way of being that is so natural to us that we don't even notice it.

Jesus came to bring redemption, to cast out such evil. Against the practices of his time, against the powers of law and custom, he welcomed women, treated them as full members of God's family. In doing so he made himself "unclean" in the eyes of the religious authorities; he made himself their enemy.

We who seek to follow Jesus, to bring the good news of God's reign, must also stand against law and custom that denigrate women, that treat them as less than full members in God's family. To do otherwise is to be unfaithful to God, who gives life to all. *Gordon Houser*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 18
September 28, 1993

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Community from the ground up

Frank (bottom center, with the mustache), Dieter Jacobs (top center) and André Gingerich-Stoner (top right) pose with the group before hiking in Appalachia.

Frank Albrecht took six young drug dealers from their inner-city neighborhood to the Appalachian Trail. He set down two ground rules: no guns, no drugs. "The idea was to get them out of Lancaster, Pa., and let them get high naturally," Frank says. The trip was an experiment in community building that grew out of years of work in a part of Lancaster that most Mennonites there never see.

Read more, beginning on page 3.

Youth learn about violence and evangelism in Northern Ireland (see page 6)

Pastoral interns get acquainted with the trade (see page 8)

Prologue

Frank Albrecht and Elizabeth Soto, his wife, came to Newton, Kan., last March as candidates for mission work with the Commission on Overseas Mission. When we heard that Frank did magic tricks, performed as a clown and lived in the inner city of Lancaster, Pa., we thought we should talk with him. Now, as he and Elizabeth leave for service in Colombia, his story appears (see pages 3-5). As Larry Penner talked with him, we learned that much more than magic tricks was going on in his neighborhood. The people there were building community the only way it can be built, through daily struggles, hard work, risks, much patience and God's grace.

Read about the Youth Venture in Northern Ireland (pages 6-7) and pastoral interns Bev Baumgartner and Ric Mueller (page 8) to get a glimpse of the energy and willingness to learn that many young people possess. These, too, are valuable assets in building community.

Two other key ingredients to Christian community are prayer and leadership. Columnists Marlene Kropf (page 11) and Bernie Wiebe (page 12) offer their wisdom in these areas.

May we all grow in grace and wisdom as we seek to build authentic Christian community wherever we may be. *gh*

Next issue: The generational factor

Cover: Photo supplied by Frank Albrecht

The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite **(ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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The gospel in the streets of Lancaster

Frank Albrecht finds "the face of God" in the people he meets in his neighborhood.

Larry Penner

Maria (not her name) grew up with a mother totally dependent on an alcoholic father. She had three siblings, including one with Down's syndrome. Her mother at times threatened to kill the children; Maria at one point threw a knife at her brother. Then her father was killed in an accident.

In Maria's junior year, her high school teacher, Frank Albrecht, helped mediate a conflict between Maria and her mother. Maria sat in the 4-by-4-foot, insulated "centering booth" Frank had built in his classroom, and wrote eight pages in a journal. At first Maria did not want to sit in the same room with her mother and Frank. Through the mediation she was able to tell her mother she loved her and wanted to stay in relationship with her. Their problems are not solved, Frank says, but "they do know how to communicate with each other. The barrier has been broken."

Maria's story is one of many Frank collected while he lived at 255 South Ann Street in the economically depressed center of Lancaster, Pa. He moved to the street 13 years ago to live among the youth he taught, first at a Mennonite day school, then at the public high school.

In 1989, Frank, Elizabeth Soto (his wife) and members of three other Mennonite households established an intentional community in the 200 block of South Ann that meets each Monday, Wednesday and Friday at 6:40 a.m. for prayer, shares its income and shares the goals of living simply and learning from the poor.

Gunshots: In that neighborhood, Frank says, he heard gunshots and saw child abuse next door. He also saw "the face of God in the people I [met]." McCaskey High School, where Frank teaches, has 1,800 students and is 30 percent Latino, 18 percent African-American, 4 percent Asian, 48 percent white. The racial and economic differences create daily conflict. In

> "Living here has put me on the cutting edge of Christianity because it forces me to put into practice Matthew 5-7."
>
> *Frank Albrecht*

In 1990-91, its first year, the Mediation Solution Center mediated 35 cases. In the 1992-93 school year it mediated over 350.

'An opportunity': *Frank Albrecht (left) with two peer leaders at a retreat last February*

addition to teaching health and physical education, Frank designed his own course, "Skills for Living," to address problems his students faced.

"Young people have been eager to share the good inside themselves with others," Frank says, but there are few positive role models available for them to learn how to share that good. In "Skills for Living" Frank tried to involve the "affective area" of students, their emotional lives. He stressed good communication and self-esteem, undoing prejudices and building positive relationships and parenting skills in the class.

In response to the anger and violence in his students' lives, Frank started a peer mediation program at the school. "They needed to learn to deal with conflict more effectively," Frank says. "Here was an opportunity to deal with their anger and express their feelings."

After three years of the program, Frank had 48 trained student mediators in his homeroom. Together they staffed the Mediation Solution Center before and after school and during their study hall periods. In 1990-91, its first year, the center mediated 35 cases. In the 1992-93 school year it mediated over 350.

In the summer of 1992 Frank and

Building relationships: *Frank Albrecht with three of his neighbors*

another member of his community, André Gingerich-Stoner, took six young drug dealers from their inner-city neighborhood to the Appalachian Trail. They set down two ground rules: no guns, no drugs. "The idea was to get them out of Lancaster and let them get high naturally," Frank says. During the trip he and André heard stories of running from the police and experiences with sex and drugs.

"They let us into their lives," Frank says. The boys told about family members in jail and the likelihood they would wind up in the same place. After they returned to Lancaster, two of the boys asked Frank to accompany them to a venereal disease clinic because they trusted him.

This summer two of them joined Frank and eight more neighborhood boys on a second trip. This time they invited two neighborhood police officers to go. "It allowed the young men to see the police officers as people who cared about them, and it allowed the officers to know [the young men]," Frank says. On a four-mile stretch of rock one of the officers, 41 years old and heavy-set, fell on his head and didn't think he would make it. The young men encouraged him on, and together they finished the 28 miles and two days left on the hike.

But when they returned, they faced a bigger challenge. One of the young men had a warrant out for his arrest and knew the police would have to arrest him if they saw him again in the neighborhood. The group met at Frank's house and talked. The young man agreed to go with Frank to the district justice's office and face his fines of over $3,000. His case is still in process. Four of the other young men have decided to pursue a high-school equivalency test.

Magic shows: Events like the camping trips grew from daily interaction and building relationships with the young people in the neighborhood. Clowning and doing magic shows for kids on the block, planting flowers and doing yard work together with them opened channels for the young people to learn from Frank and for Frank to learn from them.

He says it's all about living out the gospel. "Living here has put me on the cutting edge of Christianity because it forces me to put into practice Matthew 5-7," Frank says. "A lot of the problem with modern-day Mennonites is that most of us are separated from the pain of our society. Most of us live in the suburbs. ... I'd love to encourage people to move to the cities and tackle the problems of our society from the inside out."

Frank and Elizabeth were to leave in mid-September for an assignment in Colombia with the Commission on Overseas Mission. "Leaving is bittersweet," Frank says. "I have received a whole new perspective on life from this community. It's been wonderful to see God in the people I meet every day; there is good and God in each of these people."

"A lot of the problem with modern-day Mennonites is that most of us are separated from the pain of our society."

Frank Albrecht

Larry Penner is assistant editor of The Mennonite.

Spreading good news i

Mennonite youth learn about violence and evangelism in Northern Ireland.

Carla Reimer

When Ryan Hoover, from Willow Street, Pa., signed up for a Mennonite Youth Venture in Northern Ireland from June 19-July 10, he expected to learn firsthand about what the Irish call "the Troubles."

"I had always wanted to go to Northern Ireland because the conflict between the Roman Catholics and Protestants intrigued me ... the fact that Christians are fighting over land," said Hoover.

While he saw and heard plenty about the violence that has fueled Ireland's religious problems, he was surprised that he had even more exposure to something completely different—evangelism.

The Youth Venture participants spent the majority of their time at a Protestant center located in a low-income Catholic neighborhood in Belfast. There they were asked to witness to youth and children through drama and other activities.

"The ethos of their mission program was fairly different from our own," said Val Steinmann of Toronto, a Youth Venture leader. "They focused on personal salvation, not peace and justice."

As a result, the Mennonites had some interesting conversations with other volunteers at the center. Youth Venture leader Brent Klassen of Toronto recalled asking a volunteer to be more holistic in her approach to the Bible story about the woman at the well.

"The woman had written down some questions for group discussion; they all focused on how the woman at the well was saved by Jesus. I told her I thought it was strange that there weren't any questions that talked about how Jesus broke down barriers, especially since we were in a community where we could see iron gates everywhere," said Klassen. The volunteer agreed to add some new questions.

Evangelical: At the same time, members of the Youth Venture group were challenged to be more evangelical in their faith. As a result, Youth Venture participant Sena Bender of Lancaster, Pa., no longer stereotypes evangelists. "I used to make fun of them. I thought they weren't smart," she said. "Now I see they are genuine people of faith. They have a sense of mission and call."

Even Hoover, who was disappointed with the evangelical approach at first, grew to accept its merit. "I don't think any of us lead such perfect lives that people will automatically know about our faith. It does have to be shared."

Throughout their stay in Belfast, Klassen said, they were aware of "the Troubles." "There were military

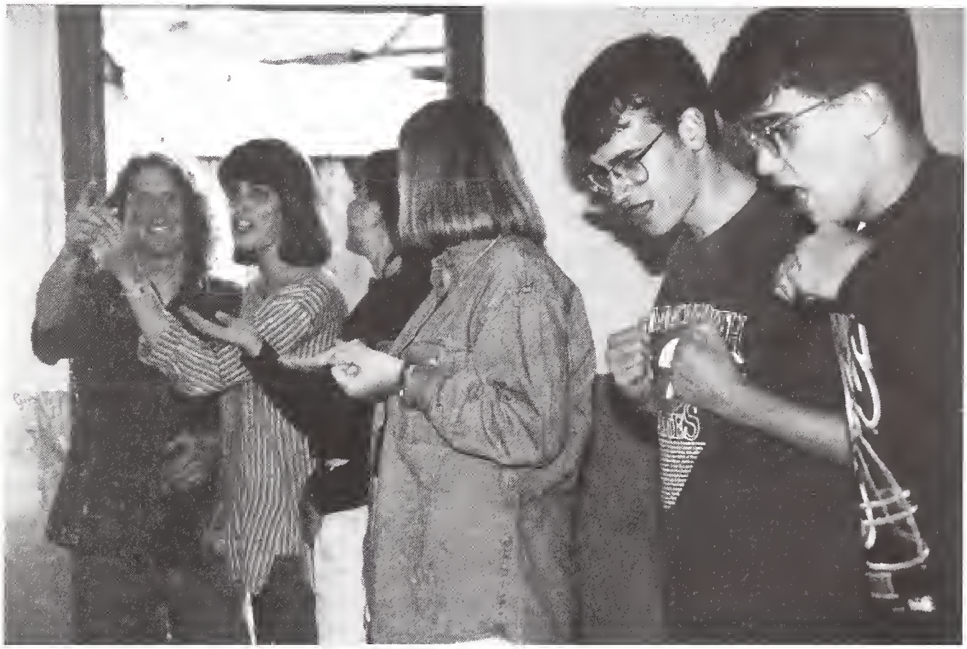
GCMC

Different ways to find Christian community: *Val Steinmann laughs with children at the Protestant Center in Belfast during a wheelbarrow race.*

Gotham City'

"I don't think any of us lead such perfect lives that people will automatically know about our faith. It does have to be shared."

Ryan Hoover



GCMC

A sense of mission and call: *From left, Youth Venture leaders Brent Klassen and Val Steinmann, two unidentified volunteers, and Mennonite volunteers Ryan Hoover and Stephen Sethi perform a skit for the Protestant Center in Belfast.*

checkpoints all over the city," he said. "Security guards searched through our belongings before we could go into shops. The streets were crawling with military police with machine guns."

"You had the feeling that the situation is like a kettle that is constantly about to boil. It was staggering to hear how many people are subject to violence in their own communities," said Klassen.

'Kneecapping': One evening the Youth Venture group saw an ambulance arrive to pick up a teenager who had been shot in the knees by the Irish Republican Army. Called "kneecapping," this is the punishment the IRA exacts on Catholics joyriding in stolen cars. The organization claims it is cleaning up communities.

"I felt like I was in Gotham City," said Bender, noting that the Catholic youth were as horrified by the kneecapping as she was. "They couldn't get used to the violence either."

"Actually the conflict in Northern Ireland has many similarities to the racial tensions [in North America]," said Steinmann. "When people feel trapped, frustrated and impoverished, they feel a need to lash out against whatever is seen as the other side."

Bender has a "craving" to return to Northern Ireland or another overseas location. And as she prepared to attend Eastern Mennonite College in Harrisonburg, Va., in the fall, she said she has a greater appreciation for what she has. "I am extremely thankful. I also think I am more of a whole person. I want to use all I have to worship God."

"We learned some things we didn't expect to learn. For example, we learned how to be more tolerant about the different ways we can find Christian community," said Steinmann. "I think we all came away with some good lessons."

Youth Venture is a program of the General Conference Mennonite Church and the Mennonite Church. This was the third Youth Venture in Northern Ireland.

Carla Reimer is news editor for the General Conference Mennonite Church.

Learning to be pastors

Two pastoral interns get acquainted with the trade.

Bev Baumgartner of Versailles, Mo., and Ric Mueller of Winnipeg are college students who did ministerial internships in Leamington, Ont., this summer. Bev served at Leamington United Mennonite Church, Ric at North Leamington United Mennonite Church. Assistant editor Larry Penner spoke with them during the Conference of Mennonites in Canada sessions in July at Waterloo, Ont.

What is the role of minister like? Is it what you expected?

Bev: People will tell you the most personal things because you're a pastor, but there's also a distancing. Because of your role, they don't invite you to certain events.

Ric: As a minister you lead sort of a double life. You're always going back and forth between your personality and your role. Then, too, people put you on a pedestal.

Bev: Pastors also put themselves in that category sometimes, set themselves off. It's easy to get absorbed in the minister's role. Ministers seek out each other's company, and their jokes are always about their job. Sometimes they tend to put themselves into a separate, holy-person category and miss out on relationships with others.

What is it like entering a new community as a ministerial intern?

Bev: It's frightening in a way. As an intern you come in, and all of a sudden you're privy to all kinds of information about a church without having to do anything to gain access to it, simply because you're in a ministerial role.

Ric: That extends to the community, too. Everyone in the church is connected to the community, not just the church. Being an intern is an easy way to enter in.

Larry Penner

Making yourself vulnerable: *Bev Baumgartner (left) and Ric Mueller caught doing lunch*

Has age been a problem?

Ric: Not so much. It felt good after the first service I did to hear things like, "Well, he has long hair and he has an earring, but it was still good." It is weird being only 20, especially with certain aspects of the job, like visiting older church members. I'm only two years out of high school, and all of a sudden I'm put in a pastoral role. It's both exciting and intimidating.

Bev: When you're an intern, you're allowed to make mistakes. Even relationships with the older people become less pastoral and friendlier. But after a while it becomes a strain on your personality because you can't always be yourself, and you have to act more mature than your age.

What's the work like?

Ric: I didn't realize how hard preaching can be. You can see their faces and you're trying to reach them, to relate the Scripture to them. It's a challenge to always keep the congregation in mind and bring something relevant to *them.*

Bev: I'm finding out a lot about the informal part of the job, like just being around the church during the day and seeing who comes in. People may just drop by the office and want to talk. It's neat to be able to talk about meaningful things at the drop of a hat.

I've discovered some things about the ministry—that one of the most important parts of the job is working on being an accessible person, someone who is comfortable with herself. That doesn't mean you aren't open to criticism, but at the same time you need to be aware of yourself. A big part of my work has been journaling and talking about myself.

Ric: By being a pastoral intern you're making yourself vulnerable. That's how you learn, by reflecting on your experiences.

Letters

Pacifism and peacemaking

I certainly agree with Walfried E. Goossen ("Pacifism Is a Mennonite Heresy," Aug. 24 issue, page 11) when he says pacifism "is not a ticket to heaven or a license to denigrate others." But Mr. Goossen's discourse on pacifism would have been clearer and more valuable if he could have included the concept of "peacemaking" in his article (see Matthew 5:9).

Peacemaking is a key word. It is ultimately a spiritual issue. It is a sacred calling of Jesus. All dimensions of church life offer openings for peacemaking: family life, Christian education, the ministry of the laity, pastoral ministry in every respect, political witness and the great fact of the church as a worldwide company of disciples that transcends all nations, governments, races and ideologies. Peacemaking engages us where we can, perhaps, prevent conflict. *Earl Loganbill, Newton, Kan.*

Thanks for Walfried Goossen's thoughts, though I disagree with their thrust.

Goossen is of the school that sees activism as threatening to our faith and our civil freedoms. It is instead vital to our faith and a help to civil liberty.

Nonviolence for us comes from the heart of the gospel, not as an embarrassing option. We read of the defenseless Jesus and seek to share the news that God is like that and is enabling us to do likewise as a light to the world (evangelism).

We begin with different assumptions from the world (or modernism, materialism or whatever secular philosophy). We believe in a God who created the universe by a word, not a war. Pagan myths—holding sway in secular and much of religious life—teach that violence was part of Creation and is necessary to hold things together. We reject that heresy in favor of the adequacy of Christ and his way.

With gratitude for the freedoms and blessings we enjoy (and vigilance for how freedom is limited) we're not to have idolatrous trust in governments for our liberties or our understandings. We're to challenge myths about the necessity for violence and to offer other ways of ordering community and national life.

We've become defensive about our peace witness rather than joyfully sharing the gospel in its wholeness—ironically while many are finding life in the nonviolent Jesus and looking to us for help.

Our pacifism needs to be real rather than theoretical, as Goossen points out. So it needs to be exercised, like a muscle, rather than denied. Muscles don't grow that way.

We do need to acknowledge our personal and corporate inconsistencies, including our tendencies toward violence. We need to acknowledge our limited understanding of the mystery of Jesus' way. And we're called to press ahead in seeking to know it, live it and teach it, claiming grace and divine power on the way. *Eldon Epp, Wichita, Kan.*

Tribute to Edward Burkhalter

I received the shocking news regarding the passing away of Edward Burkhalter on July 25. It was "hard to believe" news. The Bharatiya General Conference Mennonite Church has gone poorer in his death. His long service in the BGCMC in various capacities will go a long way in the history of BGCMC and related institutions. He was such a polite and gentle soul, dear to one and all.

He served the church in India for over four decades with missionary zeal and true to the call that he had. I place on record our deepest and heartfelt condolences at the sad demise of Edward Burkhalter. He had his final and successful race and now sleeps in the Lord to wake up into eternal life and to sing God's praises and glory with his sweetest, melodious voice forever. Our sincere prayer for Ramoth Burkhalter and every member of the bereaved family at the time of tragedy. *D. G. Yadav, India*

Although we knew for some time that E. M. Burkhalter was undergoing treatment for a malignant brain tumor, we never expected the end would come so soon. We had seen him as healthy, energetic and active during his short visit to India in 1991 as before his retirement. People in homes, schools, hospitals and churches prayed for his quick recovery. But death has always been a mystery, mysterious in its choice, timing and mode. However, as the late Kenneth Bauman once said, we Christians must not dread death because death is not an end in itself; it is rather a door that opens into eternal life. We derive comfort in the belief that Rev. Burkhalter is now in the great multitude standing before the throne and the Lamb clothed with white robes and palms in their hands.

Edward Burkhalter's life and work as a missionary to India for 42 years will be included as a significant chapter in the history of General Conference Mennonite mission in India and the Bharatiya General Conference Mennonite Church as well. Although the process of handing over the responsibilities of the missionaries, mission work and mission institutions to native Christians had begun years ago, the credit for the smooth and satisfactory transfer goes to Rev. Burkhalter. What some suspected would end up in chaos turned out to be a perfect relay race, thanks to his persistent efforts. He also played a major role in establishing the endowment funds to help the churches and schools financially. The words of Paul aptly apply to him also: "I have become all things to all men that I might by all means save some."

A memorial service was held at Janzen Memorial Higher Secondary School, Jagdeeshpur, on July 30 to pay homage to its former manager. Two former principals and the current principal paid their glowing tributes to him. Memorial services were also held in almost all the BGCMC churches.

We pray that the Almighty grant peace, which no one can give, to the bereaved family, and to Ramoth Burkhalter in particular. *W. Walter, Jagdeeshpur, M.P., India*

Wrong about wills

As an estate planning attorney and a Mennonite, I am glad to see the Fiscal Health column in the magazine. This is a good feature to present to your readers.

The article by J.B. Miller (Aug. 10 issue, page 10) is a thoughtful piece and should help people as they work

continued on next page

on their estate plans.

I do take issue, however, with the "You need a will if ... " sidebar. At least two of the statements are outright wrong, and others are misleading. For example, you do not avoid probate if you have a will. Just the opposite. A will guarantees the probating of the items controlled by your will. Also, there is no way to get an income for life from a will. A will goes into action at death, and it does nothing for you during your lifetime.

Merely having a will does not reduce or eliminate estate taxes. For a single person, neither a will nor a trust saves estate taxes, unless a charitable gift is made. But for many married couples, a trust (or a will with trust provisions) can dramatically reduce estate taxes. This is something to explore with a competent estate planner.

The concept of the Fiscal Health column is an excellent one, and I wish you the best in getting across these important concepts to your readers. *James K. Leonard, Bluffton, Ohio*

Editor's note: *The sidebar was not written by J.B. Miller. Our apologies for any misinformation.*

Women and silence

In response to the request by C.B. Friesen (Aug. 10 issue, page 8) for someone to explain 1 Corinthians 14:34-35, when I joined the church in 1937, women didn't even have a vote in the church. During my pastoral ministry I had to come to terms with the question of women in leadership positions. If we only had this one passage of Scripture, then we would have to conclude that there would be no place for women to serve in the church. We must ask, "What else does the Bible tell us about this?"

Another passage that speaks to this is Acts 1:12-15. We find the women with the disciples in the upper room. In the synagogue women were not part of the worship service; now they are included. In Acts 2 they all receive the Holy Spirit in a visible form and speak in tongues. Peter in his sermon tells them the prophecy from Joel has been fulfilled (Acts 2:17, 18). In Acts 21 we are told that the daughters of Philip prophesied.

In Galatians 3:28 Paul says that in Christ there is neither Jew nor Greek, slave nor free, male nor female; they are all one. As the difference between Jews and Greeks, slaves and free disappears, so also the difference between men and women. In his letters Paul often mentions women who have been his helpers in proclaiming the gospel (see especially Romans 16, where Paul mentions six or seven women who have been his co-workers).

But why did Paul say what he did in 1 Corinthians 14:34-35? As we read the entire chapter, especially from verse 26 to the end, we see that the Christians were so excited about their newfound faith that at times their meetings were ones of confusion. That is why Paul gives them specific instructions. When you come together you may speak in tongues, but one at a time, please, and only if there is an interpreter. You may all prophesy, but take your turns, not all at once. So not to add to the confusion, women are to remain silent in this situation.

If we wanted to take this Scripture passage literally, then women should not speak at all any time the church meets, whether at a Bible study or group discussions. I believe that both women and men should use their God-given talents in whatever area they have opportunity. *Ruben Siemens, retired pastor, Rosthern, Sask.*

Abolish 'outsiders'

In the Aug. 24 editorial I read this: "Perhaps our greatest challenge as Mennonites is maintaining strong community values while welcoming outsiders."

"Outsiders" is a word we must bury as inappropriate and offensive. I am an ordained General Conference pastor and member of the Division of General Services. While I was in Newton, Kan., last March for the Council of Commissions, someone looked at my name tag and asked me if I were an outsider. The emotions of anger and frustration were strong.

This next statement may be strong, but I believe that at some level it is true: Mennonite "insiders" use the word "outsiders" in a similar way that some whites formerly used the words "nigger," "savage" and "hostile." I am sorry if that is offensive to some, but to me the use of that word is repulsive.

The Pharisees divided humanity into two groups—clean (insiders) and unclean (outsiders). However, Jesus apparently viewed humanity simply as people made in the image of God.

"Outsider" is a label that I hope we will never place on *any* human being. *Dave Waldowski, Sioux Falls, S.D.*

From our mission workers

Argentina—A short time ago we held an evangelistic retreat for the youth group. A Chinese missionary friend, Robert Lo, and another Chinese church pastor worked with us to host the retreat. Fifty-one youth came. Among them were around 30 who were not believers of Jesus Christ. We planned the retreat with laughter, music and meditation in addition to a few core groups praying together for a fruitful outcome. We could sense God's presence. Twenty-one of the 30 who were not believers became Christians at the retreat. They came forward with much joy and tears. In love we celebrated our oneness in one Lord. We gave testimony to the world that we can work together, that we are not selfish. We are planning for another retreat, a follow up. We need your prayer support. And rejoice with us. *Vincent and Carmen Chen*

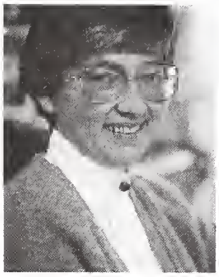
Mexico—Pentecost was a busy time here since Abe helped the ministers in visiting the baptism candidates and their families. Eleven young people were baptized at Blumenau and 10 at Burwalde. Abe also performed the baptism at Burwalde and installed a minister and deacon at that church. Since then Abe has been preaching in a different church almost every Sunday and has taught a course for ministers and others on Saturdays. This course, called "Discipline in the Church," was a difficult but important one, since the young ministers here are all unsure how to treat people who are church members but who are not living a Christian life. They come out of the Old Colony setting, where banning and "Meidung" (pronouncement) often were hurtful experiences. They feel that allowing everything is also not good, so they are not sure what to do. The ministers at the course were encouraged with the help they received. *Abe and Hanna Rempel*

Learning to pray

A time to pray

Seven ways for busy people to find time to pray

Marlene Kropf



Marlene Kropf teaches spirituality at Associated Mennonite Biblical Seminary in Elkhart, Ind.

"I can't seem to find time to pray," a member of our small group confessed. "I know prayer is important, but making time for prayer every day just seems impossible."

Others in the group nodded. We all struggle with the same time crunch. We work full time, care for our families and homes, serve in the church, relate to neighbors and friends, and once in a while we enjoy a little recreation. Most nights we fall into bed exhausted—still not finished with the day's demands. How and when do we carve out time for another relationship?

Prayer is, after all, a relationship. Though some of us claim we can "pray on the run," we know such a practice is inadequate for true friendship with God. Relationships with human beings require an investment of time and emotional availability. Friendships don't flourish if people just say "hi" to each other in passing and never sit down for a long chat. The same kind of commitment and constancy is necessary for the God-human relationship as is required for ordinary human friendships.

Although the Bible doesn't tell us how often to pray, it suggests that prayer is a daily occurrence. Psalm 55:17 describes a pattern of prayer three times a day: morning, noon and evening. Such was the practice of Daniel, who went to an upper room with windows open toward Jerusalem to "get down on his knees three times a day to pray to his God and praise him" (Daniel 6:10). We know that Jesus prayed for extended periods of time during the night and early in the morning (Mark 1:35, Luke 6:12). The first Christians also observed regular times of daily prayer at the temple (Acts 3:1).

Throughout Christian history, morning and evening prayer have been the norm—whether Christians met for communal prayer or prayed alone in their homes. Martin Luther suggested that "prayer should be the first business of the morning and the last at night" and specifically recommended that Christians pray the Lord's Prayer both morning and evening. In our own tradition, the letters of the Anabaptist martyrs are sprinkled with numerous references to prayer.

RNS

'You either take time for [prayer] or you don't get it': *An Ethiopian monk prays in the roof chapel of the Holy Sepulcher Church in Jerusalem.*

Won't be easy: So how do busy people find time to pray? One thing is certain—it won't be easy. In an interview in *Sojourners* magazine several years ago, Joan Chittister (a prioress and peace worker) said, "You do not *find* time for prayer. You either take time for it or you don't get it. If I am waiting for it to be given to me, it shall never be given."

If you want to enrich or expand your relationship with God in prayer, you can do the following:

1. Decide on the best time of day for prayer. Then write it in your appointment book or on your daily calendar. Treat the appointment just the way you would treat a scheduled meeting with a work colleague or friend. Ask God to remind you of your commitment.

2. Be realistic about time and place. If you have trouble staying awake in the morning, schedule your time of prayer after breakfast or your first cup of coffee. Or use 10 minutes of your lunch break for prayer. If you're a nursing mother who is overwhelmed with child care, pray while you nurse.

3. Set modest goals. If 10 minutes a day is all you can spend in prayer in the beginning, do it heartily.

4. Don't forget to listen. Good friends both listen and speak freely from their hearts. Ten minutes of quiet in God's presence can be as fruitful as many words.

5. Tell another person or your small group about your commitment. Check in periodically to report your progress or difficulties.

6. Occasionally spend longer times in prayer. Praying for only 10 minutes a day is like eating fast food at a drive-in. It will keep you going, but it's a lot less satisfying than a full-course meal in a comfortable dining room. Take a day or weekend for a retreat once in a while to enjoy a rich banquet of prayer.

7. When you fail, be gentle with yourself. But return to your commitment as soon as possible. Friendship with God is worth the effort of trying and failing and trying again.

Church and world

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To lead is to invite conflict

Seven dimensions of Christian leadership

Bernie Wiebe

General Motors has 18 levels of management (leadership). Honda asks its people "on the line" daily, "What have you done differently in the last 24 hours?"

Out-of-touch bureaucracy is common in most churches, ministries and institutions. And it is not because our leaders are lazy or not busy.

But we do not exercise leadership. We manipulate people, we beg for our budgets and we keep in motion.

Christian ministries require leadership of the highest order. There is no model more complete than the Jesus model. Therefore let's consider such leadership in seven dimensions.

1. Christian leadership is never satisfied with the status quo. Jesus saw the religious systems of his day as valid, but he saw that the leadership had become fixed. Leaders had lost their vision and vigor. Busy schedules and routines or rituals took their time and energy. There was little reflection, meditation, questioning and searching. They had the answers to questions nobody was asking.

Leaders with integrity will question systems. In traditional churches, denominational ministries and institutions, they will be considered a "pain." But such leaders are not afraid to cause pain for the sake of following him who became an outcast in pursuit of the truth that makes us free.

2. Christian leadership has a vision. Jesus sought the approval of God for his vision, then pursued it even when his disciples advised him to "cool it." His was a vision that resulted in dying on a cross. What is our vision? A leadership vision must center around the needs of those being led. It must be coherent and inspiring.

Bernie Wiebe, former editor of The Mennonite, *teaches conflict resolution studies at Menno Simons College in Winnipeg. He is assistant moderator of the General Conference Mennonite Church.*

3. Christian leadership encourages controlled chaos. Jesus felt free to walk and work among the tax collectors and the sinners, and he invited them to become his disciples.

Homogeneous congregations and denominations wither into superficial sameness. Dynamic spiritual bodies have restless bodies sitting in their offices. They free their leaders to be among people.

4. Christian leadership sees church as partnership. Hierarchical models for leadership find no validation in Jesus. To be sure, there are special roles and unique gifts. But no one is "higher" because of this. We are one body, and all parts are significant.

5. Christian leadership includes. It's time to stop the nonsensical debates and waste of energy on whether women can be leaders, whether we have ministries to gays, whether our religion is superior to other religions and whether abortion is right or wrong.

Is there evidence in Scripture that Jesus turned away any "seekers"? Is there evidence that he withheld care to anybody at all? Is there evidence that he denounced any faithful attempts at trying to serve others?

Our own fears and insecurities make us unable to cope with difficult dilemmas. Instead of having freedom, we have too often traded slavery to sin for slavery to security based on caution and self-preservation. Jesus says, Save yourself and you will surely lose yourself; lose yourself and you will save yourself.

6. Christian leadership is passionate. Jesus became angry when he saw people living beneath their calling. He celebrated with people like Zacchaeus, who wanted to discover hope.

Good leaders cannot help but get angry at failures, excited at successes, and love their faith communities.

7. Christian leadership is spiritual. Jesus seemed to require times alone with God. He found it natural to point toward God in his daily living.

Contemplative devotional life and disciplined times for spiritual communion are the key. Great programs of church planting and church growth can go no farther than we are prepared to go. They will go and grow just as far as we will. It may cost our lives in failure at times, but spiritual investment is the only security that bears long-term dividends.

To lead is to invite conflict. All true Christian leadership invites conflict wisely. Such leadership invites conflict not the for the sake of controversy but for its creative potential. Conflict per se is neither good nor bad; it is simply a part of life. Conflicts present people with choices, and choices invite us to make decisions. Decision making forces us to stop, think and learn.

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> We have too often traded slavery to sin for slavery to security based on caution and self-preservation.

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To cope with conflict is to enter the process, to give ourselves to living. To cope with hope means to enter this process honestly and openly. There are no guarantees, no discounts on discipleship, no "cheap grace." In fact, leaders who make such offers are probably "wolves in sheep's clothing."

In joining those who risk the pains of conflict and of being considered troublemakers, we may participate in the leadership model of Jesus.

Peace organizer flees Colombia

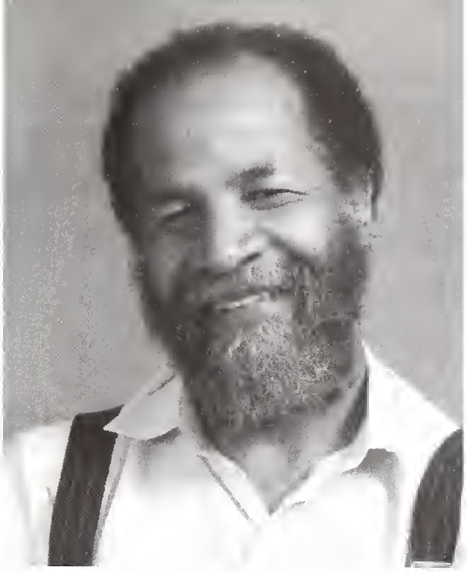
Akron, Pa. (GCMC/MCC)—Ricardo Esquivia, director of a Colombian Mennonite peace and justice organization called Justapaz, left his country Aug. 22 at the advice of Colombian Mennonite church leaders, who felt they could no longer provide protection for him.

The leaders appealed to Mennonite Central Committee for assistance in providing refuge for Esquivia. MCC's Latin America office is a major financial supporter of Justapaz, a ministry that includes training congregations in applying nonviolence concepts to social issues.

The General Conference Mennonite Church and MCC will support Esquivia during his "exile-turned-sabbatical," anticipated to last several months, says Linda Shelly, MCC secretary for Latin America.

Although known in Colombia for his commitment to nonviolence, Esquivia was accused, with four other men, of plotting the murder of a Catholic priest this past June.

The priest lived in a town where Esquivia worked as a human rights lawyer for several years in the late 1980s, prior to his service with Justapaz. During his years there, Esquivia successfully challenged abuses perpetrated by landowners against "campesinos" (peasant farmers). In doing so he made enemies among the wealthy.


Mark Will (MCC)

On the run: *Ricardo Esquivia*

Esquivia believes the government named him as an assassin—his name appeared in Colombia's leading newspaper *El Tiempo* on Aug. 12—in order to put an end to his human rights efforts. In Colombia, which has been under state-of-emergency law for the past 48 years, an accused person may be jailed for up to five years before being brought to trial.

Esquivia's family—his wife, Patricia, and their four sons, ages 6 to 15—will remain in Colombia. Esquivia is not afraid for their safety now that he is gone. The Colombian church has a lawyer working to clear Esquivia's name; they believe he will be able to return within several months.

In the meantime Esquivia will study

South African delegation visits Taiwanese Mennonite hospital

Trading tips: *Dr. Roland Brown of the Mennonite Christian Hospital, Hualien, Taiwan, meets with a Taiwanese government escort and two members of the executive committee of the African National Congress of South Africa. A delegation from the ANC visited the hospital in July to learn from a successful mission hospital ideas that may apply to South Africa.*

Inside the news

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Jamaican couple reaches out to children / p. 19

Russian President Boris Yeltsin vetoed a bill that would restrict foreign mission work in that country. Russian lawmakers toned down the language of a new bill, approved Aug. 27, removing provisions that would have required foreign-based churches to become affiliated with a Russian church or seek state accreditation. (*National Catholic Reporter*)

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Kenya Mennonite Church bishops are resolving a dispute that has impeded Mennonite Central Committee work with the Kenyan church. The dispute over who should lead the Kenyan Mennonites arose in the mid-'80s, when Musa Adongo and Joshua Okello were ordained as the first bishops of the Kenya Mennonite Church. In 1990, as the Kenyan church grew, three more bishops were added. Since then reconciliation has begun. "We are talking freely without feeling any grudges," said Joseph Kamau, one of the Kenyan bishops. The Kenyan church has grown to about 7,000 members, the bishops said, and is working on a constitution, a requirement for registration with the government. "Our prayer is that God will help us have genuine unity," Adongo said.

The Parliament of World's Religions met in Chicago Aug. 28-Sept. 5. Drawing some 6,000 religious leaders and faithful from 125 faiths around the world, the meeting built on a similar event held 100 years ago in Chicago. The gathering explored the impact of the world's religions on the ethics of business, population and technology, and featured workshops from "The Greening of Judaism" and "The Seduction of Eve and the Politics of Gender" to "Hatha Yoga Therapeutics." (*National Catholic Reporter*)

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Local rival factions took a historic step toward peace Aug. 1 in the black settlement of Malukazi, near Durban in South Africa. Leaders of the local African National Congress and Inkatha Freedom Party there signed a peace pact. The leaders committed themselves to bring peace to the community, agreeing that weapons would not be carried with "unlawful intent," and supporting free and open political activity, equal access to schools and other facilities. The pact outlined ways to resolve disputes and established a community development group and a committee to investigate violations of the pact.

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Five hundred young Christians from every continent gathered in Mendes, Brazil, July 17, for a 10-day Ecumenical Global Gathering of Youth and Students sponsored by the World Council of Churches. Keynote speaker Hyun-Kyung Chung from Korea, a self-described Asian feminist liberation theologian, warned youth of the "spirituality market" operated for profit and told them to experience and bow to the life energies present in themselves, in other people and in all things. Delegates gave Chung a standing ovation, but some expressed reservations about her acceptance of non-Christian faiths and her emphasis on feminism.

English and work with MCC's consultant in international conflict resolution. He hopes to prepare himself for future work in Colombia.

In 1992 an estimated 12 Colombians per day were killed in political violence, according to the Andean Commission of Jurists—Colombian Section. Three more were killed in "social cleansings" every other day.

Colombia has the highest murder rate of any other country in the Western Hemisphere—15 times more killings per capita than the United States. *Emily Will*

Hopi Christians rethink Christ and culture links

Newton, Kan. (GCMC)—When the first Mennonite missionaries arrived on the Hopi reservation near Kykotsmovi, Ariz., 100 years ago, they preached that the Hopi must leave their cultural values behind to adopt the Christian faith.

Today some Hopi Christians are questioning that view. "Hopi Christians need a renewed understanding of the purpose and the mission of the church in the context of the Hopi people," said Elmer Myron, pastor of the Intertribal Mennonite Fellowship in Phoenix. He is also chairperson of the Mennonite Indian Leaders Council. MILC relates to the Commission on Home Ministries of the General Conference Mennonite Church.

"We need to sort out what is relevant from our own culture in order to further God's kingdom among our Hopi people," he said, noting that not all Hopi Christians would agree with him.

New ways: "Hopi cultural values were never affirmed by missionaries or even the Hopi Christians today," said Myron. "However, if the church wants to move ahead, we have to identify and affirm those values, such as the Hopi understanding about peace and nonviolence. We have to seek new ways to express our faith."

"The Hopi have to decide for themselves what are the good things from the Hopi culture and what are the good things from Christianity," said Marvin Yoyokie, member of Oraibi Mennonite Church and an instructor at the Peabody Western Coal Company. "A lot of Hopi read the Bible, but they are not willing to let go of their identity." He represents the Hopi Mennonite Church Council on the MILC executive committee.

"Hopi cultural values were never affirmed by missionaries."
Myron

Indeed, the majority of Hopi who live on the reservation near Kykotsmovi are not Christian. About 30 Hopi belong to the two Mennonite churches there. This year the Moencopi Mennonite Church closed its doors due to dwindling membership and funds as well as a lack of pastoral leaders from the Hopi church and the larger Mennonite church.

"More Hopi want to follow the Hopi way rather than trying to follow the Christian way. They are not ready to compromise—they expect that is what the church requires of them," said Myron. "The church has to accept people as they are. We have to be involved with their needs."

A bridge: "I have always been concerned about why our church does not have more young people. I have asked myself, What are the barriers?" said Yoyokie. "My goal is to bring in new members. Somehow we need to build a bridge between Hopi culture and Christianity."

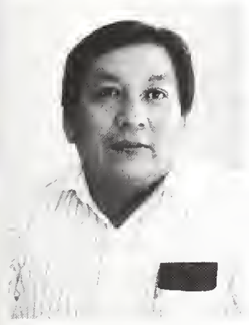
But both admit that building a bridge will be no easy task. Myron said the Hopi have learned to distrust people whose views are not similar to their own. This distrust, he said, started when the Jesuits came to convert the Hopi several hundred years ago.

"When the Jesuits first came, our people were ready to listen," said Myron. "But instead the Jesuits caused the Hopi to be in bondage to them. As a result, the Hopi are defensive about people from the outside and the messages they bring."

The Mennonite missionaries also perpetuated the view that Christians must totally separate themselves from their Hopi traditions, said Yoyokie. "This caused a big conflict within people."

Yoyokie recalled how his parents became involved with the church when he was 8 or 9 years old, the age when he was eligible to receive initiation into his clan's religious ceremonies. Due to his parents' faith, he never received his initiation. "I felt like I didn't belong with my clan or the church. I was just there, floating around," he said.

Myron said he has limited knowledge of Hopi religion as the result of his Christian upbringing. His grandmother was a member of the Oraibi Mennonite Church. "It is hard for me to judge what Hopi religious ceremonies are like because I didn't experience them," he said.



"We need to build a bridge between Hopi culture and Christianity."
Yoyokie

Good news: However, Yoyokie added, "The Hopi have wandered away from the original instruction they received from the Creator. A lot of things that are supposed to be sacred in our tradition are now used for commercial purposes. We will never get back the original teachings. But there is no need for it because of the Good News."

He believes Christianity can offer the Hopi a new way of living that is similar to the traditional Hopi way of life: "I am finding the answers more and more in the Scriptures, which speak about love, joy, happiness and patience. These also are part of the Hopi beliefs. I feel at peace now."

"The Hopi have a prophecy that a brother will come with the other half of the rock and will teach them a better way. I believe Jesus is that person," said Myron. "Jesus made me more of a Hopi. He brings newness of life. And this is what I want for my Hopi people." *Carla Reimer*

Kenyan Mennos build 'happy church'

Kisumu, Kenya (Meetinghouse)—Two thousand Kenyans are making the Mennonite church happier.

They are the members and participants of 15 Happy Church congregations in Kenya.

In 1989 the original Happy Church in Nakuru and its daughter congregations in several cities joined the Kenya Mennonite Church, swelling the national Mennonite membership to 7,000 today.

The name "Happy Church" may sound quaint, but its members figured it fit, so why not use it?

"We never had the intention of naming ourselves that, but other people said, 'You are happy people,' so we said, 'Maybe that is a good word,'" said Joseph Kamau, pastor of Nakuru Happy Church and bishop of the Kenya Mennonite Church Central Diocese.

The diocese consists entirely of the 15 Happy Church congregations.

In an interview in Kisumu on July 10-11, Kamau said the Happy Church was, well, happy to be part of the Mennonite family. "We feel a sense of identity to be part of a larger body, not only in Kenya but the Mennonite body

Paul Schrag

Happy family: *Joseph Kamau (right), founder of the Happy Church, talks with Musa Adongo (left), bishop of the Western Diocese, and Naaman Agola, pastor of Songhor Mennonite Church near Kisumu, at Agola's house.*

Topeka (Ind.) Mennonite Church celebrated its 95th anniversary on Sept. 12. Former pastor Rich Bucher of Laird, Sask., spoke on "The Church Adapting in Changing Times." Ruth Hostetler received special recognition; she has been a member there for 82 years.

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Since late July, government forces in Sudan have bombed the southern Sudanese villages of Yei and Morobo daily. More than 100,000 southern Sudanese are fleeing to northern Uganda, Zaire and other areas of Sudan because of the renewed fighting. The battered region is where the New Sudan Council of Churches was to begin distributing farming supplies provided by Mennonite Central Committee and other charities. More than half of southern Sudan's estimated 4.5 million inhabitants have been driven from their homes since 1983 by the civil war.

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Victor Thiessen says many people join the U.S. Army because they cannot find jobs in the civilian sector. Thiessen has worked with Military Counseling Network in Heidelberg, Germany, since 1991 through Mennonite Central Committee. "What these soldiers really need are other work opportunities in the United States," he says. Thiessen says he met a couple who joined the Army to get out of Chicago's slums. They are pacifists but enlisted when a recruiter falsely promised they would not need to carry weapons. They would like to leave the Army, Thiessen says, but without the medical training they are receiving from the Army they see no possibility of economic survival in the United States.

Vancouver Chinese Mennonite Church approved Aug. 8 a plan to build a $1.5 million, four-story Senior Home Project onto their present facility. The city council has rezoned the area to permit the church to build the 32-room senior home that can accommodate up to 64 people.

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A Winnipeg Serving and Learning Together unit helped a disabled man find his "voice" with a July 17 fund-raiser. The unit, sponsored by Aberdeen Evangelical Mennonite Church, raised $1,600 at a spaghetti supper fund-raiser to help church member Adrian Denny buy a computerized voice box. The Voice Plus box will let Denny use a touch-screen computer that will speak words he wants to say. Denny, 34, who has cerebral palsy, has saved $1,500 toward the cost through his work at a recycling plant. Donations now total $2,300 toward the $8,000 machine.

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Four churches have left the Conference of Mennonites of Saskatchewan, the Conference of Mennonites in Canada and the General Conference Mennonite Church in the past 3 1/2 years. Helen Kruger, vice chair of the conference, identifies a pattern in the withdrawals. First, she says, there is a mood toward independence and individualism, away from covenanting and spiritual authority. Second, there are internal differences that result in some members compromising to keep peace. Third, suspicion is leveled at the conference(s) for the way they try to deal with ethical issues such as divorce, homosexuality and abuse of power. Fourth, what she defines as the most deciding factor, the minister at the time of withdrawal is not trained in Mennonite theology. (*Mennonite Reporter*)

throughout the entire world," he said.

Kamau made his first connection with Mennonites in 1980, when he came to the United States to study at Rosedale Bible Institute, Irwin, Ohio, a Conservative Mennonite Conference school. There he decided Mennonite beliefs were his own.

"I thought, These people believe what I believe, but I never knew them," he said.

Hard call: Kamau went on to graduate from Messiah College at Grantham, Pa., in 1983. There he felt God calling him to return to Kenya and plant churches. "It was hard for me to accept," he said. "I liked to preach as a layman, but I never saw myself as being a clergyman.

"The more I resisted, the more the call came. I never had peace until I said, 'Yes, Lord.'" So Kamau went back to Nakuru, borrowed a tent and led evangelistic meetings every day for five months. At the meetings up to 1,000 people accepted Christ in one week, and some were healed of diseases, Kamau said.

Nakuru Happy Church grew out of those meetings. It now has 1,000 members. With the help of North American Mennonites, the church in 1989 bought a movie theater to use as a church building.

Church-planting efforts led to the 15-congregation diocese that has adopted a Mennonite identity. Kamau said other Happy Church congregations would like to buy land and build. Now they meet in rented buildings or even outdoors.

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"These people believe what I believe, but I never knew them."

Joseph Kamau

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Kamau admits that one or two congregations are not doing well. But overall, church-growth efforts are succeeding. "The Lord is drawing people to himself," he said. "We are happy for what the Lord has done."
Paul Schrag

Being wins out over doing

Pearl Sensenig (MCC)

Building solidarity: *Neil Rowe Miller looks at pest-resistant bricks with his daughter, Emily. Neil promoted use of the bricks during the family's assignment with Mennonite Central Committee in Kitgum, northern Uganda. When violence broke out there, the family chose to stay. When an MCC administrator visited Kitgum, a Ugandan church leader thanked MCC for sending the Rowe Millers. "I expected him to comment on their fine agriculture and health work; rather he gave profound thanks that the Rowe Millers stayed with the people during very hard times. Solidarity was key," says Jim Shenk, MCC Africa co-secretary.*

South Africa's election plan brings no peace

Newton, Kan. (GCMC)—An announcement about South Africa's plans to hold its first multiparty elections in April 1994 has not brought an end to the violence that is tearing the country apart, write Mennonite mission workers Gary and Jean Isaac from Transkei, a homeland created by the South African government.

In a letter received July 22, the Isaacs write, "This announcement has been long awaited. Many believed that it would bring about a lessening of violence. That has not happened as yet."

If anything, the violence has worsened after the news of the upcoming elections was made public July 2. "The country seems to be awash in guns. ... AK47s are readily available as they come across the border from Mozambique," write the Isaacs.

While news reports indicate that about 10,000 South Africans have been killed since 1990, the country's citizens and leaders are still stunned by the brutality of recent attacks. Seven hundred people were killed between July 2 and Aug. 6. On the weekend of July 31-Aug. 1, 91 blacks were killed in township violence.

Archbishop Desmond Tutu said the latest killings showed that South Africa was incapable of law and order. He called for foreign intervention, an issue that has been raised in the past by the African National Congress (ANC).

Fremont and Sara Regier, North Newton, Kan., visited with a sister of the late ANC leader Oliver Tambo, as they traveled in Africa for Pew Charitable Trusts. She agreed with Tutu's assessment. There is no government left in South Africa, she said.

Heightened security: As a result of this state of turmoil, many South Africans are taking their own security precautions. During the Regiers' periodic visits to Johannesburg in April, May and June, they noticed that many homes now have electric fences in addition to locked gates, guard dogs and walls edged with broken glass.

The Regiers said food catering has become popular because so many white South Africans are afraid to go outside after dark. Some have installed holes in their gates so food can be delivered without opening the gates. Many shopping malls have security guards with machine guns posted at entrances or inside elevated guardhouses.

Lost church: Amid the chaos, the church is struggling to define its role, said the Regiers. They said that church groups, like political parties, have varying views about apartheid and the political process. While some are actively involved in voter education, others think politics and faith do not mix.

For example, said Fremont Regier, "Many black evangelicals do not believe they should vote. There is tremendous work to be done in the area of the theology of democracy."

"The democratic process has not been a part of the structures of South Africa, whether you are talking about the government, the church or the family" said Sara Regier.

Fremont Regier recalled that a leader of the South African Council of Churches said in 1976 that the future of South Africa would be too horrible to contemplate. "I think South Africa is in that future now," Fremont said.

Still, the Regiers are hopeful that one day South Africans will be able to live in peace. They point to Zimbabwe as

Carla Reimer

Anticipation amid the violence: *Children in Cape Town, South Africa, wait for peace.*

K'ekchi' Mennonite Church in San Pedro Carcha, Guatemala, hosted the Central American Anabaptist Consultation July 8-10, which focused on the use and misuse of the environment. Representatives of Anabaptist groups in Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica, Belize, Uruguay, Argentina and the United States attended. Nine representatives from Panama arrived at the Guatemalan airport, but were accused of carrying false documents and not allowed into the country.

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"If our commitment to mission and service collapses, then our thinking about health care will be held hostage to self-interest and self-protecting policies," Willard Swartley told participants in the Mennonite Medical Association and Mennonite Nurses Association annual meeting at Atchison, Kan., June 24-27. The Associated Mennonite Biblical Seminary professor said the roots of the health-care crisis are moral and spiritual and that those who now lack health care will only be served when Christians reaffirm fundamental Christian values.

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Ben Klassen, founder of the white supremacist Church of the Creator, was found dead Aug. 8 of an apparent suicide by sleeping pill overdose. According to an Associated Press story, a suicide note beside his bed referred to his book, *The White Man's Bible*, in which he stated that suicide is preferable to living in shame or captivity. Born in Russia to Mennonite parents, Klassen lived in Saskatchewan before moving to North Carolina to set up a military training camp for white supremacists. An article about Klassen appeared in the July 27 issue of *The Mennonite*, page 13. (*Mennonite Reporter*)

Illinois Mennonite Federal Credit Union will host the seventh annual retreat of the Association of Mennonite Credit Unions Oct. 22-24. Contact Rick Martin, General Manager, Illinois Mennonite Federal Credit Union, Box 6056, Evanston, IL 60204, (708) 492-1458.

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Civil rights leader and former Atlanta mayor Andrew Young will speak Oct. 19 at the first annual benefit for the Seminary Consortium for Urban Pastoral Education in Chicago. Associated Mennonite Biblical Seminary has participated in the program since SCUPE's founding in 1976. The event will be held at the Fairmont Hotel in Chicago.

• • •

The Fifth World Conference on Faith and Order opened Aug. 4 in Santiago de Compostela, Spain. Sponsored by the World Council of Churches, the meetings brought together 200 representatives of various countries to discuss the possibilities of Christian ecumenism. The group's final statement called churches to do "all that is possible to achieve a common recognition of baptism, agreement on a common participation in the Eucharist and a mutually recognized ministry." Some speakers, like Samuel B. Joshua, the Bishop of Bombay in the Church of North India, criticized "visible unity." Surveying difficulties in his own church's merger of six denominations, he said "the gains have been superficial, while the new burdens of litigations, dissensions and lack of accountability have become unbearable." Christian unity, he said, must be sought, "in terms of persons and not in terms of doctrines and church order."

PEACE
SAY
NO

Creating a future: *Young artists in the black settlement of Malukazi, near Durban in South Africa, paint their hopes and dreams for peace.*

an example of one African country that has moved beyond its bloody past.

"In spite of all the problems, we continue to marvel that South Africa has made the progress that it has toward democracy," write the Isaacs. "If you had asked us in 1987, after our first few months here, to predict the political scene in 1993, we would not have been optimistic enough to suggest an open election in 1994. So we continue in hope and prayer."
Carla Reimer

Bolivian Mennos pull through worst of a $3.5 million debt crisis

Santa Cruz, Bolivia (MCC)—Mennonite colonies in Bolivia have, for the most part, coped with a debt crisis that at one point saw more than 300 colony Mennonites owing $3.5 million ($4.5 million Canadian) to creditors.

The crisis arose in 1987, when some private lenders convinced some Mennonite farmers to take out short-term, high-interest loans until government funds arrived. The funds never arrived, and crops were also poor in 1987 and 1988.

According to MCC's Centro Menno coordinator David Winter, no colony Mennonites have been imprisoned for their debt in the past year. Many of the large individual debts have been renegotiated, and most colonies have helped members deal with debts that caused suffering to many families.

At a recent MCC colony Mennonite advisory meeting in Santa Cruz, those present determined that several hundred debtors still carry smaller loans of several thousand dollars each. These loans are with banks and private lenders who are charging high interest rates. Some banks involved have now gone bankrupt but are still trying to collect outstanding loans.

There does not appear to be immediate danger of more colony Mennonites being imprisoned, since most colonies have appointed liquidators and negotiators and arranged auction sales of the debtors' assets, including land, farmstead, equipment and cattle, but not household items.

As well, many colonists have assisted debtors through donations of cash or through pledges of soybeans from their next crop.

While there haven't been any Mennonite debtors in jail for a year, some debtors have escaped to Canada. In one such case, the father of the escaped debtor is making payments in four different places.

Colony leaders are discouraging members from taking out bank loans after the recent experience. Loans from wealthier Mennonites in the colonies are also problematic, since rates can also run to more than 3 percent per month.

Some 23,000 Mennonites live in about 20 colonies in Bolivia today. Most are Old Colony Mennonites from Mexico, though some are from northern Alberta, and a few smaller colonies have roots in the Chaco, Paraguay. Only six colonies, all of them Old Colony people who came to Bolivia from Mexico in the 1960s, have debt problems.

Colonia Remeco, in Argentina, is also struggling with land payments. The colony, founded by some 100 Mexican Mennonite families in 1986, originally paid $2.6 million ($3.3 million Canadian) for 25,000 acres. Because the group could not meet the payments after having already paid nearly $2 million ($2.5 million Canadian), the owner drew up a new contract, adding $400,000 ($515,000 Canadian) to the price. Legal costs, interest charges and poor crops complicated the matter. Several times Mennonite Central Committee legal aid and negotiation have saved the land from foreclosure. *Abe Warkentin*

Jamaican couple reaches out to needy children

St. Elizabeth, Jamaica (MCC)—Robert Henry, president of the Jamaican Mennonite Church for the past seven years, oversees a host of community development and social-service projects. Operated with Mennonite Central Committee since 1987, these projects have come to be known as Mennonite Ventures.

"[Robert and Louise Henry] see somebody who has a need, and if they have what is needed, they will give," says Henry Block, who recently completed a six-year term as MCC Jamaica co-country representative. "They will never have an empty nest."

In addition to raising two daughters, the Henrys have always stretched their modest household budget to school, feed and clothe needy children. They took in a foster child when they married 25 years ago and still have a household of seven young children—one niece and six foster children.

The couple has also nurtured, encouraged and helped pay school fees for many young people in the church. "A whole network of people in St. Elizabeth parish are where they are today because of Robert and Louise," Block says.

Louise proudly tells of young church people from poor homes whom she has encouraged to become nurses and teachers. Her concern for children comes from her own childhood. Her father died and her mother remarried when Louise was 11. Her stepfather sent Louise and her sister to foster homes. Later Louise moved to the Peggy Memorial Home for Girls, a Mennonite institution.

She does not view her childhood as unhappy, however. She felt loved by her mother and was treated well in the girls' home. "I was never up against child abuse," she says.

"If we have had a measure of success with Mennonite Ventures in St. Elizabeth, it's because we have been able to work with people like the Henrys," says Block. "They are Jamaican, live in the community and have been able to root Mennonite Ventures projects in the local culture." *Emily Will*

Emily Will (MCC)

ABCs: *Cindy Yoder, a Mennonite Central Committee worker from Washington, Iowa, helps a little boy with the alphabet at the Retrieve Mennonite Church preschool, a project of Mennonite Ventures in St. Elizabeth, Jamaica.*

The Council on International Ministries will hold its annual meeting Dec. 12-16 at Divine Word International, Techny, Ill. CIM represents various Mennonite, Brethren in Christ and affiliated overseas ministries.

• • •

Israeli authorities reversed a decision to refuse Mubarak Awad entry into Israel. Awad, a native of Jerusalem and graduate of Bluffton (Ohio) College was the keynote speaker at the Israeli/Palestinian Conference on Nonviolence, held Sept. 7-8 in Jerusalem. Founder of the Palestinian Center for the Study of Nonviolence, he was expelled from Israel in 1988. Awad's brother Alex, a United Methodist Church missionary, said, "Just a few weeks ago this would have been impossible. His very presence there shows that attitudes are changing."

• • •

After five months of negotiations, the American-Arab Anti-Discrimination Committee won an agreement from Walt Disney Company to change some of the offensive lyrics in the opening number of the movie *Aladdin*. The lyrics, "Where they cut off your ear if they don't like your face," will become, "Where it's flat and immense, And the heat is intense," in the home video version of the film, to be released in October. Disney films have been altered in the past to correct anti-Jewish and anti-African stereotypes. In "The Three Little Pigs" (1933), the Big Bad Wolf originally tried to enter the pigs' house disguised as a peddler with a heavy Yiddish accent. The film was subsequently re-recorded in a neutral voice. The "Pastoral Symphony" in *Fantasia* was reworked in 1991 to remove an anti-African-American character, Sunflower, a black "shoeshine" centaurette. (*ADC Times*)

Record

MCC—Mennonite Central Committee
SALT—Serving and Learning Together
YDT—Youth Discovery Team

For the first time conscripts can opt for conscientious objection in Russia. President Boris Yeltsin signed the law in February. (*Transcontinental Peace Newsletter*)

• • •

The 1993-94 Bluffton College Artist Series is focusing on chamber music and drama. The five-concert schedule began Sept. 8 with the North Coast Trio. For the second event in the series, the Coryton Harp Duo will perform on Nov. 10 at First Mennonite Church in Bluffton. The duo will perform baroque dances, classical, romantic and modern works.

• • •

Mennonite Economic Development Associates will meet Nov. 11-14 in Toronto. The theme of the convention is "The New Global Balance Sheet." Keynote speakers will be Peruvian missiologist Samuel Escobar, who teaches at Eastern Baptist Theological Seminary, Philadelphia, and Winnipeg furniture manufacturer Art DeFehr. Contact MEDA Convention '93, 2501 Oregon Pike, Suite 2, Lancaster, PA 17601, (800) 723-7064, fax (717) 560-6549.

• • •

Abraham Gihiwot, elder of the Ethiopian refugee fellowship, Nairobi, Kenya, was shot dead outside his home Aug. 12. Eastern Mennonite Missions reports that four or five armed men came to the Eastleigh Fellowship Center in Nairobi in search of Gihiwot. Gihiwot was assistant manager of the center, which serves as the meeting place for several congregations, including the Nairobi Mennonite Church. The motive for the murder is unknown.

WORKERS

Joel Brubacher, St. Jacobs (Ont.) Church, has begun a one-year SALT assignment in Burkina Faso working with youth.

Arlin Claassen is beginning as pastor at Bethel Church, Pekin, Ill.

Milton Claassen has replaced **Joe Longacher Jr.** as president of Mennonite Medical Association.

Mary Dyck, Eureka, Ill., is serving as president of Mennonite Nurses Association.

Eldon Epp resigned June 30 as pastor at Ames (Iowa) Fellowship and began Sept. 1 in a Clinical Pastoral Education program in Wichita, Kan.

John Freed has resigned as pastor at First Church, Huntingdon Valley, Pa.

Dana Froese, North Star Church, Drake, Sask., has begun a one-year SALT assignment in Kudus, Indonesia, teaching English.

Terry Graber, Faith Church, Newton, Kan., began Aug. 23 as printer at Faith & Life Press.

Iris Hartshorn, Houston Church, began as part-time chaplain at Northeast Medical Center Hospice in Houston.

Marla Hirschy, St. Paul, Minn., has been named by Northern District Conference to replace **Alberto Quintela** as a board member of the Commission on Home Ministries. Quintela resigned in spring of this year. The term expires in 1995.

Clair Hochstetler resigned this summer as pastor at North Danvers (Ill.) Church. **Steve Estes** is serving as interim pastor.

Rick Johnson has resigned as pastor at Spring Valley Church, Newport, Wash.

Sue Knickerbocker, Indian Valley Church, Harleysville, Pa., began July 27 as a Christian education resource person for the Commission on Education. She will help meet the educational needs of children in the Eastern District Conference.

Serina Krahn, Elim Church, Niverville, Man., is beginning a two-month YDT assignment in the Philippines.

David Leis, Danforth-Morningside Church, Toronto, is beginning as fund-raiser for Rockway Mennonite Collegiate, Kitchener, Ont.

David Linscheid, Bethel College Church, North Newton, Kan., will begin as executive secretary of the Council on Church and Media in 1994. He will continue as communications director for the General Conference Mennonite Church.

Fred W. Martin, Waterloo (Ont.) North Church, has left his job as young adult minister with the Mennonite Conference of Eastern Canada to become development director at Rockway Mennonite Collegiate, Kitchener, Ont.

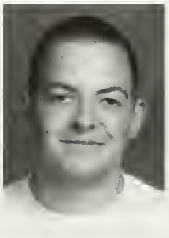
Angela Miller began this fall as coordinator of campus housing for Bethel College, North Newton, Kan.

Jodi Ann Pankratz, Mountain Community Church, Palmer Lake, Colo., is beginning a one-year SALT assignment in Taichung, Taiwan, teaching English and art at Hev-Ming Blind School.

Don Reed has completed his term as pastor at Thompson (Man.) Church.

Mike Regier has extended his term as assistant pastor at Faith Church, Newton, Kan.

Rosalyn Royster began this fall as director of the gospel choir and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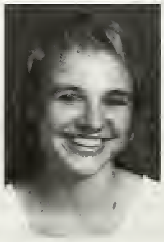
Froese

Pankratz

Thiessen

Waite

Warkentin

Wiebe

resident director for Haury Hall at Bethel College, North Newton, Kan.

Leo Schlagel is serving as transition pastor at Calvary Church, Aurora, Ore.

Mel Schmidt has resigned as pastor at First Church, Bluffton, Ohio, and will become pastor at Hyattsville (Md.) Church.

Monika Schultz, North Kildonan Church, Winnipeg, began June 1 as secretary for Congregational Resources Board of the Conference of Mennonites in Canada.

Karen Siebert began this summer as news service writer for Bethel College, North Newton, Kan.

Clayton Swartzendruber is serving as transition pastor at Zion Church, Souderton, Pa.

Nicole Thiessen, Rosthern (Sask.) Fellowship, has begun a one-year SALT assignment in Palmeira, Brazil, as a day-care worker.

Phil Waite, Elkhart, Ind., First Church, San Francisco, is beginning a three-month assignment as a YDT leader in the Philippines.

Cheryl Zehr Walker, Community Church, Lancaster, Pa., is the new chair of the Council on Church and Media.

Ryan Warkentin, Bethel Church, Winnipeg, has begun a one-year SALT assignment in Brazil as a driver for Mennonite Association for Social Assistance.

LaVon Welty is beginning as pastor at First Church, Lima, Ohio.

Tom Whistler resigned in July as pastor at Mt. Olivet Church, Huron, S.D. **Leonard Reiss** is serving as transition pastor.

Kim Wideman, Elmira (Ont.) Church, has begun a one-year SALT assignment in Moundou, Chad, working at a women's center and nonviolence group run by local churches.

Christabel Wiebe, Fort Garry Fellowship, Winnipeg, has begun a one-year SALT assignment in Choma, Zambia, assisting the bishop of the Brethren in Christ Church in Zambia.

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Apply by Oct. 31, 1993, to **Dallas Peace Center, 4301 Bryan St. #202, Dallas, TX 75204, (214) 823-7793.**

Scholarships for students planning to attend **Urbana '93** are available on a first-come, first-served basis from the Commission on Overseas Mission of the General Conference Mennonite Church. The deadline for applications is Dec. 1. Urbana '93 is an InterVarsity-sponsored student missions conference Dec. 27-31 at the University of Illinois, Champaign-Urbana.

For more information, contact **COM, Box 347, Newton, KS 67114, (316) 283-5100.**

Mennonite Conference of Eastern Canada invites applications for the position of full-time **conference minister** beginning summer of 1994.

Responsibilities include providing pastoral care for MCEC pastors and spouses, resourcing the Leadership Commission in its work with congregations and pastors, encouraging leadership gifts and suggesting pastoral candidates, serving as MCEC liaison with the broader church on pastoral leadership issues.

Please direct applications or inquiries by **Sept. 30, 1993** to **Search Committee, c/o Mary Burkholder, executive secretary, Mennonite Conference of Eastern Canada, 60 New Dundee Road, Kitchener, ON N2C 3W5, (519) 748-2162.**

The **Conference of Mennonites in Manitoba** is seeking a **conference minister** with primary responsibilities in resourcing and working with pastors and congregations in our 52 churches as well as coordinating the conference chaplaincy program. This is a full-time position effective Aug. 1, 1994. A complete job description is available upon request.

Apply by Feb. 1, 1994, with resumé and references to **Nettie Friesen, chair, Conference Minister Search Committee, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1.**

A **Colombia Cross-Cultural Re-Creational Seminar** is scheduled to be held in Santafé de Bogotá, Colombia, Feb. 14-28, 1994. This is a work, learning, re-creation seminar sponsored by the Colombian Mennonite churches and the Commission on Overseas Mission of the General Conference Mennonite Church. Leaders will be Jack and Irene Suderman and Scott and Mary Brubaker-Zehr.

For information about participation, please contact **COM, Box 347, Newton, KS 67114, (316) 283-5100.**

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MMA

Reviews

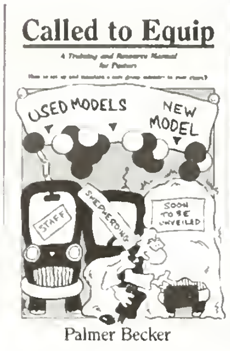
BOOKS

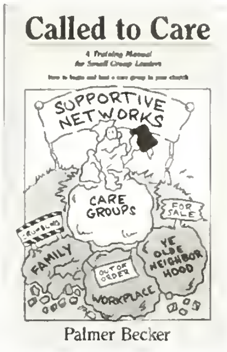
Help for small groups

Called to Equip *by Palmer Becker (Herald Press, 1993, 120 pages) and* **Called to Care** *by Palmer Becker (Herald Press, 1993, 143 pages)*

Reviewed by Dean Linsenmeyer, Inman, Kan.

Once again there weren't enough hours in my week. Maybe that is why Becker's thesis made so much sense: "No pastor, not even a team of pastors, can listen to and effectively care for each person in a congregation."





So if it isn't working why not look at alternatives? Rather than scurry about dispensing sardines, why not teach them to fish? Divide the congregation into small "care groups" in which personal and spiritual needs are met from within and invest staff time in developing the pastoral ability of the congregation.

In many ways, encouraging small groups in the church is like creating excitement over cornflakes. They have been around since the beginning of the church yet we have seldom savored all they could be.

These two resource manuals provide nearly all that is needed to get care groups off the ground. From how to recruit and supervise leaders to suggested evaluation sheets for each training session, these training manuals offer the security of having something solid to follow. Both *Called to Equip* (aimed at program coordinators/pastors) and *Called to Care* (aimed at care group leaders) provide insight into much that has kept small groups from being powerhouses within our congregations: fear that they will become cliques or destroy the Sunday school program, abandonment of group leaders to struggle on their own, stagnation from long-term navel-gazing with little mission, or even paralysis by conflict within.

Like many resource training manuals, I found these orderly, insightful and long on the specific "how-to's" but short on the "why-do's." If congregations or pastoral leaders are hooked on sardine dispensing and see lay ministry as a poor substitute, they may be one step premature for these gifts.

Clashes with the Amish

The Amish and the State *edited by Donald B. Kraybill (The Johns Hopkins University Press, 1993, 334 pages)*

Reviewed by Steve Nolt, Elkhart, Ind.

Although the Amish originally came to North America in part to gain religious freedom, the 20th century has witnessed frequent clashes between the Old Order church and the state. The conflicts have tested the limits and meaning of religious liberty and civil rights in North America, pushing their significance well beyond Amish communities. The Amish reticence to become involved in politics and their refusal to engage in plaintiff litigation make their experience even more interesting and unusual.

The Amish and the State takes a broad yet in-depth look at Amish interaction with government. Thirteen authors—lawyers, social scientists and historians—examine issues in which Amish and public interests have clashed. Editor Kraybill's introduction explains how the Amish approach church-state conflicts and how both sides have negotiated settlements to thorny problems. Other authors examine military conscription, schooling, Social Security taxes, the use of slow-moving-vehicle signs and health care. One chapter looks at the relationship between the Amish and the Canadian government. In the final essay, William Ball, who successfully argued the 1972 Amish school case before the U.S. Supreme Court, offers observations on "First Amendment Issues." He explores recent religious liberty cases involving the Amish and other groups, such as Native Americans.

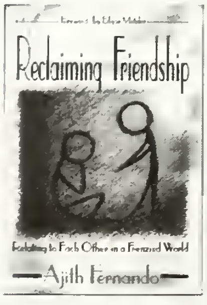
This book is valuable to scholars studying the Amish. But it is also worthwhile for anyone interested in issues of religious freedom. What is the quality of justice available to minorities in modern Western society? What are the limits of public tolerance of conscientious objection to war, higher education or public welfare programs? What is the relationship between the individual's right to believe and the right to act on those beliefs? The questions raised by this book are worth the thought of Canadian and American Mennonites. We are left considering the meaning of religious liberty and our own easy relationship with larger society and the state.

True friendship

Reclaiming Friendship *by Ajith Fernando (Herald Press, 1993, 160 pages)*

Reviewed by Janice Reusser Pauls, McPherson, Kan.

It is a sobering experience to view our Western pattern of relationships through an Asian perspective. Ajith Fernando, national director of Youth for Christ in Sri Lanka (Ceylon) and author of *Reclaiming Friendship*, has lived in the West and knows much about the organizational culture of our churches. He feels that friendship and community relationships are essential in the life of Christians but that in Western society, where people aim for self-fulfillment, we are letting that key element slip away. According to Fernando, a new set of rules has developed indicating that lasting commitments are out.



"We have forgotten how to linger," he says. He points out that we are too busy rushing around to commit ourselves to other people and thus to God.

Fernando refers to Christ as the model for the Christian leader but reminds his readers that Christ was inefficient according to modern management philosophy. After all, he spent an entire day on an unplanned appointment.

Lack of integrity, dishonesty and gossip all hinder true friendship, Fernando says. He suggests that we cultivate instead time for talk, prayer and sacrificial service, and he points out that "those who play it safe by living for themselves will never know the excitement of having the power of God work through them."

Health-care conversations

Let's Talk—An Honest Conversation on Critical Issues: Abortion, Euthanasia, AIDS, Health Care *by C. Everett Koop, M.D., and Timothy Johnson, M.D. (Zondervan, 1992, 138 pages)*

Reviewed by Willard S. Krabill, M.D., Goshen, Ind.

Let's Talk is in the form of a conversation carried out in a series of letters between two of the best-known physicians in the United States: former U.S. Surgeon General C. Everett Koop and the ABC-TV medical editor Timothy Johnson. Both have a shared Christian faith and their topics interest all of us.

Although Koop and Johnson describe themselves as Christian brothers, they are of two minds, sometimes miles apart on the social outworkings of the gospel. Koop is a prominent evangelical lay leader. Johnson is a seminary graduate and part-time volunteer pastor as well as a physician and TV medical editor.

The letters between "Chick" and "Tim" are not carefully reasoned essays but mimic the kinds of give-and-take conversations that could and should take place around our dinner tables or in our small-group discussions on medical ethics.

On AIDS, Johnson and Koop agree in their pessimism about the future problems and costs related to the care of AIDS patients. Koop says AIDS could be the straw that breaks the camel's back of the United States' health-care system. They agree on the need to talk first about sexual abstinence and monogamy and lastly about second-best prevention, such as condom use.

On abortion, however, they differ—not in being anti-abortion, but in dealing with it. Johnson's major criticism is of the extremists on both sides. He says the pro-life camp is really only pro-birth and describes many of them as narrowly focused hypocrites. He regards abortion as sometimes the best of appalling alternatives. Koop sees all abortion as representing failure at some level. He does not regard it as an option.

On euthanasia the two differ on the question of classifying artificially provided fluids and nutrition as an intervention that could be withdrawn from the terminally ill. They also differ on whether the Dutch tolerance of physician-assisted suicide is shameful or permissible. They agree there are times to "step back and allow nature to take its course." Johnson warned against "biological idolatry"—worship at the altar of physical existence.

These two physicians share an indignation about the shortcomings of our current health-care system but differ on how to fix it. Koop is more optimistic about allowing states to experiment with new approaches yet is critical of Oregon's plan. He is more optimistic about reforming the insurance industry. Johnson opposes tinkering with our faulty system and favors a single-payer approach. Both attack the greed that infects our current system. Both deplore the lack of political will and public demand to take on the entrenched medical and insurance lobbies that oppose needed change.

This short, readable book would be useful for study by Sunday school classes or small groups and by anyone who cares about what happens to health care in the United States.

Resources

- **Videos** are available for loan from the Commission on Overseas Mission office in Newton, Kan., (316) 283-5100; the Conference of Mennonites in Canada office in Winnipeg, (204) 888-6781; or at Columbia Bible College Resource Centre in Clearbrook, B.C., (604) 853-3358. They include the following: **Bearers of Hope**, which includes stories of Africans sharing God's hope; **Calling All the Children Home**, which sets pictures of children from around the world to music by John McCutcheon; **Sort of Like Me**, which shows a North American girl learning about a girl in Africa; **Finding Home**, which presents three stories of people finding home in God in the global church, and **Living Water in the Thirstland**, which tells about Mennonite work in Botswana. The first four videos are also available as slide sets.
- **Children at Risk: a Curriculum Series** (Church World Service, 1993, $1.50 each) is a curriculum series exploring the plight of exploited children. Contact Church World Service, Box 968, Elkhart, IN 46515.
- **More Than Numbers: the Ways Churches Grow** by Loren B. Mead (The Alban Institute, 1993, $10.95) faces questions of church growth and evangelism and argues that spiritual, organizational and mission growth are as important as numerical growth to a congregation's health. Contact The Alban Institute, (800) 457-2674.
- **Untold Stories of Advent** by Mark Vincent (Faith & Life Press, 1993, $10.95, $14.95 in Canada) explores the troubling and ugly aspects of the Advent season.
- **Sarah of the Border Wars** by James D. Yoder (Faith & Life Press, 1993, $9.95, $12.95 in Canada) is a historical novel about a woman in the Mennonite and Amish communities of central Missouri.
- **Paul and the Roman House Churches** by Reta Halteman Finger (Herald Press, 1993, $9.95, $12.95 in Canada) studies the cultural context of Paul's letter to the Romans.
- **Doors to Lock and Doors to Open** by Leland Harder (Herald Press, 1993, $11.95, $14.95 in Canada) offers guidance on binding and loosing decisions about doctrinal and ethical issues.
- **A Life of Wholeness** by Ann Raber (Herald Press, 1993, $7.95, $9.95 in Canada) offers advice on right relationships with our bodies, each other, our environment and our God.
- **An Introduction to Mennonite History** by Cornelius J. Dyck (Herald Press, 1993, $16.95, $20.95 in Canada) is a third addition textbook updated with recent changes in the Anabaptist and Mennonite experience and historical understandings.

Editorial

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The beat goes on

Life goes on, in spite of our fears or anxieties.

Lately I've been encouraged by young adults I've talked with who are growing in faith and carrying on God's work in the world. My reflections on the emerging generation of adults are probably a symptom of having just turned 40 (in August). I can no longer pretend to be young but must assume the burden of complaining about aches and pains, forgetting where I put my glasses and dispensing wisdom to the younger crowd, looking away as they roll their eyes.

A few weeks ago I attended the wedding of a young woman I have known since she was 7 years old. I lived with her family for three years (back when I was a young adult) and watched her and her younger sister grow up, from elementary school through high school and college. Now they are both married, and it's taken me some time to accept that they are now my peers.

The same realization hit me with several others I knew as young children. Maria, the daughter of close friends of mine in Phoenix, stayed with our family this summer before going back to college. As we talked, she impressed me with her maturity.

During the weekend of the wedding, James came with his wife and new baby and stayed at our house. To think of "little James" as a father took getting used to, until I saw him caring for his little boy, assuming the responsibilities of parenthood. He, too, is a peer.

I could go on. Larry, my colleague here, has helped me get used to the fact that younger adults are quite capable of carrying out tasks we older adults may be reluctant to give them.

Read the interview he did with Bev Baumgartner and Ric Mueller (page 8) and you'll get a flavor of the maturity of many young adults. They are confident but not cocky, willing to take risks and try new ways but equally willing to listen to those who have had more experience.

Paul wrote to Timothy, "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity" (1 Timothy 4:12). Older adults often take one of two attitudes toward younger adults: (1) trying to shackle them with rules, control their exploration, curb their curiosity, their questions, their willingness to try new ways; or (2) dismissing (despising) them as immature, not worth paying attention to.

Energy: We need to listen to each other, and "each other" includes young adults. We older ones need their energy, their perspective, their skills. At the same time, we need not romanticize younger adults. They make mistakes, as all of us have. They will be arrogant at times and think they know better than those who have had more experience. Let them learn. Let us all learn from each other.

The more young adults I get to know, the more encouraged I feel. This may say as much about my pessimism as about their maturity. Nevertheless, these people give me hope. I thank God for Bev and Ric, for Jalane, Maria, James, Larry and many others who are my peers, my sisters and brothers, my co-workers in God's kingdom.

It's enough to make a 40-year-old man feel young.
Gordon Houser

Jim Bradshaw

We need to listen to each other, and "each other" includes young adults.

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

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The generational factor

- How to reach out to GIs, Baby Boomers and Baby Busters (see page 3)
- How one congregation brings the generations together (see page 8)

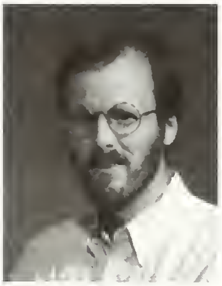
Prologue

Darrell Fast, moderator of our conference, spoke Sept. 28 at our office's weekly chapel. He reported a conversation this summer in which someone said to him that the General Conference's membership is declining "because we are losing our children."

Whether or not this is true, it raises a concern this issue of *The Mennonite* addresses: How well does the church reach out to or communicate with the different generations? Do we take the time to listen to each other? To understand how we look at life with different eyes?

You may read the descriptions of the three generations Ken Hawkley discusses, beginning on page 3, and recognize yourself. Or you may say, "That doesn't fit me." Either way, these can be discussion starters for your Sunday school class, your small group or Bible study, or something to talk about over coffee break or with friends.

You may also want to discuss in your church how the young and the old (in general terms) get along. Read Dwight Roth's articles (pages 7-9). Perhaps your congregation would like to create a program like W.O.W.



Mitchell Brown's "Speaking out" article about confessions of faith (page 11) may also stir some discussion. And our regular columnists J.B. Miller (page 12) and Sara Wenger Shenk (page 13) offer helpful advice about money and family life, respectively. *gh*

Next issue: A death in the family

Cover: Photo by Carolyn Prieb

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

***The Mennonite* (ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Jean-Claude Lejeune

The generational factor: your gap is showing

How your church can bridge the generation gaps and reach new people.

Ken Hawkley

Arnold went into alternative service in World War II. He helped on the farm during the Great Depression, has been happily married for 45 years, is a charter member at his church and has a tidy nest egg to see him through the retirement years. Through careful investments he is able to give regularly to the church and provide for his children when they need financial help. He especially supports foreign mission work. As head elder and a chief decision maker in the church, he doesn't understand why young people don't get involved in church and have to question everything.

Lynda, a single mother and elementary school teacher, is finally completing her doctoral work in education. She lived with her husband and became pregnant before they married. Her limited energy goes into fighting for women's rights. She is the only family member who still talks to her gay brother. She attends a small group from one church and worships at another because it has a better youth program for her teenage son. She feels the church doesn't know what to do with single parents. She's part of a support group, seems constantly tired and wishes more men from the church would relate to her teenage son. Her time and money seldom reach the church. She just might be able to take part in short-term projects if the church ever asked. She wishes the church would get involved with more local issues, rather than missions "over there."

Aaron has just graduated from college. He'll have to live at home for a while until he can get a job and pay off some debts. But jobs are slim out there and he may go back to school. He expects an ecological, economic or political worldwide disaster in his lifetime, but right now he's concerned

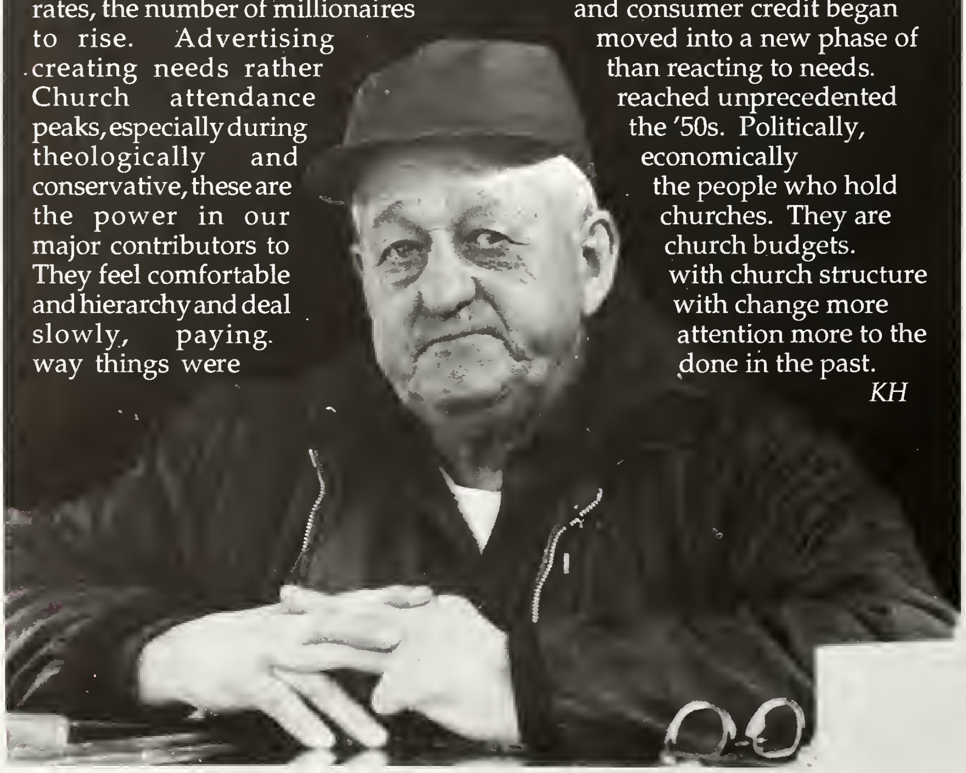
The church must learn to exist in the worlds of each of these generations and to bridge them if it is to survive.

with getting a good-paying job so he can begin to enjoy life. He would like to be more involved in church but doesn't know where his job hunting will take him. Besides, there are no churches where a person can discuss hard faith, relationship, vocation-type questions. He is part of an informal Sunday brunch crowd that feels getting up at 8:00 on Sunday morning is too much to ask. The church has talked about a "young adult ministry," but no one has ever asked Aaron for his opinion. He'd like to do some short-term mission work, preferably abroad so he could get to travel.

GIs: from the Depression to Sputnik

GIs helped build social welfare and Medicare. They witnessed the rise in job availability and salaries after World War II. They tried to develop the normative nuclear family and believed their children would do "better" than they. They were shaped by the Depression, the post-war boom, the rise of television, the spread of communism, the first Univac computers, the launch of Sputnik and the "Big Band" era. Birth rates, the number of millionaires and consumer credit began to rise. Advertising moved into a new phase of creating needs rather than reacting to needs. Church attendance reached unprecedented peaks, especially during the '50s. Politically, theologically and economically conservative, these are the people who hold the power in our churches. They are major contributors to church budgets. They feel comfortable with church structure and hierarchy and deal with change more slowly, paying attention more to the way things were done in the past.

KH



Rohn Engh

Arnold, Lynda and Aaron are fictitious though representative characters that inhabit different worlds. While they may have grown up in the same town, each grew up in a different culture, listening to different music, eating different food, working different jobs, hearing different news.

The church must learn to exist in each of these worlds and to bridge them if it is to survive. But where do you start?

What to do: The first thing to do is to determine where the heart of the church is. What is your church good at? What are people involved in? What kind of worship style do you have? How many children, youth or young adults attend? How many are living in the neighborhood? Are you willing to risk attracting new people? Are there people in the congregation who relate well to the generations you want to reach?

Generations change as they age. Idealistic communal boomers of the '60s are materialistic individuals of the '90s. Learn what is relevant today for the groups you want to target. Don't plan for ministry based on yesterday's information or you will always be hopelessly out of date. Talk to people. GIs may be trying to make sense out of all the changes, boomers may be seeking spiritual relevance and order, young adults may want an assurance of a more stable future. Don't assume you know because you asked people once. Keep on asking. If they think you have stopped trying, they may move elsewhere.

- **Encourage stories.** In a church retreat setting, divide the congregation into generational groups. Ask them to share among themselves some of the struggles, concerns and questions they

Baby Boomers: from Dr. Spock to Vietnam

Baby Boomers experienced rock and roll, illegal drugs, relaxed moral standards, Dr. Spock, Mr. Spock, Watergate, the civil rights movement, Walt Disney. Television gave them a significant worldview with coverage of the Kennedy and King assassinations, the killing of Lee Harvey Oswald, the first steps on the moon and the horrors of the war in Vietnam. They believed that the standard of living would improve if only they worked hard enough to achieve the American or Canadian dream their parents lived. Boomers have literally killed themselves trying and failed, or paid an awful price to achieve it. Boomers experience cynicism born of frustration and disappointment. As a total generation, they have not "done better" than their parents. Their fads and interests have ranged from hula hoops to personal computers. The popularity of 12-step programs, women's issues and *Iron John*, and growing awareness of mid-life issues are due in large part to Baby Boomers and their struggle with life. They made materialism a right and individualism an expectation. They neglected the very things they stood for in the '60s, changing their ideals from intangibles like world peace to tangibles like computers, day cares and easy credit. They are seen as more liberal, more self-indulgent, more driven and less self-assured than other generations. They have grown up to suspect authority. Many feel that it is their turn to run things. Change is more acceptable and there is much talk of "journey." Boomers tend not to be big givers. They are also not loyal in the sense that GIs are. They may switch giving and commitment patterns depending on what they think is meeting their needs best. They tend to be more future-focused. *KH*

Rohn Engh

The most important reality check is whether you act out what you say you believe.

may have about faith, the church, vocations, relationships. Then have a time for the groups to hear each other. Make it open enough for people to express their likes and dislikes and the reasons why. What are the signs of hope and despair they may feel concerning the other generations present? There may be time, after a group has shared their stories uninterrupted, for the other groups to respond with questions or comments. At some point it is beneficial to mix the generations in small groups and talk about ways the church can address the issues raised.

- **Call together a group.** Include representatives from each generational group to assess the needs and ministries of the church. Give this group power to help fill church positions according to ability rather than age. Allow for new ways of looking at and doing things. Be prepared for mistakes, both by the individual and by others toward new individuals. In order to facilitate the generations in our churches, we will need to develop a greater capacity for ambiguity.
- **Be blunt and open.** Be honest about what you believe and who you are. Assume that you will turn some people away. Jesus lost a good many followers not willing to pay the price. Also assume that you will attract people who will be comfortable with your faith community and what it stands for. Don't try to be something

People are looking for healthy alternatives to the frenetic, self-centered materialism in North America.

you're not. People will not tolerate feeling misled.

- **Walk the talk.** The most important reality check is whether you act out what you say you believe. These days an institution is guilty until proven innocent. People are sensitive to irrelevancy and hypocrisy, perceived or real. The other side of this is to admit your church makes mistakes. Be accountable and deal with it. Integrity is a rare but attractive commodity in today's world.
- **Keep the gospel, change the church.** The gospel message cannot be compromised, but the ways worship, church ministry, committees, decisions are accomplished certainly need to be open for examination and possible change. Churches willing to undergo change and self-critique announce to newcomers that they are communities grounded in spiritual identity and relationships but flexible in process and form. In other words, they are places to belong, rather than things to join.
- **Keep trying.** Many influences in society drive people away from organized religion. Yet people are looking for healthy alternatives to the frenetic, self-centered materialism in North America. This is a time of questions, of uncertain futures. Let us develop the church into a place where people can come for new life and renewed hope.

Ken Hawkley is director of adult and young adult education for the Commission on Education of the General Conference Mennonite Church.

Baby Busters: from punk rock to AIDS

Baby Busters, the Lost Generation, Shadow Boomers, Generation X, ad nauseam. The many names given this generation is an indication that society (and the church) does not know what to make of them. They are shaped by New Wave, virtual reality, punk rock, latchkey, MTV, the Gulf War, the "end" of communism, all the hype about Boomers, deep ecology, "rave," feminism, AIDS and the end of the nuclear family. They have been shaped by nostalgia, mostly of the "wonder years" of the '60s. Many resent the Boomers for leaving them with the fallout of the good times the Boomers have had. They are known for their apathy and cynicism born of suspicion for the messages they are receiving about the future, the "good life" and the "good ol' days." Fewer seem to claim a distinct career track, a marriage partner, a religion or a home of their own by their mid-20s or even by age 30. This generation seems more practical, less community-oriented, more pessimistic, less idealistic. They may have a concern for world systems as well as a concern for personal advancement. They may be pessimistic about ecological turnaround, economic upturn and relational integrity but optimistic about personal job satisfaction, self-actualization and somehow leaving the world in a better shape than the way they were given it. It is difficult to know how these people will support the church. Likely it will be difficult to persuade them to give. They tend to feel under-utilized and powerless in the church. They are less idealistic, more cautious about commitment and more suspicious of organizations than other generations. They tend to be conservative and pragmatic, with a cynicism born of hopelessness about the world they have been left to deal with. They are most concerned about the present. *KH*

Larry Penner

The honorable elderly

Do other cultures have something to teach us about how the young and the old relate?

Dwight E. Roth

Next to the campus of Hesston (Kan.) College, where I teach, is Schowalter Villa, a retirement home. Yet the people at each institution rarely see each other. More than one Hesston College student from overseas has talked to me about this and expressed shock and anger.

In traditional societies older adults interact with younger people on a daily basis in a variety of roles, such as teacher and counselor. But in the modern Western world, the elderly are assumed to have little knowledge to pass on because our store of knowledge changes so rapidly.

While most cultures have been age-integrated, our contemporary society is age-segregated. Formal education segregates age groups, starting in early childhood. Adults work with other adults in places of employment, away from children and the elderly. Age segregation is part of a value system that emphasizes individualism, competition, material success and youth.

Age segregation is part of a value system that emphasizes individualism, competition, material success and youth.

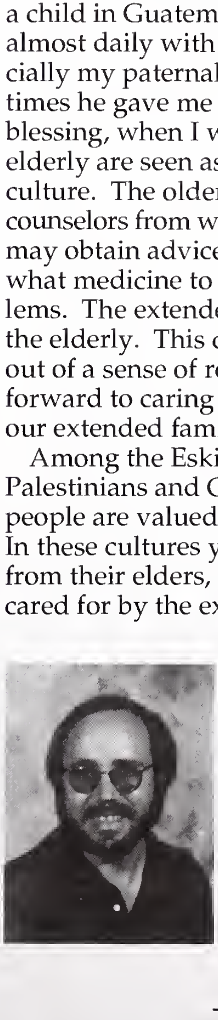
In *Other Cultures, Elder Years*, Lowell D. Holmes writes that among the Eskimos the elderly serve a valuable function by "instructing children in games, rituals, taboos and other ancient lore … ." The elderly entertain and instruct through storytelling. They give counsel about marriage partners, material wealth and family problems. They are consulted about spiritual concerns because, being closer to death, they have more knowledge of the sacred.

Over the last 20 years, students from Asia, Africa and Latin America consistently have told me that their societies view the elderly similarly. These students ask, How can you ignore the elderly, the most important people in a society?

Listen to three of them:

- **Bonifacio Dewasse**, a Hesston alumnus from Mozambique: "In a country such as the United States, where there is a generation gap, people do not respect each other because each generation is independent. Each generation has its own value system. The generations are not connected. Mozambicans believe in a positive continuum of life, which brings respect between young and old. As a result, young people from Mozambique and Africa in general have respect for the elders. We believe that old people are full of wisdom that comes with age. Young people learn from their elders and grow to be mature, responsible people. Old people are not trash to be discarded. They are keepers of what is beautiful, decent and wise. Older people show the way everyone must finally go."
- **Saad Othman**, a Palestinian who grew up in Jordan: "In the Arabic culture the elderly are respected just because they are elderly. Age brings wisdom. Younger people are to listen to this wisdom. An Arabic tale summarizes how we are to treat older people: A 'kalif' (an Islamic leader) visited the prophet Mohammed about a problem he had with his mother. The kalif's mother was old and ill. She could not control her bowels or her bladder. The kalif complained on and on about her condition. His mother was such a burden. In response to this Mohammed said, 'All you could ever do for your mother will never equal one contraction of labor pain she felt when she gave you birth. Go and care lovingly for your mother.'"
- **Berta Rodriquez**, a Hesston College student from Guatemala: "As a child in Guatemala I interacted almost daily with old people, especially my paternal grandfather. Sometimes he gave me a benediction, a blessing, when I was with him. The elderly are seen as wise people in my culture. The older people are seen as counselors from whom younger people may obtain advice on everything from what medicine to use to family problems. The extended family cares for the elderly. This care-giving is done out of a sense of responsibility. I look forward to caring for my mother in our extended family when she is old."

Among the Eskimos, Mozambicans, Palestinians and Guatemalans, older people are valued *because* they are old. In these cultures younger people learn from their elders, and the elderly are cared for by the extended family.



Dwight E. Roth teaches sociology at Hesston (Kan.) College.

WOW-ing the church

How one congregation brings children and older people together

Dwight E. Roth

On most Wednesday evenings between mid-September and mid-May, Whitestone Mennonite Church in Hesston, Kan., comes alive with the excitement of W.O.W. (Whitestone on Wednesday). Children as young as 6 and older people in their 70s are involved with this intergenerational program.

W.O.W. originated in 1987 out of a vision of Whitestone pastors Ron Guengerich and Phil Herrington and church member Phyliss Weaver when they saw a need for intergenerational Christian education within their congregation. Initial programmatic ideas came from a youth club at the South Hutchinson (Kan.) Mennonite Church. The ongoing W.O.W. curriculum foundation is based on material from Logos —a Christian educational program developed by the Presbyterian Church. Along with the curriculum materials Logos provides an annual training program that teaches people to lead programs such as W.O.W.

Logos attracted the Whitestone Church educators because it focuses on the whole person—the physical, spiritual, emotional and cognitive dimensions of being human. The cost for a family to have its child attend W.O.W. is $70 per year, but there is a sliding-scale fee if a family has two or more children attending. Whitestone gives scholarships to children whose families may have difficulty in paying the cost of attendance.

The W.O.W. program has two basic objectives: to see each participant as a child of God and to develop meaningful relationships among all the people involved in W.O.W., from the youngest to the oldest. While our modern society separates age groups from each other, W.O.W. brings people together from across the lifespan in the context of Christian love. The excitement and energy of youth is integrated with the thoughtfulness and wisdom of age.

Valentine's Day: An evening at W.O.W. includes four main activities: Bible study, dinner, a physical activity or craft project and worship. Dinner lasts from 6:10 until 6:50, while the other three activities last 30 minutes. The meal is served family style, with one person from each table getting dinner from the kitchen window. (An average of about 120 people are served each week.) Two adults, ranging in age anywhere from their mid-20s through their mid-70s, serve as table parents. Typically, eight people sit at one table. Each dinner focuses on a specific theme for the week. For example, the week of Valentine's Day the dining hall is decorated in red and white streamers and balloons. The

Dwight Roth

Focusing on the whole person: *Erica Buller, John L. Zielke and Adrienne Patterson at a W.O.W. supper, held Sept. 15*

Dwight Roth

In the context of Christian love: *A visiting clown joins Andy Bartel and Pearl Rodgers.*

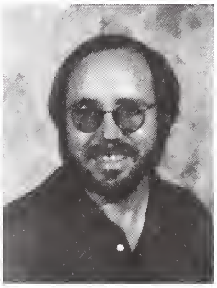
The excitement and energy of youth is integrated with the thoughtfulness and wisdom of age.

meal might include heart-shaped cakes.

Who are the people who do the work at W.O.W.? Whitestone Church members fill the roles that include program director, assistant director, treasurer, dinner dean, head chef and activity director. Also there are teachers, worship leaders, kitchen helpers and people who set up the tables and chairs. These workers may or may not be parents of children in W.O.W., although these parents are asked to help for one semester (eight weeks).

One of the goals of this program is to provide support for single parents, who may need an opportunity to do something on their own one night a week. It also gives their children contact with other adults.

W.O.W. is a program for young and old—a place where participants may grow in all aspects of their being. Adults model for young people what it means to be a Christian. Lessons that children learn at W.O.W. provide a foundation for a lifetime.


Dwight E. Roth teaches sociology at Hesston (Kan.) College.

What you can do

Things to do if you are planning an intergenerational program similar to Whitestone on Wednesday (W.O.W.) at your church:

1. Attend a Logos three-day training program. For information on Logos and the dates/locations of its annual training program, write The Logos System Associates, 1405 Frey Road, Pittsburgh, PA 15385, (412) 372-1341.
2. Visit with W.O.W. leaders and spend an evening with them when W.O.W. is in session. The W.O.W. director for 1993-94 is Jan Stutzman, Box 3000, Hesston, KS 67062, (316) 327-4554.

   Or contact Ron Guengerich, pastor, (316) 327-4123.
3. Adjust the Logos/W.O.W. programs to your congregation.
4. Make sure your minister and other key personnel in your congregation are excited about your ideas.

Books to read

Books that may be helpful if you want to know more about intergenerational relationships in North America and from around the world:

- *Other Cultures, Elder Years* by Lowell D. Holmes (Burgess Press, 1983);
- *Aging and Ethnicity* by Markides Kyriakos and Charles H. Mindel (Sage Publications, 1987);
- *Intergenerational Programs* by Sally Newman and Steven W. Brummel (Hawthorne Press, 1989);
- *The Cultural Context of Aging: Worldwide Perspectives* by Jay Sokolovsky (Bergin and Garvey Press, 1990).

For other ideas and material regarding this subject contact Dwight E. Roth at Hesston College, Box 3000, Hesston, KS 67062, (316) 327-4537, or 327-8326.

Letters

Biblical pacifism

I was distressed by the "Speaking Out" piece by Walfried Goossen (Aug. 24 issue, page 11). Not because of his overall theme—that salvation is through faith, not pacifism—but how he chose to "prove it" through insulting generalizations and a questionable understanding of Christ-centered pacifism.

Mr. Goossen has met some Mennonite pacifists who did not share some of his theological views. This is typical for most of us, but I pray that our reasoning skills and tolerance levels are higher than Mr. Goossen's. Though he asks for Mennonites not to use pacifism as a means to "relegate other Christians to a second-class status," his article does just that.

I do not understand his statement that "most of today's Mennonite pacifists are fairly young" and thus "many have never experienced war." Where has he been? One would have to be barely out of diapers not to have experienced the Persian Gulf War. I hope he is not trying to say that one has to be in the middle of a war zone to actually be a biblical pacifist.

He also accuses these "young pacifists" of "lift[ing their pacifism] from textbooks and sermons and religious propaganda that sees life as something you live on paper rather than in the real world." If Mr. Goossen includes the Bible in his "religious propaganda," then I am guilty as charged—and proud of it.

Many Mennonites of the past and present have not faithfully based their pacifism on Christ's life and teachings. (This is a reason we need to emphasize our biblical understanding of pacifism in our churches and Mennonite schools much more diligently than we have in the past.) However, to say that Mennonites have "always been on the periphery of war looking out for ourselves" is misleading and insulting to all who have risked—and maybe even lost—their lives in the name of Christ or currently live in a country with armed conflict.

Finally, I find it disgusting for Mr. Goossen to state that "evil would reign even more" if it were not for the militaries of the world. I do not understand his pacifism if it does not even mean that the military industrial complex is an evil that takes millions of dollars away from health care, education, food and shelter for people in North America and abroad.

Biblical pacifism is not just nonparticipation in war or nonresistance in the face of an attacker; it is a justice-seeking lifestyle that loves unconditionally in the model of Jesus Christ our Savior.

True evangelism and pacifism does not need to be separated, as Mr. Goossen seems to assume. In 1980, while serving as World Evangelism Fellowship general secretary, Waldron Scott wrote that "evangelism anywhere today must be concerned with peacemaking and social justice or it discredits the Christian witness."

May all of us prayerfully listen to and act upon those words. *Michael Bauman, Waterloo, Ont.*

People, not institutions, are evil

Regarding the editorial "An Evil Status Quo" (Sept. 14 issue), I note that your principalities and powers statement is kosher Mennonite. Ephesians 6:12 puts the principalities and powers "in heavenly places," not earthly institutions.

There are evil institutions, but only because the people who run them are evil. Moreover, behind the people who are evil are the spirit world principalities and powers who motivate the people.

I think the reason for this erroneous thinking is our faulty worldview, which is North American rather than biblical. Until we return to a biblical worldview we will not see the demonic spirit world, much less be able to deal with it in the power and authority of Jesus' name. *Dean Hochstetler, Nappanee, Ind.*

• •

Editor's note: *All letters are welcome, but we may edit for clarity and brevity.*

From our leaders

Since early 1991, four representatives from the Mennonite Church and four from the General Conference Mennonite Church have met every six months "in conversation with the church,

- to articulate a vision of God's call to the MC and the GCMC,
- to identify priorities within that vision,
- to engage the church in living out that vision in the '90s and beyond."

The process has been inspiring and frustrating. To craft a short statement of vision that generates excitement and focuses energy is difficult.

Vision helps maintain identity and vitality. Vision produces focused energy. In a time when the church faces increasing distractions in the form of competing loyalties, how do we keep vital the dream that as followers of Jesus Christ we are to live as reconciled, committed disciples? In a time when individualism in society counters the values of the church community, how do we maintain commitment to the reconciling community?

We are confronted with two powerful forces: the force of secular society pushing us into isolated individualism and the force of God's Spirit pulling us into the center of Christian community in the church and conference. Which is stronger?

If we as a church want to bring healing and hope to the brokenness of our own lives and to those about us, whether they are churched or unchurched, we need a healthy balance of these forces.

Jesus Christ calls us to live as disciples and to make others disciples. The challenge is to do it in ways relevant to our time. We pray that by the next triennial sessions in Wichita, Kan., in July 1995, we will have a vision statement for consideration. In the meantime our purpose statement, " ... to proclaim Jesus Christ through appropriate ministries around the world ... " and our four goals—to evangelize, to teach and practice biblical principles, to train and develop leaders and to seek Christian unity—give our conference direction. *Vern Preheim, general secretary, General Conference Mennonite Church*

Speaking out

Confessions of faith are idolatrous

We are called to be disciples—doers, not talkers.

Mitchell Brown

Confessions of faith are idolatrous by their very nature. Look outside at the marvelous world we inhabit. Can any confession of faith explain this world? No, because God created such a world to explain himself. Any attempt to shrink this world down to confession size must be idolatrous. This is precisely why God gave us the Old Testament. The Old Testament is a wonderful, convoluted tale of human history and God's love and judgment. No confession here; simply the story of human life.

This is why that most central of Old Testament texts, the Ten Commandments (Exodus 20:1-17), contains no faith confession. It begins not with a statement about God but with a description of God as revealed in an action: "I am Yahweh your God, who brought you out of Egypt, out of the land of slavery." This is a God who must be known actively.

In order to bring this point home we have the third commandment concerning idolatry. The miracle of God cannot be symbolized by a statue. This we know, but what we have forgotten is that idols can also be constructed of words. The result, though, is the same: God is reduced to human size.

The Ten Commandments warn us that humanity has a weakness of idolatry. Such weakness is exemplified by confessions of faith. After the third commandment, the following seven get on with the business of knowing God; they tell us what to do, not what to say.

The New Testament is no different. Again the focus is on deeds, not words. The only way to express such a profound divine activity was through the life of Jesus. Even more than the Ten Commandments, the New Testament focuses on action. Again we know God by actions, this time the actions of a whole life. An excellent example of this style may be seen in Matthew 10. The pace in this chapter is almost frantic. Jesus calls the disciples and puts them to work. There is no talk of confessions of faith or fine points of theology; there is only action: "Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons." We are called to be disciples—doers, not talkers.

Perhaps I am too sensitive about this issue. Can't we have it both ways, confessing our faith and living our faith? I don't think so. Our tendency toward idolatry is too great. The Mennonite church came into existence as a reaction against such an idolatrous faith. Like reformed alcoholics, we must be careful. We must deny ourselves even the smallest of drinks.

The history of religion has taught us how easy it is for religion to become simply words. It is as if the human mind is a great vacuum. Into that vacuum will rush either words or deeds. Jesus wants our vacuums, our souls, filled with deeds, not words. Jesus wants disciples. Matthew 10 ends with the simplest of actions, but it is in such actions that we know the kingdom of God: "And if whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward" (Matthew 10:42).

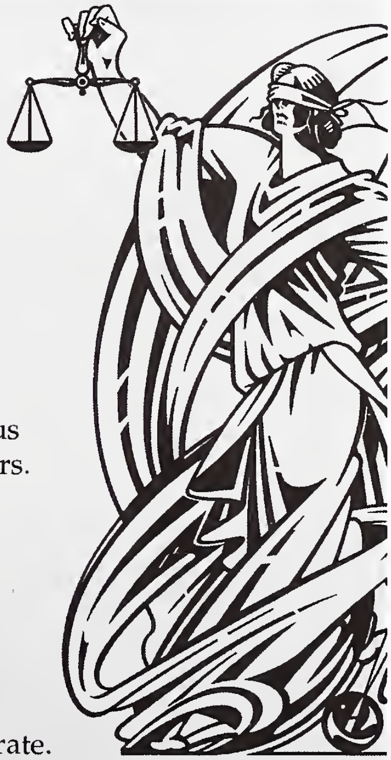
The history of religion has taught us how easy it is for religion to become simply words.

Mitchell Brown is pastor at Evanston (Ill.) Mennonite Church.

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite.*

Law and freedom

Lois Deckert



Paul, you became our new Moses
your letters our Leviticus
engraved on stony hearts
binding us to judgment.
You did not mean it so.
"Freedom in Christ," you said.

We clutch your unintended law around us
wrapping ourselves in its protecting layers.
From your letters, Paul,
we've taken rules
in Pharisaic righteousness.

You were canonized, but not divine.
You were led of the spirit
but are not the Spirit.
Sometimes, Paul, I wish you'd been illiterate.

Lois Deckert is a member of Bethel College Mennonite Church in North Newton, Kan.

How to increase your income through giving

A look at gift annuities

J.B. Miller

J.B. Miller is vice president of financial services for Mennonite Mutual Aid and manager of Mennonite Foundation.

More and more people are remembering their favorite charities when they consider how they want their assets distributed at the time of their death. Many Mennonite organizations and other worthy causes are benefiting from this final act of stewardship. I am delighted with how many people are choosing this way of acting out their Christian faith.

But did you know that you can make the same gift today and still receive income for the rest of your life? The vehicle that makes this possible is a gift annuity. The following example is for a gift annuity obtained through a U.S. charity, but gift annuities are also available in Canada and function in much the same way.

If you are 70 years old and have $10,000 designated for charity in your will, the funds will be transferred at the time of your death. But there is an alternative. With a gift annuity you can make the gift today, receive a charitable tax deduction and then receive income for the rest of your life.

What are the advantages of a gift annuity? You are probably disappointed with the current rate of return from your savings and certificates of deposit. In today's low-interest environment a gift annuity generally pays a higher interest rate. The annuity rate is set at the time the gift is made and is based on the annuitant's age.

The annuitant is the person (or people) who will receive income from the gift annuity. The annuitant does not have to be the donor, so you have the option of giving the gift annuity's income to a friend or family member. For a person who is 70 years old, the annuity rate is 7.8 percent, substantially higher than current interest rates. The rate is 7 percent for someone age 60 and 10.9 percent for someone age 85. (See the chart below.)

Gift annuity rates generally do not vary from one charitable institution to another, so you do not need to shop for rates like you would with a bank certificate of deposit. Most charities in the United States follow annuity rate guidelines recommended by the Committee on Gift Annuities.

Deduction: Since income is received after the gift is given, the tax-deductible contribution amount is also dependent on the age of the annuitant. Our example of a gift annuity of $10,000 for a 70-year-old would result in a charitable deduction of $3,687.77. Providing the contribution is cash, the income-tax deduction may be taken for up to 50 percent of your adjusted gross income. Any unused portions may be carried over for as many as five additional years.

Income is generally paid on a quarterly basis and in our example would be $195 per quarter. Since part of the quarterly payment represents part of the principal being returned to you, a portion of this income is free of income tax. In our example, $99.25 of each $195 quarterly payment would be free of income tax. The nontaxable income continues for 15.9 years, after which all further income is taxable. Because a portion of the income is tax-free, this results in a higher effective equivalent annuity rate of 8.25 percent for someone in a 15 percent tax bracket, 8.69 percent for someone in a 28 percent tax bracket, and 8.8 percent for someone in a 31 percent tax bracket.

Obviously there are some disadvantages. The major one is that once the gift has been given to establish your gift annuity, it cannot be given back. But this can also be an advantage. The gift annuity is outside your estate so it does not pass through probate at the time of your death.

Another disadvantage is that the annuity rate is locked in for your lifetime. Even if rates increase, the rate of your annuity will not change.

People occasionally wonder how much money the charity will actually receive through a gift annuity, since income is paid for the life of the annuitant, a period of time that cannot be known in advance. This is always a touchy question, and the best answer is, I can't tell you for sure, although an estimate can be made.

Money from your gift annuity is generally placed in a fund with other gift annuity money and managed until the death of the annuitant. At that point a calculation is made showing how much income the fund made since the gift was made and how much income was distributed to the annuitant. The difference is then available for distribution to charity.

Many General Conference Mennonite Church institutions offer gift annuities that may be obtained by contacting their offices. For institutions that do not offer their own gift annuities, they are also available through Mennonite Foundation (U.S.), where you can then name the charities you wish to benefit from your gift.

Remembering your favorite charities in your will is a wonderful act of stewardship, but you may want to consider the advantages of a gift annuity: an immediate charitable tax deduction, interest rates higher than current bank rates and income for life.

What you'll earn (approximately)

... if you choose to receive payments immediately

Age when gift is made	Annual return
60	7.0%
65	7.3
70	7.8
75	8.5
80	9.6
85	10.9
90	12.0

A way home

My family is my calling

You find your calling where joy and pain converge.

Sara Wenger Shenk

Sara Wenger Shenk, author of Coming Home *(Good Books, 1992), lives in Harrisonburg, Va.*

At the Mennonite Church General Assembly and Convention in Philadelphia in July was a seminar in which women pastors shared stories from their lives and ministry. After one pastor shared about how pain and joy so inevitably intermingle in her experience, another responded with a story: "I remember a man from my childhood who worked on car bodies," she said. "People in need of a listening ear would often come to him even as he worked. And while he banged out the dents in fenders, he also tended to the dents in people's lives. He used to say that where your greatest joy and pain converge, that is your calling."

Something in me glowed with recognition. Pastoring has included for me greater pain than I have ever experienced. It is an enormous risk to offer to serve a group of diverse, opinionated and often mistrustful people. Pastoring, simply by the nature of the job, requires that you share your deepest self, your most profound loves, commitments, even doubts. And that is the joy and the delight—giving out of your central passion. But it also means making yourself incredibly vulnerable. In an environment of trust, such openness leads to intimate fellowship. In an atmosphere of suspicion and fear, it leads to heartbreak.

Reflecting on the joy and pain of pastoring, I realized there are other places where these two powerful emotions converge for me. They come together in my relationship with my children and with my husband. If we go by the assumption suggested above, my family, then, is also my calling.

In a conversation with a friend not long ago, I learned that he and his wife are expecting their first baby. We shared the thrill, tingling together with the awareness of what a momentous event this is for parents-to-be. Then, almost without a pause, I said, "And be prepared to have your heart torn out." He gulped and looked at me with eyes that said, Did you have to say that now?

Pain beyond belief: Perhaps my timing was bad. But for me, opening my heart to love a child meant opening it to pain beyond belief. When my child is hurt in any way, I hurt. When he suffers, I suffer. When he irritates me, and I resort to yelling, then later realize what I've done, I weep. When he has a great day, connects well with friends and makes the soccer team, I shout hallelujahs. When he is generous to me and kind to his siblings, I melt with joy. We live constantly on the edge—a precarious balancing of the good and the difficult. We live in constant hope that the good is sufficient to sustain us through the hard times, but there are times when it barely reaches.

Wallowitch

Pain and joy mingle in my marriage. My husband provides unconditional love that undergirds me like a safety net, no matter how far I fall. We have separate lives and preoccupations but connect at the core. The intimacy we enjoy is a central goodness that energizes much of what I do. Yet we drift apart. Tension generated by our over-extended lives shuts us down to one another, and we act like inert strangers in a ship bound for nowhere. It is when we re-embrace that I seethe with resentment at all that crept in to rob us of each other.

Joy and pain converge for the artist on her canvas, for the musician on his violin or piano. They converge for the gardener in his garden and for the doctor in her operating room.

Someone has said that our capacity for joy is carved out by the degree of pain we have known. There is an intimate relationship between the two, beyond what I can explore here. But there are at least three things I have learned about their dynamic convergence: (1) The less afraid I am of my own pain and failure, the more I know joy and can freely give myself without worrying about tomorrow. (2) My capacity for joy is directly related to the pain that has hollowed out space for it. (3) In my chosen vocations, pastoring and family, joy and pain converge with an intensity that often leaves me wishing I'd chosen something more mundane. But then life is meant to be lived dangerously—so that grace will abound.

My capacity for joy is directly related to the pain that has hollowed out space for it.

Join me...

and 50,000 others in the church who are breathing new life into a treasured church tradition: mutual aid.

As members of MMA, we're helping each other to secure quality insurance and financial services. But we're doing more than that too.

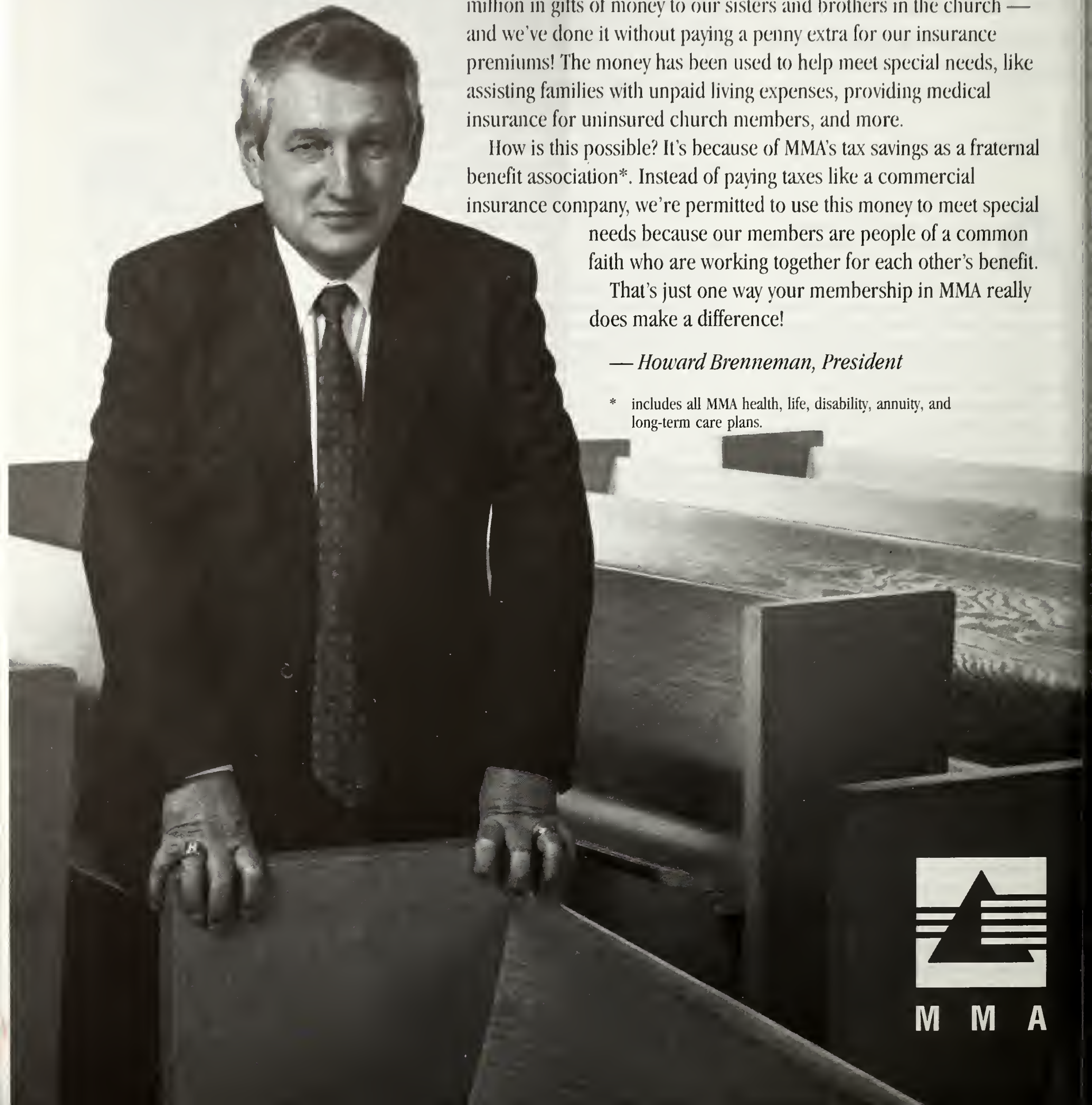
For example, in the past 10 years alone, we've provided over $5 million in gifts of money to our sisters and brothers in the church — and we've done it without paying a penny extra for our insurance premiums! The money has been used to help meet special needs, like assisting families with unpaid living expenses, providing medical insurance for uninsured church members, and more.

How is this possible? It's because of MMA's tax savings as a fraternal benefit association*. Instead of paying taxes like a commercial insurance company, we're permitted to use this money to meet special needs because our members are people of a common faith who are working together for each other's benefit.

That's just one way your membership in MMA really does make a difference!

— *Howard Brenneman, President*

* includes all MMA health, life, disability, annuity, and long-term care plans.



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News

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Mennos in Brazil join protest of child killings

Akron, Pa. (MCC)—Some 200 people, including six Mennonite Central Committee workers, gathered at a park in Recife, Brazil, Sept. 3 to condemn the ongoing killings of Brazilian street children and other massacres involving Yanomami people and residents of a squatter settlement in Rio de Janeiro.

"Every day we see little blips in the paper about youth who have been killed, allegedly because they are drug dealers or thieves," says Bert Enns, MCC co-country representative for Brazil.

Brazil is home to an estimated 7 to 12 million street children; some 20,000 live in Recife's streets. A Brazilian organization, the National Movement of Street Children, reports an average of two killings per day in 1993.

Newspapers paint the street children as criminals to explain their deaths. "Yet it's well known that policemen are killing the children," Enns says; the children are seen as undesirable.

From impoverished, often abusive homes, street children survive through odd jobs, petty thievery or begging. Merchants or residents are hiring gunmen, often off-duty policemen, to "clean" the neighborhood of street children.

A wide cross-section of religious groups—from Catholic to Protestant to African Spiritist—participated in the gathering. For these groups to work cooperatively is rare, Enns says, and indicates church people have strong feelings about the level of violence in Brazil. The Bank Workers Union organized the event.

Garbage: The service, planned by the union's women's section, included litanies, prayers, meditations. One reading said, "No one lives on the street because he wants to. No one eats food from the garbage because he wants to."

The service also included testimonies delivered by a father whose son disappeared a year ago and a street boy who spoke out against violence directed toward street children.

The father and street boy spoke of despondency and hopelessness. The overarching theme of the service was a call to action to work together to overcome Brazil's systems of violence, Enns says.

The event was held at the foot of a recently inaugurated monument, "Tortura Nunca Mais" (Torture Never Again). Beneath the monument, organizers placed a photo of a young street child killed in Recife the previous week, as well as flowers and a Brazilian flag.

Enns suspects severe drought in northeast Brazil may be contributing to higher levels of

Bruce Hildebrand (MCC)

A target: *A street child in Recife sniffs glue. Advocacy groups say Brazil's police kill street children; one group reports an average of two killings per day.*

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The fourth annual "Seminary Sampler" at Associated Mennonite Biblical Seminary will be held Oct. 17-18 for people interested in seminary studies. The Sampler is designed to give prospective students a taste of seminary life. A second Sampler will be held March 6-7. Contact AMBS at (800) 964-2627.

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Christian Peacemaker Teams representatives in the Gaza Strip express mixed emotions in response to the peace agreement reached between Israel and Palestine Sept. 13. "Palestinians would welcome not having their doors broken down at night in army raids, but all commercial activity [in Gaza] is controlled from Israel," says David Weaver, leader of the Gaza team. "Israel has spent 26 years making Gaza's economy dependent on Israel and destroying entire sectors of it. Now that the damage is done they're cutting it off." Weaver says the Hamas faction of the Palestinian community has the potential to derail the agreement but that the group's militancy can cause its popularity to waver.

violence against street children and other poor people in that region. The drought, thought to be the worst of the century, has left many farm families with nothing left to harvest.

"Many who have any resources at all are leaving the rural areas," Enns says. They are migrating to Recife or large cities in southern Brazil in the hope of finding work. Jobs are scarce, however, and many families cannot support their children. The children may end up on the streets, stealing for food or to buy glue to sniff. The glue "high" numbs hunger pangs and fears.

"Wealthier people feel threatened by these large numbers of street children, so rather than standing on the side of the children they almost feel a sense of relief when the kids they fear will rob them are killed or 'disappeared,'" Enns says.

Brazil's distribution of wealth is grossly unequal. In 1989, the richest 10 percent of the population controlled 53 percent of the income, or a little more than half the economic pie.
Emily Will

COMMENTARY

When violence becomes natural

Kevin Neuhouser

Recent massacres in Brazil—of street children, Yanomamis, police and residents of a Rio de Janeiro squatter settlement—provoke the question "Why?"

No simple answers exist; the violence is the result of conditions that have festered for more than 500 years.

From its earliest history, Brazil has been marked by the interplay between wealth and violence. In order to acquire wealth, violence was first used against Brazil's indigenous peoples and later against the enslaved Africans.

No access: In order to retain that wealth, the wealthy have used violence to prevent poor Brazilians from gaining access to resources monopolized by the few.

The government—democratic or authoritarian—has provided the means by which the rich violently maintain the status quo.

Neither the police nor the Brazilian people view the government as a source of justice. This is especially true after 21 years of rule by a military that took power by force, followed by the impeachment for massive corruption of the first democratically-elected president in almost 30 years.

Because the government is not a source of justice, the police either take matters into their own hands by torturing and executing those they suspect of crimes—but only the poor; the rich are untouchable—or by cynically turning to crime themselves.

The poor Brazilian majority fear the police and believe that if justice is to occur, it must come from their own hands.

Popular justice: A brutal example of this popular justice occurred here this week. A neighbor saw three men attacking a woman in her house. The neighbor called out to other neighbors to stop the attack. By the time they entered the house, the woman was dead; the crowd reacted by stoning and beating the three men to death. Such acts of popular justice are common in Brazil.

After 500 years of violence, most Brazilians—rich and poor—view violence as the most natural and effective means of resolving conflict.

Violence is embedded both in the economic inequalities that plague Brazilian society and in the cultural rules for human interaction. Only by addressing both spheres is there any hope for reducing the violence that has become the image Brazil sees when it looks in the mirror of world opinion.

Kevin Neuhouser, an assistant professor of sociology at the University of Washington in Seattle, is currently in Recife, Brazil. He is conducting research on women's role in organizing for social change in the urban squatter settlement where he lived and worked as a Mennonite Central Committee volunteer from 1980 to 1983.

Police in northeast Ohio have advised Amish teenagers there to bolt their stereo equipment to their buggies. Thieves recently stole three expensive stereos from buggies, which cannot be locked. The Amish allow battery-driven equipment; the teens plug their stereos into the 12-volt batteries that operate buggy lights. (*Mennonite Brethren Herald*)

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Twenty-eight women who have experienced abuse participated in daylong retreats for survivors of abuse Aug. 21-29 in Winnipeg. The two retreats were sponsored by Voices for Non-Violence, a Mennonite Central Committee Manitoba organization helping Manitoba Mennonites respond to violence and abuse. VNV is planning an 11-week support group for survivors of abuse this fall. Although only women registered for the two retreats, VNV is open to holding a similar experience for male survivors of abuse.

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The Anabaptist Biblical Institute, an educational program of the Hispanic Ministries department of the General Conference Mennonite Church, completed its first joint publishing venture with the Latin American Anabaptist Center in Colombia in August. The center printed two books: *Historia y Teologia de la Reforma Radical: Un Desafio Actual* (*History and Theology of the Radical Reformation: A Present Challenge*) by Juan Martinez and *Introduccion del Nuevo Testamento* (*Introduction to the New Testament*) by Jose Ortiz. The Commission on Overseas Mission gave the institute $1,000 to help with publishing 1,000 copies of each book, for distribution in Central, South and North America. The books are available in North America from Hispanic Ministries, Box 347, Newton, KS 67114, (316) 283-5100. Cost is $8 for Martinez' book and $10 for Ortiz' book.

Flood cleanup slowed by nature, government

Akron, Pa. (MCC)—Numerous complications are slowing the Mennonite Disaster Service response to Midwest flooding. Initial cleanup is done in many areas; renovating homes is next.

MDS leaders now believe large groups of volunteers cannot be used at any given time or place. But because the reconstruction timetable is stretching out, smaller groups or individuals will be needed over a longer period of time.

Just how long that span will be is still an open question. Contributing to these uncertainties:

- Rain has continued sporadically, and flood waters have not yet receded in several places. Some 80 percent of affected homeowners in Des Moines, Iowa, have not yet returned to their homes, says Marlin Gingerich, MDS program coordinator in Des Moines.
- Local authorities have been slow to establish what new floodplain levels will be, says Wilmer Leichty, the MDS local project director in Hannibal, Mo. Homeowners need this information to decide whether to raise the foundation of their existing home above the established floodplain or move elsewhere.
- Some people have not yet received insurance monies or grants from the Federal Emergency Management Agency (FEMA); even if they know what they want to do, they do not have the means to carry it out.

Buy outs: FEMA is promoting buy outs of houses in the floodplain area. The terms are generous, says Gingerich, but because an entire community must work to prepare a buy-out plan, the process is lengthy. Homeowners in communities who decide to sell and move to higher ground may have problems finding affordable housing elsewhere.

"Housing appears to be short [in Hannibal]—especially low-income housing—and low-income homeowners were most affected," says Leichty. The mayor of Hannibal would like to have people fix up older, vacant homes in the city. MDS volunteers may be needed with such renovations.

People are encouraged to volunteer by contacting the MDS central office in Hannibal at (314) 248-1717. MDS is working at seven locations and, particularly during the fall harvest season, will need outside volunteers to supplement local unit efforts.

Jan Wiebe

Inspecting the damage: *Short-term disaster service workers (from left) Jonathan Andreas, Abe Dyck and John Yoder clean up the mess left when the Missouri River flooded the town of Elwood, Kan. The group was in Elwood Sept. 8-11.*

The Fraser Valley Arts and Peace Festival, held Aug. 6-8, had twice as many participants as last year. Over 500 people attended the festival, which began two years ago as a response to the Abbotsford International Airshow. Organizers plan a shift in emphasis for next year's festival. "We want to concentrate more heavily on the airshow," says organizing committee co-chair Marvin Regier. Plans are also under way to broaden the festival base beyond the Mennonite community. Festival organizers were Mennonite Central Committee B.C., Langley Mennonite Fellowship, Mennonite Artists United in Service and Christian Peacemaker Teams.

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Sixty women from the Taiwanese Mennonite churches went without their annual retreat to join an all-island women's retreat in Taichung Aug. 3-5 sponsored by the Year 2000 Evangelistic Movement. The women were challenged to send out missionaries to other parts of the world, beginning in Asia. "This was a moving, historic event, the first of its kind," writes Marietta Sawatsky, General Conference Mennonite Church mission worker in Taiwan.

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An inter-Mennonite conference on aging will be held in Winnipeg Oct. 22-23 at Portage Avenue Mennonite Brethren Church. Sponsored by Mennonite conferences in Manitoba, Canadian Mennonite Health Assembly and Mennonite Central Committee Canada Mental Health and Disabilities Program, the conference will feature workshops and sessions on retirement, disabilities, mental health and physician-assisted suicide. Cost is $20 per person, $5 for Friday night only, $15 for Saturday only. Contact Inter-Mennonite Conference on Aging, (204) 661-1889.

The Chortitzer Mennonite Conference decided in July to become a cooperative user of *With*, a magazine for Anabaptist youth. The General Conference Mennonite Church and the Mennonite Church publish the magazine. "A number of our churches don't see the connection between loving our neighbors and refusing to bear arms," said Jake Ginter, secretary of the Chortitzer Conference mission board. "Therefore, I am quite excited that we can offer *With* to our youth because it is written from an Anabaptist perspective." The Chortitzer Mennonite Conference has 1,500 members, primarily located in Manitoba.

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Fourteen writers for *Jubilee: God's Good News* gathered in Pittsburgh for orientation Aug. 5-8. *Jubilee*, available in fall 1994, is a new Sunday school curriculum for children ages 2 through eighth grade. At the orientation the writers learned about the importance of storytelling in the Bible, the faith experiences and learning styles of children, writing techniques and the methodology behind *Jubilee*. The new curriculum is published by the General Conference Mennonite Church, Church of the Brethren, Mennonite Church and Brethren in Christ.

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The Anabaptist Biblical Institute, a Hispanic education program, held its annual retreat for students and teachers in Newton, Kan., Sept. 4-5. Guatemalan Gilberto Flores, currently from San Antonio, Texas, spoke about the themes "Jesus the Lord," "Living as a Disciple of Christ" and "The Church as a Holy People." Flores is a Mennonite pastor, writer and theologian. Approximately 100 students in the United States and Canada are enrolled in the institute, which receives support from Hispanic Ministries of the Commission on Home Ministries of the General Conference Mennonite Church.

Seminary hosts consultation on New Age

Elkhart, Ind. (*Gospel Herald*)—A major insurance provider agrees to cover the $3,500 cost of a New Age meditation program whose founder claims will make heart bypass surgery "completely preventable" for 90 to 95 percent of North Americans.

Therapists offer to channel the souls of unborn or aborted fetuses to ease the guilt of women who are considering or have had an abortion.

Maharishi Mahesh Yogi, father of transcendental meditation, offers to rid Grand Rapids, Mich., of crime by offering TM seminars for only a dime per day for every resident—which would add up to millions of dollars.

"Seminars are catching on all over the country and [are] often paid for with our tax dollars," said Ruth A. Tucker, author of *Another Gospel: Alternative Religions and the New Age Movement*. "This kind of thing is being mainstreamed. ... With the 1990s, we see the New Age medicine coming of age."

Tucker was one of three dozen theologians, pastors and health-care professionals who attended a conference on "New Age Healing: A Christian Response" Aug. 6-7 at the Associated Mennonite Biblical Seminary (AMBS) here.

"New Age medicine can be very simplistically defined as an alternative to traditional medicine, typically using a method that has not been clinically tested and for which there is no scientific explanation for the alleged cure," Tucker said.

"If there is one common denominator in New Age medicine in all its various forms, it would be the mind-over-matter factor that involves some sort of physical, bodily energy force."

The conference sought to bring together Christians with a variety of experiences in and approaches to alternative healing.

"What we are dealing with is discernment in our contemporary spirituality and a call for the church to take healing very seriously," said Willard M. Swartley, AMBS professor of New Testament. "The problem is the church has abdicated its role. We have left a vacuum, and we don't know what is going on. That is what we need to look at."

Healing experiences: Conference participants critiqued what they viewed as an overreliance on medical technology. Others described instances of healing they experienced or witnessed.

Evelyn Bertsche, associate pastor at Normal (Ill.) Mennonite Church, said prayer led to the end of her longtime symptoms associated with lupus, an ulcerating skin disease.

"The experience for me was a spiritual reawakening. I realized there were other things in my life that needed healing," she said. "I truly

Mission executive resigns

Rempel

Newton, Kan. (GCMC)—Erwin Rempel, Newton, Kan., has resigned from his position as executive secretary for the Commission on Overseas Mission of the General Conference Mennonite Church, effective summer 1994. He has served in this position since Oct. 15, 1982.

"It has been a marvelous privilege to be able to enter into relationships with God's people from many different cultures, countries and church conferences during my years with COM," said Rempel.

"General Conference overseas mission will face many challenges in the next decade. Fresh leadership is needed to keep a global mission vision alive in our churches in North America and to develop new patterns of mission with churches around the world," he said.

Prior to his position as executive secretary, Rempel served with his wife, Angela, in Brazil with COM for close to seven years. The Rempels are members of First Mennonite Church, Newton. Their future plans are uncertain. *Carla Reimer* believe Jesus has called us to a new age. It is unfortunate the New Age movement uses this terminology. The new age is the age of the Spirit."

Although the conference reached no joint conclusions, several participants suggested that the ultimate source of healing take priority over the actual method.

"If a healing occurs that moves one away from Jesus Christ, I would question its source," Swartley said. "Health is a spiritual issue. When we fail to live in harmony with God's design for human community, we aid and abet the powers of illness in our bodies and minds." *Tom Price*

Winnipeger finds new view of God in Colombia

Winnipeg (GCMC)—When Tanya Dyck returned here Aug. 16 after four months of service in Colombia, she found she had plenty of questions.

"In Colombia I saw a totally different way of knowing God," said Dyck, who is in her last year at Canadian Mennonite Bible College here. She earned credit from CMBC for her service term in Colombia.

"I learned about how Colombian Christians face many struggles in their daily lives, like poverty and violence," she said. "I began to question whether I know God in the same way because I have had such different experiences."

Liz Horst

Deliberate living: *Tanya Dyck stands with the children she worked with at the orphanage in La Mesa, Colombia.*

As a result, Dyck said she is trying to live more deliberately. "I realize the importance of keeping myself aware of the injustices in society. By doing this, I hope I can respond to some of the needs in my own community."

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"I saw a totally different way of knowing God."

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Dyck spent her first seven weeks as a teacher at a Mennonite school in La Mesa, Colombia. She also helped with maintenance at a local orphanage there. "I was the only North American there. I had a sense of being uncomfortable," she said. "But when you are surrounded by a different culture, you learn to appreciate that way of life. It was a difficult but good experience."

She also participated in a program for North Americans that is designed to raise awareness about Colombia. The program is sponsored by the Colombian Mennonite Church and the Commission on Overseas Mission of the General Conference Mennonite Church.

During the first three weeks of the program, Dyck worked with other North Americans and five Colombian young adults to improve the buildings at the Mennonite retreat center in Cachipay. During her last four weeks she attended workshops, where she learned about Colombia's political and economic situation and how Colombian Christians are responding to the country's problems.

While Dyck remains uncertain about her future plans, she knows she "feels called to more than an ordinary profession. I'm trying to leave myself open to God. The whole idea is for me to figure out what God wants with me." *Carla Reimer*

Bethel College, North Newton, Kan., reports a 17 percent increase in new students this year, with a 2 percent increase in total enrollment. Total enrollment for this fall is 636, up from 625 in 1992 and 571 in 1991. Full-time students number 537, compared with 529 in 1992. Part-time student enrollment is 99, up from 96 last year. Students new to the campus number 204, compared with 174 in 1992. This 17 percent increase only resulted in a total enrollment rise of 2 percent because last May's graduating class was unusually large.

• • •

Representatives from the General Conference Mennonite Church and the Mennonite Church met in Wichita, Kan., Aug. 27-28 to begin planning for Wichita '95, the upcoming MC/GC conference. Major agenda items will include a new confession of faith, new vision statement and integration of the two denominations. It will be the third joint conference of the two groups. Wichita '95 will be held at the Century II Convention Center in Wichita. Currently, 2,900 hotel rooms are reserved for conference lodging.

• • •

Members of the Sinai Mennonite Church, Santa Cruz, Bolivia, are thankful for the roof over their heads. Until February they were unable to use their church building, constructed more than two years ago, because it lacked a roof. The Commission on Overseas Mission of the General Conference Mennonite Church and Mennonite Board of Missions of the Mennonite Church contributed $1,500 each to finish the roof. For the past five years the congregation gathered in a shed. "Before, we had no room for people. Now we can invite people to participate in our church," said pastor Rene Barron. The church administers a community library and offers activities such as Ping-Pong and volleyball for youth. It is also planting a new church in Santa Cruz.

Record

COM—Commission on Overseas Mission
MCC—Mennonite Central Committee
MVS—Mennonite Voluntary Service

The Justice, Peace and Service Commission of Indiana-Michigan Mennonite Conference has up to $2,000 available for an offender ministries grant. The purpose of the grant is to support efforts that encourage alternatives to the current justice system, including reconciliation for victims and offenders. It is available to programs in Indiana, Kentucky, Michigan and Tennessee that demonstrate Anabaptist character in their offender ministry. Contact IMMC, 212 S. Main St., Goshen, IN 46526, (219) 534-4006.

• • •

The Kauffman Museum at Bethel College, North Newton, Kan., received a $21,714 grant through the Institute of Museum Services General Operating Support grant program. IMS funded only 20 percent of the 1,442 applicants; the award equals 15 percent of a museum's operating budget. "Some major national museums that have received funding in the past didn't receive funding this year," said museum executive director Kathryn Gaeddert. "That we received a grant speaks very well for the professionalism and reputation of the Kauffman Museum."

• • •

The Churchwide Stewardship Council of the Mennonite Church is considering working with the General Conference Mennonite Church on a long-range strategy for stewardship cultivation. The proposal was discussed at the group's Sept. 10-11 annual meeting. The strategy would focus on congregational education, but Mennonite academic institutions and development officers would be included in the project. The proposal will be evaluated by other groups in the next several months, including the two denominational general boards.

DEATHS

Elmer John Dick, Gospel Church, Mountain Lake, Minn., died Aug. 21 in Fridley, Minn., at age 77. Dick and Esther, his wife, served as missionaries in the Congo, now Zaire, from 1946 until retirement in June 1980. During retirement, Dick was interim pastor at several churches before returning to Zaire from February 1989 to April 1990. He is survived by Esther, two daughters, two sons and seven grandchildren.

Sylvan S. Lehman, Grabill, Ind., died Aug. 30 at Golden Years Homestead at age 90. Lehman was a pastor in the General Conference Mennonite Church for 32 years. After retiring from the ministry, he was administrator at the Mennonite Memorial Nursing Home, Bluffton, Ohio. He also served as president of Eastern District Conference. He is survived by one son, four daughters, 15 grandchildren and 16 great-grandchildren.

WORKERS

Juliana Carlson, Ann Arbor, Mich., began a two-year MVS term Aug. 16 as a residential counselor and advocate at Rosebrooks Center, Kansas City, Kan.

Jarna Claassen, First Church, Berne, Ind., arrived in Indiana in mid-August. Her husband, Gordon, will remain in Zaire until December. The Claassens have been working in Zaire with COM.

Virginia Claassen, Emmaus Church, Whitewater, Kan., returned to Japan at the end of August after a year of North America Assignment. She has served in Japan with COM since 1959.

Allison Crolly, Thompson (Man.) United Mennonite Church, began a one-year MVS term July 16 as a peace worker with the St. Louis Fellowship.

Kira Cunningham, Belmont Church, Elkhart, Ind., began a one-year MVS term June 2 as a day shelter staff person at the Gathering Place in Denver.

Delbert and **Susan Dick**, Silverwood Church, Goshen, Ind., returned to Zaire Aug. 10 after an extended time in North America. They live in Kananga, where Delbert works with a Christian recording studio sponsored by Mennonite and Presbyterian churches.

Patricia Dick, Foothills Church, Calgary, began a two-year MVS term Aug. 16 as a community worker at Welcome Inn, Hamilton, Ont.

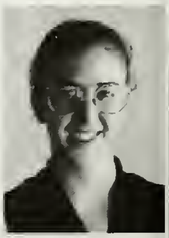
Helen and **Henry W. Dueck**, Charleswood Church, Winnipeg, left Sept. 15 for an eight-month COM assignment in South America. The Duecks will teach in Colombia, Ecuador, Bolivia, Paraguay and

Carlson

J. Claassen

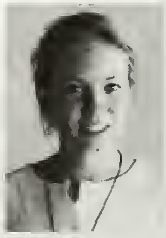
V. Claassen

Crolly


Cunningham

D. Dick

S. Dick


P. Dick

Helen Dueck

Henry Dueck

Uruguay. They are sponsored by COM, MBM and the Mennonite church conferences of the five countries they will visit.

Lowell Ebersole, Lorraine Avenue Church, Wichita, Kan., began a two-year MVS term Aug. 16 as a science teacher with Latino Youth in Chicago.

Gloria and **Mark Epp**, Zoar Church, Langham, Sask., began a four-year COM term in Brazil in August. They will work on outreach, discipleship and leadership development with three Mennonite churches in Recife.

Mark Frey, Faith Church, Newton, Kan., began a two-year MVS term June 28 as a Victim Offender Reconciliation Program coordinator and international affairs consultant at the Rocky Mountain Peace Center, Boulder, Colo.

Melanie Friesen, Hutterthal Church, Freeman, S.D., began a one-year MVS term Aug. 1 as a teacher at Hopi Mission School, Kykotsmovi, Ariz.

Laura Fultz, Peace Community Church, Clovis, Calif., began a two-year MVS term June 1 as a case worker and mediator at the Victim Offender Reconciliaton Program in Fresno, Calif.

Beth Gumz, Christ the King United Church, Kitchener, Ont., began a one-year MVS term July 1 as a case worker for Big Brothers in Saskatoon.

Tamara Hostetler, Inman (Kan.) Church, began a two-year MVS term Aug. 1 as a teacher at Hopi Mission School, Kykotsmovi, Ariz.

Arne and **Sue Kennel**, Steinmann Church, Baden, Ont., began two-year MCC assignments in July in Akron, Pa. Arne is working as a stocking supervisor at Self-Help Crafts of the World and Sue as a production room assistant and mail clerk.

Jeffrey Kim, Elkhart, Ind., began a one-year MVS term in August with Catholic Charities in San Francisco.

Lucy Martin, Floradale (Ont.) Church, began a two-year MVS term Aug. 7 as a special projects coordinator in Kansas City, Kan.

Russell Mast, First Church, Sugarcreek, Ohio, celebrated his retirement from ministry Aug. 15.

Dwight McFadden Jr., pastor at Newlinville Church, Coatesville, Pa., began Aug. 30 as head of MCC Personnel Services.

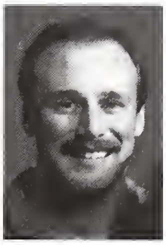
Bridgette McFarland, Jubilee Christian Center, Banning, Calif., began a two-year MVS term June 5 as a child-care worker in Markham, Ill.

Denise and **Dennis McOwen**, First Church, Bluffton, Ohio, began a two-year MVS term in Denver June 20. Denise is working as a staff person for the Women's Bean Project and Dennis is working as a project coordinator for

continued on next page

Ebersole

G. Epp


M. Epp

Frey

Friesen

Fultz

Gumz

Hostetler

Kim

Martin

Mast

McFadden

McFarland

Denise McOwen

Dennis McOwen

Manhattan (Kan.) Mennonite Fellowship received a $20,000 Tenth Man church building grant Sept. 19. Tenth Man grants are made possible by hundreds of men and women who donate $100 twice a year upon request for a particular project.

• • •

A group of former garment workers in San Antonio, Texas,—most of them Latino women—are boycotting Levi Strauss & Co. after the world's largest garment producer moved its San Antonio plant to Costa Rica. *Sojourners* reported that the move resulted in families losing their homes and cars, having utilities cut off and experiencing domestic stresses related to unemployment. Levi Strauss & Co., however, posted a record $272.3 million in profits the year before it closed its San Antonio plant in 1990, which made Levi's Dockers line of clothing. (*Mennonite Weekly Review*)

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Bethel College, North Newton, Kan., has received a $3,000 grant to partially fund a global studies conference titled "Environment, Development and Peace: Exploring Connections in Undergraduate Education." The conference is set for Feb. 18-20, 1994, on the Bethel campus. The matching fund grant came from Interfaith Hunger Appeal, a partnership of Catholic Relief Services, Church World Service, Lutheran World Relief and the American Jewish Joint Distribution Committee. Dwight Platt, professor of biology, and Karen Klassen Harder, assistant professor of economics and business, will co-direct the conference.

Habitat for Humanity

Edward Miller, Assembly Church, Goshen, Ind., began a three-year MCC assignment in September in Maseru, Lesotho, as an English tutor and editor for Development for Peace Education.

Tamara Miller, Walnut Creek Church, Holmes, Ohio, began a one-year MVS term Aug. 16 as a records manager for AIDS Services of Dallas, Texas.

Shanti Nand, Belmont Church, Elkhart, Ind., began a one-year MVS term June 7 as a teacher in Cincinnati.

Evangeline and **Lorne Patkau**, Cornerstone Church, Saskatoon, are beginning a three-year MCC assignment in Ndola, Zambia.

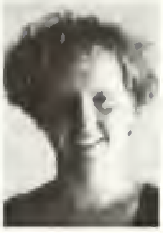
Carmen Pauls began Sept. 1 working in children's ministry at Bethesda Church, Henderson, Neb.

Gary Peterson, Federal Way, Wash., began a two-year MVS term June 1 as a community service worker with the John Howard Society, Brandon, Man.

Marty Peterson, Orange, Calif., began a two-year MVS term July 7 as a carpenter's assistant with Interfaith Housing, Hutchinson, Kan.

Melissa D. Shirk, Community Church, Lancaster, Pa., is beginning a two-year MCC assignment in Washington as a legislative assistant.

E. Miller


T. Miller

Nand

E. Patkau

L. Patkau

G. Peterson

M. Peterson

MCC CHILDREN'S PROJECT

Africa Adventure

is organized around themes from children's lives such as food, families and work. Features Zaire, Nigeria, Burkina Faso, Tanzania and Lesotho. An accompanying resource box contains African music, maps, photos, posters, a book and a video relating three African fables. Contact the MCC office nearest you for free loan.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

The **Commission on Overseas Mission** of the General Conference Mennonite Church is seeking an **executive secretary** to begin Aug. 1, 1994. Involves considerable travel. Applicants should have overseas experience and be familiar with the General Conference.

Send resumé by Nov. 15 to **Vern Preheim, Box 347, 722 Main St., Newton, KS 67114.**

Scholarships for students planning to attend **Urbana '93** are available on a first-come, first-served basis from the Commission on Overseas Mission of the General Conference Mennonite Church. The deadline for applications is Dec. 1. Urbana '93 is an InterVarsity-sponsored student missions conference held Dec. 27-31 at the University of Illinois, Champaign-Urbana.

For more information, contact **COM, Box 347, Newton, KS 67114, (316) 283-5100.**

Central District Conference and Illinois Mennonite Conference are seeking **conference ministers** to serve the western portion of Central District Conference and the Illinois Conference, to begin April 1994. This is a 1 1/2-time position and may be filled by one person serving full time with another half time, or three persons each serving half time. A job description is being revised and will be available when approved by the executive bodies of both conferences.

Applications and resumés may be sent to either **Barry Schmell, 510 Caprice Drive, Middlebury, IN 46540,** or **Paul Sieber, 1642A County Rd. 500 E., Champaign, IL 61821.**

MVS

SEEKS VOLUNTEERS

Carpentry Supervisor
Chicago, IL

Senior Visitation
St. Catharines, ON

Housing Rehabilitation
Wichita, KS
Cincinnati, OH

Mental Health Worker
Wichita, KS

Mennonite Voluntary Service

Box 347 Newton, KS 67114
(316) 283-5100

Dining room hostess/host year-round position at **Spruce Lake Retreat**, a Mennonite retreat center in the Pocono Mountains of Pennsylvania. Housing available.

Contact: **Leanna Beiler, R.R. 1, Box 605, Canadensis, PA 18325, (717) 595-7505.**

Year-round **maintenance assistant** position at **Spruce Lake Retreat**, a Mennonite retreat center in the Pocono Mountains of Pennsylvania. Salary plus benefits.

Contact **Paul Beiler, R.R. 1, Box 605, Canadensis, PA 18325, (717) 595-7505.**

MENNO Project (Mennonites Encountering New Neighbors Overseas), a service and learning opportunity, is planned for Colombia Jan. 29-Feb. 12, 1994. MENNO Project needs **10 volunteers** to work with Colombian Mennonites in local work projects while getting acquainted with another culture and people. Sponsored by the Colombian Mennonite Church and the Commission on Overseas Mission.

For information contact **COM, Box 347, Newton, KS 67114, (316) 283-5100.**

Reviews

BOOKS

The recovery of ethics

Church as Parable: Whatever Happened to Ethics *by Harry Huebner and David Schroeder (CMBC Publications, 1993)*

Reviewed by Willi Braun, Toronto

This is a timely and important book. Timely because it addresses the pressing modern worry over the meaninglessness of moral language and the loss of moral standards; important because the authors understand why this is so and point a way out of this predicament.

Each of the 10 essays (some first presented at one of Canadian Mennonite Bible College's ministers and lay workers conferences) may be read on its own, but all tow a consistent point of view and line of argumentation. In summary it goes like this:

- The claim is "that moderns have lost their ability to think morally and theologically. Hence, moral language is no longer meaningful." Moral terms such as "right," "wrong" and "ought" have been replaced with terms of personal preference such as "values" or other language that implies that morality is a matter of personal opinions and wishes. The truly instructive aspect of this book is that it tells readers not only that but also why ethics has all but disappeared from our vocabulary.
- The spirit of modernity, which has abandoned ethics, has also affected the church. The authors demonstrate this with a critical look at many aspects of church life, including its rituals (weddings, funerals), its manner of hiring ministers and its handling of moral issues (abortion, justice, peace). Throughout, the criticism is not motivated by a desire to point out what is wrong with the church as much as by a desire to diagnose the ills and make things right again.
- How to recover the church's ability to think and act on theological and ethical foundations is the burden of the book. Rather than go the way of the world, which has elevated personal freedom, the authors argue for a normative ethic grounded in the character of God, known in the biblical story and displayed, parable-like, in the church as a moral community. The church trains and disciplines its members to take on a Christian character and then to act in character.

What makes this book a "must read" is that it gets back to basics. Rather than yet another how-to or "effectiveness" manual, it lays down the terms of a Christian thought and life-world from which the vocabulary and practical shape of morality is derived. The issues are complex, the treatment of them demanding. But the authors are effective teachers. Readers will discover why as they are led across difficult terrain with little chance of getting lost.

MCC
BIKE OREGON
1994

August 8-12, 1994
Organized by West Coast MCC

Cycle Oregon's coastline and Willamette Valley on this first-ever Bike Oregon tour for the benefit of MCC.

For information contact: West Coast MCC, Gwen Peachey, 2713 Arnold Way, Corvallis, OR 97330
(503) 754-6336

Children's tales

Story Gifts for Children *by Kathleen M. Fry-Miller (Faith Quest, 1992, 72 pages)*

Reviewed by Katherine B. Wiens, Newton, Kan.

To share the stories of one's life is a gift to be passed on. For children, listening to stories of others is an entertaining way to embrace history and to learn from others' experience. Tales of life penetrate deeper than lectures.

STORY GIFTS
FOR CHILDREN

Sharing experiences from the past is the theme in *Story Gifts for Children*. Fry-Miller states that sharing personal stories is a way to foster communication and spiritual nurturing. Storytelling is also a fun family activity.

The lives of children, as well as adults, can be weaved into meaningful stories, says Fry-Miller. Children love to hear stories about themselves, and doing this boosts self-esteem.

Stories can be gleaned from the lives of personal heroes, whether contemporary, biblical, historical or family members. Children enjoy hearing about people who have made a difference. When we share with children our personal heroes we also communicate our values.

This book would help anyone interested in beginning the art of storytelling and would serve as a refresher for the seasoned storyteller. At the end of each chapter there is a list of ideas to help the reader strengthen his or her skills. The book ends with several stories to inspire the would-be storyteller.

Story Gifts for Children is a valuable handbook for those wishing to share the stories of their heart and life with children.

Editorial

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The death of the church

Bone cancer. My grandfather received the diagnosis Sept. 8. It's a matter of time.

After the news sank in, I thought about our relationship. I grew up working with Grandpa on the farm. His values and understanding of the world framed the world I grew up in.

But I am not my grandpa. We live in two different worlds. He never finished high school and was married and farming by the time he was my age. His life took place in one rural Mennonite community and one way of life.

Since I left home for college, I have lived in Indiana, Germany, Ecuador, Chicago and now Kansas. While continuity shaped my grandfather's life, change has shaped mine. Each move has forced me to sort through some of the values I take along: traditions and identity that earlier generations gave me. Some values I still hold. I still try to follow Jesus' model of nonviolence and servanthood and I still try to stay attuned to the spiritual side of life. Other values, like living a rural way of life in a small community and centering life around the family, I have had to leave behind. Many values I'm still sorting out.

Grandpa is strong, but the news of cancer hit me with the possibility of his death. In addition to being someone I love, he represents where I come from. When he dies I will lose a point of reference in my life. That realization gives new weight to my decisions about values; the ones I leave behind won't be carried on by someone else. It also made me appreciate the trust my grandfather places in me.

Fear of death: There are those in the church who believe the church is dying slowly from within. We see declining giving trends and it's hard not to let pessimism draw us in. Some blame the younger generations, who, they say, don't care.

Just as individuals fear death, institutions and those who identify strongly with them fear institutional death. We don't want to see our way of life change, perhaps disappear.

But we are not in control. We don't have the power to make ourselves or our institutions immortal. When we recognize our powerlessness, we must choose: Will we live in fear or leave it to God?

The disciples didn't want to accept Jesus' death. They didn't want to accept the pain and rejection. When Jesus spoke of suffering and death, Peter spoke out: "God forbid it, Lord! This must never happen to you." His desire to shelter Jesus brought a harsh response: "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things" (Matthew 16:22-23).

Jesus was clear that unless we die to ourselves we cannot live. Jesus tells Peter to take up the cross. Facing death is scary. We cannot know what shape the new life will take. When it comes, it will be a gift, not of our making. We may have our eyes opened to see the kingdom coming in ways we never thought of, in places outside the Mennonite church, in unexpected renewal within.

Once the religious leaders asked Jesus when the kingdom of God would come. He answered, "The kingdom of God is not coming with things that can be observed; nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is among you" (Luke 17: 20-21). The leaders' problem was not that the kingdom wasn't there. Their expectations became blinders to what was all around them.

The church will not look the same 50 years from now. Younger generations will sort through the values given to them and make the church their own. Ways of life change, evolve, die, are reborn. Scripture says those who would save their lives will lose them, and only those willing to give up their lives will save them. The words are no less true for institutions. We cannot experience the miracle of rebirth until we give up our demand for control. Only faith allows us to let go, to trust God.

The older generation has much wisdom and experience to share with the younger. The younger generation needs to be kept in prayer. The challenge is how to share this without stifling the younger generation's creativity and imagination, even when that creativity makes older people uncomfortable.

The church is not dead yet. But it will only grow if we are willing to see it pass away and be made anew. God's kingdom is in the making. Let us pray for eyes to see.
Larry Penner

Recyclable

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 20
OCTOBER 26, 1993

A death in the family

- A graveyard visit on All Saints' Day (see page 3)
- A personal critique of funerals (see page 5)
- Ways to commemorate the deaths of children (see pages 7-9)

Prologue

The topic for this issue had its origin in a note we received from a couple in Manitoba. On their subscription renewal form they wrote that they had begun making plans for their own burials and were shocked at the costs involved. They asked us to do an article on alternatives to the standard, often expensive practices.

We agreed it was a topic that might interest more than a few of our readers, and we asked former editor Muriel T. Stackley to write about her experience with the death of her husband, Ted. Read her critique on pages 5-6.

We don't pretend to offer a definitive study of burial costs. Nor do we wish to harshly criticize funeral directors, most of whom are compassionate and willing to be flexible according to a family's wishes. The larger issue, perhaps, is how we in the church help one another when there is a death in our midst. Are we willing to talk about death and the various concerns it raises, including our funeral practices?

Gayle Gerber Koontz relates a practice she witnessed in the Philippines (pages 3-4). Terry Widrick (page 7) and Stan Hill (pages 8-9) write about their respective daughters' deaths.

Read also about the legacy of Lydia Goering (page 12) and the contribution she made to the training of Mennonite church leaders. *gh*

Next issue: Interpreting the Bible

Cover: Photo by Gordon Houser

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5 Dust to dust—just not so fast

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7 A condolence ceremony

8 Blessed assurance

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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A visit to a cemetery in the Philippines changes one North American's view of death as dark and fearful.

Community in a graveyard

Gayle Gerber Koontz

It took an after-dark visit to a city cemetery in the Philippines on All Saints' Day, the day after Halloween, to show me how much I as an American Christian linked graveyards with images of isolation and fear.

I had not had traumatic experiences connected to graveyards. I had not experienced as a child the death of a parent or close friend, the bitter loss bound up with the image of closing earth and cold stone. I even had some mellow memories of graveyards—my cousin and me eating picnic lunches in weathered country churchyards, standing silent before sun-washed stones marking forgotten children taken by smallpox years ago, two or three or four in the same family. I remember watching visitors to Boston make grave rubbings of famous statesmen and authors. And I remember standing by freshly dug graves as caskets were lowered, praying with friends and family members, releasing the one who had died into the hands of God. My direct experience with graveyards was not terrifying.

But it was solemn, sobering. Graveyards were places to be serious and quiet, places to visit briefly. After all, those who had died were not really there. Graveyards were most of all a marker of my mortality and of my absolute aloneness before God.

Added to this solemnity were many messages and images that I consciously discounted but that piled up silently, unnoticed, like junk in the attic or basement. These messages tell us that death is dark. Death is fearful. Restless spirits walk at night. And evil people. Graveyards are dark and fearful places, best avoided—especially at night.

Halloween images and portrayals of the supernatural in popular imagination were a primary source of this. From "The Headless Horseman" to Scrooge's visit to a graveyard with the frightening specter of Christmas-yet-to-come, from Tom Sawyer's witness of a graveyard murder to witch trial charges that women dance in graveyards with the devil, the images are dark and fearful. The powerful, explicit medium of film now sears such images and their underlying messages into our memories; in unguarded moments they gnaw at the weak edges of our faith in the power and goodness of God.

Of course, I didn't believe in any of these things. In fact, I wasn't really paying attention. It was only as I saw these dark graveyard images in contrast to a graveyard on All Saints' Day in the Philippines that I realized how far

A death in the family

alternative rituals

I was startled and moved by the dramatic contrast between the images of horror that permeate Halloween in my home country, the United States, and the images of light, faith, community connection and family care that I found in this graveyard on an island in the Philippines.

Lois Barrett

Graveyards were places to be serious and quiet, places to visit briefly.... Graveyards were most of all a marker of my mortality and of my absolute aloneness before God.

from God these fearful images of midnight graveyards stood and how I had unwittingly absorbed them.

There is no school in the Philippines on Nov. 1—All Saints' Day, that special day for remembering the dead—so that families may gather. It is not uncommon for someone to travel a great distance to join the family, especially if a close relative has died within the past year. While Ted (my husband) and I were serving a term with Mennonite Central Committee in the islands, a friend suggested that we visit one of the local cemeteries after dark on All Saints' Day.

Barbecue: I was amazed. We arrived about 7:30 p.m., when it is completely dark in the tropics. But the cemetery was lit by thousands of candles burning on graves. Hundreds of people clustered here and there in the soft light and shadows. A number of families, perhaps a dozen people in each group, sat on chairs circling graves and visited together. Another family prepared supper, fanning charcoal to barbecue some pork or chicken. Others stood around visiting near a grave or with neighboring families. In one family group a man held and stroked a cat. Not far away two teenage girls sat cross-legged on a full-length flat grave. One of them brushed her hair. A young couple sat below an electric light bulb in a small shelter and leaned toward an 8x10 photograph fastened to an upright grave, talking intently. The wealthier families in one area of the graveyard had small, fenced-in plots, many with cement benches for sitting.

Our friend Jing, who lived near the graveyard, told us that some of the people had been there since early morning and that many would remain until midnight. While this practice is partly cultural (traditional Filipino culture stresses respect for ancestors), it has been shaped by Christian faith and teaching, primarily that of the Catholic church which has reinforced remembrance of and prayers for the dead. Although as a Mennonite I did not share the popular belief that prayers for the souls of the dead would help them in their movement toward heaven, I did share the concern of my Christian neighbors that those who have gone before us deserve remembrance. Insofar as such gathering in the graveyard urged us to remember both the good and ill of our forebears and to learn from their Christian faith and practice—or lack of it—we can receive it as a gift from God.

I was startled and moved by the dramatic contrast between the images of horror that permeate Halloween in my home country, the United States, and the images of light, faith, community connection and family care that I found in this graveyard on an island in the Philippines. In this graveyard gathering, the Spirit of God in a small but memorable way in my life once again cast out fear and brought light.

Gayle Gerber Koontz is dean and associate professor of theology at Associated Mennonite Biblical Seminary, Elkhart, Ind. She and her family lived in the Philippines from 1988-1990, where she served with Mennonite Central Committee.

A death in the family
alternative rituals

Dust to dust— just not so fast

From her experience following the death of her husband more than eight years ago, the author offers a personal critique of funerals.

Muriel T. Stackley

Remember the startling news photos this summer of the occasional coffin floating down the swollen Mississippi River along with other debris? While we watched, sealed and guaranteed burial vaults lost the argument with a force that echoed the biblical fact of our mortality: dust to dust.

The funeral industry itself, though nearly indispensable in North American society, needs periodic critique. While doing that here, I salute those funeral directors who are good listeners, versatile, even pastoral, not driven by profits. In situations where the family is unable or unwilling to participate in the care of a deceased loved one, and the congregation is not equipped to do so, then thank God for good funeral directors.

My burden is that we—especially we in the church—have in large part abdicated our duty and privilege in favor of the funeral industry. We have allowed it to take over tasks that rightfully, healthfully, Christianly belong to the next of kin and to the congregation. The industry will do everything we ask it to. But as a result, funeral costs are often disproportionately high.

I will address three aspects of death: embalming, "viewing" and burial/cremation.

Regulations vary by region. Generally, embalming is not required if burial takes place within 24 hours. My experience tells me that it is important to have adequate time, usually more than 24 hours, for the family to gather, for the community to adjust to the news, for visual/tactile embracing of the reality of death, for burial or memorial service plans to be made. (I still haven't assimilated the fact of my Aunt Esther's death because I wasn't able to go to Saskatchewan and see her body.)

When my husband died, I recalled a teenage memory: the body of elderly Peter W. Penner in his coffin in front of the living room window of his and Mathilda's home in Hillsboro, Kan. It was *right*. I was impressed then that dying is part of living. With all due respect for funeral "parlors," for me the typical gauzy curtains, spotlights, soft Muzak, unfamiliar staff, commercial (often artificial) flower arrangements have become *not right* for an occasion as important and intimate as the death of a loved one.

As a result of that memory, my family and I received people at our house. The coffin was in the living room for a day, surrounded by familiar things and home-grown bouquets of flowers. My teenage children could come and go as they wanted.

Sealed for eternity?

I realize that rules for cemeteries like one I know of a couple of miles south of Inman, Kan., are becoming a thing of the past. There a vault is recommended (for easier maintenance of the grounds) but not required.

I see burial vaults as environmental travesties, a symbol of arrogance regarding our fleshly importance, a refusal to let dust return to dust, an imposition on the living space of a burgeoning population, a classist symbol of wealthy Western society. I would like to see the vault industry undergo an "economic conversion" and start building, say, swimming pools. But of course that won't happen until we—especially we in the church—make the radical change of feeling at ease with death, of understanding that dying is part of living. (Change *is* possible. Witness the Mississippi Delta area, where coffins stay above ground.)

In addition to my bias against vaults, I was influenced by living 21 years with a man who was passionate about aerated water treatment plants, waste-stabilization ponds, water purification and rivers that run to the sea. He hated things septic and stagnant. No way was I going to put his body in a sealed coffin and then into a sealed vault. After receiving the affirmation of my children and in-laws, I decided on cremation and have not regretted it. I found comfort in sun and wind and rain and dust-to-dust and space provided for growing things.

There is, of course, the question some ask about the resurrected body. As far as I know, all my ancestors are buried intact and facing east, ready for that great gettin' up morning. But I figure that a wise, loving, resourceful and powerful Creator will take care of even that, that there is also resurrection provision for those, for example, lost at sea or annihilated by war. Some things we simply don't fully know. But we have the embracing

Matt Alpert

Participation in the funeral helps you grieve: *Javan and Therron Stackley (left and center) and their Uncle Marvin Ewert build the casket.*

We—especially we in the church—have in large part abdicated our duty and privilege in favor of the funeral industry.

words of Jesus to the repentant thief: "This day you will be with me in paradise."

The high cost of dying

The bill for my husband's funeral (in 1985) was $817.50. The funeral director blanched when I asked for an itemization. I happened to know (from having taken a course in thanatology—the study of death and coping mechanisms—at the University of Nebraska) that embalming costs are minimal. Filing necessary documents with the city and county cost something. I had chosen to write and send the obituary, so that didn't figure in. Cremation was $400. Of course it cost something to transport the coffin to our house and (at the end of the day) to the crematorium in Wichita. The rest was for use of facility home space (waiting from Friday evening, over Easter weekend while my sons and brother-in-law built the pine coffin) until open house. The funeral director told me that if every funeral were like my husband's they would be out of business. I didn't argue. He had been a good listener and flexible.

I'll tell the world, Do everything you can to participate in your loved one's funeral. It helps you grieve. The waves of grief that come later are difficult enough to withstand, worse (I believe) if you haven't *entered* the event of death. My husband's sister and I dressed his body. Six of us lifted his body into the coffin. At the end of the open house day, my children hammered the first nails, fastening down the coffin lid. The roomful of people honored my children in this way. Someone had brought a box of new nails.

How then shall we live so as to be ready for a death in the family?

How do we show our agreement with the apostle Paul's proclamation, "To live is Christ, to die is gain?"

- Live loving so much that when the time for a funeral comes you won't have to spend a lot of money to make things look good.
- Tend the important relationships so that guilt won't attack you when it's too late for maintenance.
- Shed resentments.
- Treasure your loved ones.
- Believe that dying is part of living.

Muriel Thiessen Stackley, former editor of The Mennonite, *is a member of New Creation Fellowship and lives in Newton, Kan.*

A condolence ceremony

A Mohawk ceremony helps a family grieve the death of its 6-year-old daughter and sister.

Terry Widrick

On July 31 the condolence ceremony for the family of Shoni Cateri Widrick took place at the Selkirk Friendship Centre in Selkirk, Man. Akwesasne, Mohawk Nation, sent Tom Porter, Mohawk Chief of the Younger Bear Clan, to speak to the family, relatives and friends. Following the ceremony was a memorial feast in honor of Shoni's life and her gifts. This was followed by a give-away of Shoni's belongings to other individuals to look after these possessions.

Traditionally the condolence ceremony takes place 10 days after the death of the loved one. This allows family, relatives and friends a period of time to work through some of their grief. In this case, due to difficulties in scheduling, the ceremony was conducted 23 days after Shoni's death.

The Iroquois system always operates in halves. Each Longhouse is divided into two parts, the Elder brothers and the Younger brothers. When there is a death it is the duty of the side of the house that has not suffered the loss of the relative to look after the funeral, wake and condolence for those on the opposite side of the house. Since the loss was suffered by the Wolf (Terry) and Turtle (Cara) clans, it was necessary that the one speaking the words of condolence be of the Bear Clan, of which Chief Porter is a member.

Symbols: The ceremony itself is termed as restoring the sun to the sky, or continuing on after a loss. After a death in a family there is always confusion as the family tries to make peace with what has happened. The condolence ceremony is a restoration of order. The speaker brings down a feather from the sky (symbolizing the Creator's love for us) and wipes away the tears of grief. He then brings down a white piece of soft deerskin to clean out ears that have been obstructed by grief. He brings a glass of clear water to clean away the lumps in our throats. Then he clears the yellow stains of grief in our stomachs. The fire in our home, put out by the loss of the loved one, is rekindled. The grave is covered so that we do not interfere with our loved one's journey to heaven by calling them or wishing them back with us. The sun is put back into the sky. This teaches us that we are to continue on with our lives.

As Native Christians, my wife and I believe there are many teachings and ceremonies that help us understand the ways God works with us. The condolence ceremony is one. Growing up as a Christian, I often felt there was not enough emphasis on recovery from grief. Our traditional ceremonies helped me better understand death, loss, grief and what follows than the teaching I received from non-Native Christians. Having a condolence ceremony has helped our family overcome our grief.

I noticed others who benefited as well. They had clung to their loved ones to the extent that their grief had made them physically sick. Through the condolence they were able to let go and find peace.

We, too, have found peace as we pick up the life that was cast aside when death took our daughter Shoni away. We offer our thanks to our Lord and Creator for the strength that was given us at this time.

Terry and Cara Widrick, parents of Shoni (pictured below), live in Selkirk, Man.

condolence

menno wiebe

spirit of the west
spirit of the east
circled overhead
then converged
to shape a little life
and named her
shoni

tender soul
on a solo flight
against the harshest obstacles

she departs
now soaring
to the place
from whence she came
imprinting what she was
right on our minds

the brevity of her being
and transience of our own
turn our spirits
for a glimpse
of each one's destiny

Menno Wiebe is Native Concerns director for Mennonite Central Committee (Canada). This poem was read at Shoni Widrick's funeral.

Blessed assurance

A young daughter's faith helps make her funeral a more joyful event for her parents.

Stan Hill

It helped to know that Tessie had accepted Jesus Christ into her life, even before her illness. She expressed her faith in a variety of ways. She had requested baptism on her own when she was 7 years old. During open singing at church, you could always count on a request for her favorite hymn, "Blessed Assurance." When the seriousness of her illness was finally known, she accepted it by saying, "Well, Jesus can heal me, and if he doesn't want to heal me now, he can heal me in heaven."

She had been a bright, active child. But when she was 7 she tired easily from any exertion, and her fingers turned blue when exposed to cold.

The doctors said such occurrences were common and rarely serious, even though they were disconcerting to parents. They didn't know the cause, but tests ruled out rheumatic fever or lupus. Despite assurances from the doctors, the symptoms got worse.

She coughed like she had a cold. Then she had a fainting spell, during which her pulse was slow and erratic.

The problem turned out to be high pressure on the side of the heart that pumps to the lungs, pressure four times higher than normal. There was no known cure, and it was fatal. Only a few people had shown improvement when moved to sea level.

We took her to California, where other doctors did more tests and prescribed steroids. She seemed to do better for a while, though the symptoms never disappeared.

After several months in California, and with the approval of the doctors, we brought her back to Colorado. Despite constant monitoring, her symptoms gradually worsened.

I knew subconsciously that her deteriorating condition could not last much longer. While preparing to go to the hospital for more tests, she collapsed again. This time her heart stopped completely.

Although I wasn't yet ready for her death, I had formulated some plans. I wasn't impressed with the pretentiousness of fancy caskets, hearses and limousines that ignored the temporariness of this life. And I didn't want a funeral director telling me how to walk, where to stand or how to feel.

Eternity: What I did want was to make a plain wood coffin myself, which would naturally decompose—and to forego embalming in order to accept that this life is only temporary and that eternity is in the next life. I also wanted to use my old gray pickup instead of using a hearse.

Even though our requests were decidedly out of the ordinary, an understanding funeral director made every attempt to help us do things our way. There was some concern about time, as the law required burial within 56 hours without embalming, but everything came together.

Using untreated plywood, I made the coffin without using any nails, screws or other metal. I cut side pieces with tabs, which I inserted into slots and fastened with wooden pegs. I used sisal fiber rope for the handles.

My original idea had been to paint it pink with flowers on it, but there wasn't time. And a concession to the funeral director's sensitivity was to let him line the box and place the body as he felt proper.

While I worked on it in the garage, a neighbor came by. When I told him I was building a coffin, he just left. Then I noticed him going from house

A death in the family
alternative rituals

> Knowing that Jesus was God's firstfruit offering for us helps make a funeral more joyful, even when the funeral is for a child.

to house. He was taking a collection from the neighborhood to help us with expenses. I didn't have the heart to tell him that money wasn't the issue.

Our Dodge pickup wasn't elegant—almost 20 years old, primer gray and a bit rough around the edges—but we had used it to go camping as a family and for other things, so it seemed more appropriate than an impersonal hearse.

We knew quite a few people would be at the funeral but were surprised at the number of adults we didn't know who came because they had known Tessie. We realized that as young as she was she had already developed a life of her own. Several of her closest school friends came as well.

The format of the service was traditional, but the mood was more relaxed and informal. "Blessed Assurance" may have seemed to many like one more traditional hymn, but it had a particular significance for those who knew Tessie well.

Police cars: It was snowing lightly when we came out of the church, and several friends carried the coffin to the truck. The funeral director had said he would arrange for an escort to the cemetery, so I expected to find police cars waiting outside the church. However, there were no police in sight, so I started out without an escort.

I had just turned into the street when I checked my mirror and saw several police cars parked up the street. With the whole entourage behind me, I stopped in the middle of the street and walked back to the police cars. They were waiting discreetly out of the way for the hearse to arrive. They were taken aback when I pointed out my old gray pickup as the lead vehicle. With five miles to the cemetery through the middle of town and a procession two blocks long, the escort was helpful.

Snow was still falling when we arrived at the cemetery. A few chairs for the family had been placed next to the grave. Tessie's friends from school, to my amusement and their mothers' consternation, sat in these chairs. Their curiosity, mixed with concern, was obvious. One mother tried to move them, but I asked her to let them sit there, explaining that they needed to be able to participate as well without being pushed into the background. It seemed right to have friends of the same age in the foreground as we buried our little girl.

The pastor had been reluctant to read Psalm 23 at a child's funeral, but it seemed appropriate at Tessie's funeral, knowing she had faced death unafraid for months—believing in Jesus and expecting to be with him.

At the graveside I gave people opportunity to say goodbye in their own way. A friend, whose wedding Tessie had been in, had laid several flowers on the coffin during the service. As we lowered the coffin, Karen (my wife) reached down to pick up one flower.

During the brief service, it snowed more. A lunch reception had been arranged at the church following the burial, and Karen and I asked everyone to return there and leave us alone while the grave was filled in. With the snow falling quietly all around, this was the one private moment we had to say goodbye.

Karen's youngest sister, Julie, was just a few years older than Tessie. Born while we were still dating, she was our first experience together with a baby. Until heading back to the reception, I hadn't remembered that it was Julie's birthday.

With such an informal funeral, the mood at the reception felt relaxed. After we ate, I called for everyone's attention. By then they were all wondering what would happen next. I said that although a funeral wasn't the happiest of events, it was no reason to forget happier occasions. Then I introduced Julie and suggested we sing "Happy Birthday." The people working in the kitchen all came out, wondering why we were singing this song at a funeral luncheon.

I thought, Knowing that Jesus was God's firstfruit offering for us helps make a funeral more joyful, even when the funeral is for a child.

Stan Hill is editor of The Echo, *the newsletter for the Rocky Mountain Mennonite Conference, from which this article is reprinted. He and his wife, Karen, attend Beth-El Mennonite Church. Theresa Marie died March 7, 1979. They have two other daughters, Natasha, 18, and Sara, 16.*

Letters

Cooperation, not integration

Recently our church met one Sunday evening to discuss the pros and cons of integration between the General Conference Mennonite Church and the Mennonite Church.

We were first shown a video on the topic and then received a packet of information. The first question in the packet asked, "Why even consider it?" This is the same question many of us had before coming to the meeting.

The MCs and GCs were getting along so beautifully with one another for years, sharing minor issues and procedures. So why all of a sudden would we want to muddy the waters between us? In other words, Why fix something that ain't broke?

I'm all for cooperation in whatever shape it may take, but to forcibly resort to integration when God has created us in these various stripes and colors is to violate his creation. By insisting on integration and muddying the waters between us we may come up with a can of worms we hadn't expected.

When this cooperation evolves spontaneously it is wonderful to behold, but to forcibly destroy these differences is to violate God's creative power. Rather than insist on integration we should explore further avenues where we can work together.

Cooperation permits us to express our unity through the spirit of love, fellowship and mission. A sense of unity can remain strong even when mature brothers and sisters live in separate households.

Cooperation motivates increased responsibility at local levels. Ownership for fellowship, service and mission in the local setting is enhanced.

Cooperation respects our different identities and historical roots. It honors our diversity and protects plurality from the threat of conformity. The cultural variety and richness we enjoy in worship and fellowship will not be jeopardized by a focus on structural oneness.

Cooperation allows us to work at mutual ministries and enjoy growth in fellowship without investing large amounts of time and energy in structural unity.

Cooperation can model, for other denominations and the world, God's call to unconditional love for each other.

Cooperation will not force the MCs to destroy some of their traditional customs, such as head coverings and foot washing.

From the MCs' point of view, what about flags in worship places? The Scripture says, "Thou shalt not make unto thee any graven images."

Will the MCs, with their far greater numbers, overwhelm us? Will they call all the shots and we simply bow before them?

How many congregations will withdraw rather than go along with integration?

Will the MCs push for uniformity and not tolerate the GC diversity?

Will most items of business be cut and dried by the time they reach the denominational decision-making body?

Can GCs accept the less assertive style of decision making by MCs?

How will MCs respond to what is perceived to be a greater range of theological views among the GCs?

How will the special groups among the MCs, such as the Fellowship of Concerned Mennonites and Mennonite Renewal Services, be received by GCs?

One item in the packet says, "Integration is under way; it will not go away." This sounds like a veiled threat—if we don't comply, they will use other means at their disposal to achieve their ends. This threat flies in the face of Anabaptist polity. *John D. Wiebe, Newton, Kan.*

'In-comer'

In the letter from Dave Waldowski (Sept. 28 issue, page 10), he says he was offended by the use of the term "outsiders." I agree with him. As an ethnic Swiss Mennonite marrying into the Low German Alexanderwohl Mennonite Church of Goessel, Kan., I am as rare as a nonwhite country music fan. I understand the term "outsider" well. It has taken me more than 15 years to try to understand some of the subtleties of a community and congregation. I have on occasion offered the term "non-native," but that doesn't always fit either.

How about "in-comer"? It is accurate, not offensive to either the original group or the new person and seems to be inclusive. So the next time all you people new to a fellowship or community are asked, "Are you an outsider?" the response is, "No, I'm an in-comer." You'll love the expressions on their faces. *Brian D. Stucky, Goessel, Kan.*

Editor's note: *All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.*

From our mission workers

Botswana—For nearly a year now we have been planning, plotting, indeed scheming, to bring Botswana's Christians together to consider what witness we should bear as peacemakers in this part of the world. The occasion was to be a festival using Christ's resurrection assurance to his disciples, "Peace be with you," as a theme. We rented a community hall in Old Naledi—the squatter settlement—and sent out invitations to church choirs, drama groups and ordinary Christians to join us and bring what they had. The result was a memorable weekend that has left strong impressions and provided some clues about the way ahead for peacemaking here. Among the music makers was a group of more than 30 Basarwa, or Bushmen—Christian young people from the Kalahari whose wonderful singing and dancing left the crowd openmouthed.

As the festival came to an end, we shared in a service of foot washing and the Lord's Supper. The event brought together Christians from across the spectrum of churches, itself a sign that there is a yearning within our churches for the peace we are called to share with the world. And the reverberations of this absorbing enterprise echo for us as we draw away in the aftermath. *Jonathan and Mary Kay Larson*

The living vine

A look from John 15 at how to abide with Jesus

Ruth Boehm

Tires screeched and horns honked as I ran into King Street in Waterloo, Ont. I was almost 2 years old. I had been playing in the yard, safely secured to the wash line by a rope attached to a harness. I had freedom as far as the rope would go. But I liked freedom. So my father, who was working outside, felt sorry for me and let me run free. I ran right into the middle of the street.

I wanted freedom; I wasn't interested in safety. I'm glad my parents took care of me. Being attached to a living vine, not attached to a wash line, is what Jesus invites us to do.

Turn with me to John 15. In verses 4-10 the word "abide" occurs 11 times. "Abide" can be translated "remain," "dwell," "sojourn," "stay," "pitching a tent" and "moving in, staying for a while."

When we have spoken about abiding we quickly tune in to the words on pruning, being cut off and thrown into the fire. We are concerned about being pure. This is valid, but I wonder if purity, rather than abiding in Christ, has had a stronger emphasis among us.

How do we abide in the vine? We can choose whether or not we will stay connected to the vine. I wonder if we have lost some of the understanding of what it means to abide, to revel in God's love.

How do we simply be with Jesus? How do we stop trying so hard to figure it all out yet be intentional about staying in touch with the life-giving vine? The moment I even hint at the words "daily devotional time," the guilt meter rises within us.

During the last six months I have met regularly with a woman who is a trained spiritual director. I have been learning how to pray. I have been amazed at how little I knew about how to stay connected to God. It is so easy, so rewarding, so energizing. The fruits of joy and love have come about as I have stopped trying to bear fruit and focused on abiding.

Spiritual friendship: Marlene Kropf (who writes the column "Learning to Pray" in *The Mennonite*) has developed a model of spiritual friendship. Two people commit themselves to meet together once a week or month to talk specifically about their relationship with God.

They look at these four questions:

1. Where did I see God's love/grace at work in the last week or month?
2. What obstacles did I experience? What sins do I need to confess?
3. What do I want to be held accountable for in the week or month ahead?
4. Where do I sense the Spirit of God leading me?

To help remember these, think of the word "Goal":

G—God
o—obstacles
a—accountability
l—leading of Spirit

How do we—all together—abide in the true vine? What does that look like? Jesus said, "I am the true vine." He did not mention what kind—ivy, grape, kiwi fruit. Jesus is the vine for all believers—everywhere.

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> "Abide in me" is an invitation to the church as a whole to nurture its source of nourishment to remain faithful.

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Jesus' words "Abide in me" are neither a warning nor restrictive like tying a child to a wash line for safety. They are an invitation to a believer's lifelong task of growing. "Abide in me" is an invitation to the church as a whole to nurture its source of nourishment to remain faithful.

As we remain in our relationship with Christ, we are abundantly supplied with life and love and great joy. This is the promise we have received.

Ruth Boehm is assistant pastor at Bethel Mennonite Church in Winnipeg.

How to develop spiritual friendship

Here is a model we are encouraging for baptismal mentors and newly baptized people to follow monthly for one year:

- find a person to be accountable to (a friend, an acquaintance in the church),
- keep it focused on this model,
- set a time limit,
- decide whether it will be a two-way or a one-way relationship.

In between meeting times you may try daily to ask yourself some of the same questions. You may pray for God to show you his love and grace. You may want to read and pray with Scripture.

Our relationship to Christ is also rooted in Scripture. Here are solace, wisdom, water, counsel and encouragement.

We find nurture and life from the vine of Christ by reading, praying and singing Scripture. You may choose to do this in some of the following ways:

1. Follow lectionary readings for the day and week.
2. Follow Scripture readings for the sermon the following week. You will need the help of your pastor to print Scripture readings for the following week in your church bulletin.
3. Choose another series—*Take and Receive, Daily Bread*, or *Rejoice*—for use daily or several times a week.
4. Use hymnody or art.

Take time to abide in the true vine. Explore ways to abide. Don't do something, just be there. *RB*

A tribute to a secret giver

Lydia Goering found a way to be involved in the ministry of the seminary

Mark Jantzen

"Dear friends, Mom Lydia Goering died last week at the age of 92," began a letter received about a year ago by Associated Mennonite Biblical Seminary (AMBS) in Elkhart, Ind. "She had a secret about the seminary that only we knew," the letter continued. "For many years she was a steady supporter of the seminary, quietly contributing grant money for students as long as she was able."

Lydia Goering lived in Moundridge, Kan. Starting in the late 1950s, she sent $400 early in summer to the seminary to be awarded to a student in need. The seminary designated a different student each year. At Lydia's request the student was not told who the money came from, but the seminary sent the name of the student to her. She kept a list of these students in her Bible. She told the seminary, "I pray for them and follow them, but they do not know that I have helped them."

Fourth grade education: Harold Thieszen, coordinator of church and seminary relations for the Mennonite Biblical Seminary side of AMBS, says that the reason Lydia wanted to give anonymously was so that the students wouldn't feel any obligation to her. "She had only a fourth grade education herself, but she really believed in the work of the seminary. She had a special respect for church leaders and missionaries, so she supported them financially and prayed for them. When seminary students were interns in her congregation, First Mennonite of Christian, Moundridge, she would invite them over for meals as well."

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"Giving for a specific student was a way for Lydia to feel personally involved, even though she didn't know the student or choose who was to get the money."

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There are 32 names on the list in Lydia's Bible, including many people who have served in leadership positions in the General Conference Mennonite Church or overseas. These included John Gaeddert, Lawrence Hart, Menno Wiebe, Hiroshi Yanada, Paula Diller Lehman and Lois Barrett, to name a few.

"I visited with Lydia a year before her death," Thieszen says. "She told me how important giving to the church was in her life. The letter we received from her son Elmer Goering and his wife, Gladys, said that giving for a specific student was a way for Lydia to feel personally involved, even though she didn't know the student or choose who was to get the money. The letter adds that when the names of those people appeared in church papers, Lydia went to Elmer and Gladys' home next door and told them, 'That's one of mine.' It seems to me Lydia found a wonderful way for an individual to get involved in the partnership of the seminary and the churches."

Mark Jantzen received a Master of Arts in Theological Studies degree from AMBS in May. He and Alice, his wife, are now serving with Mennonite Central Committee in Belgrade, Serbia.

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Mennonite Men

THE Mennonite

OCTOBER 1993

Boat People Build in Calgary

Irene Klassen

Nhien Pham speaks confidently of his congregation, the Calgary Vietnamese Mennonite Church. It is reaching out into the community with newsletters and announcements of special services. Record attendance recently reached 146 adults and about 50 children. On August 29, 16 new members joined by baptism. Special speakers are invited for days like Easter, Christmas and Thanksgiving.

Irene Klassen

On August 29, 16 new members joined by baptism.

The Sunday school program is lively. During the summer they had a weeklong children's evangelism program. An active youth group plans activities and retreats. The Vietnamese love music, so modern instruments and amplifiers play a large part in the worship service.

On Easter Sunday, 1981, a group of "Boat People" who had been meeting in the Foothills Mennonite Church was formally organized. They were helped and sponsored by the Conference of Mennonites in Alberta and the Conference of Mennonites in Canada. So the Calgary Chinese and Calgary Vietnamese Mennonite churches were called into being. Under Ezekiel Wong, who speaks Cantonese, Mandarin, Vietnamese and English, the two groups coexisted, worshiping independently in the Foothills church. This often required a considerable amount of juggling of activities and time slots for all concerned.

Both churches grew, and before long Ezekiel found that the Chinese congregation required his full time. So another pastor, Nhien Pham, was invited to shepherd the Vietnamese flock. In 1986 the Chinese church took a leap of faith and acquired its own building. At that time they were grateful for a grant from the Mennonite Men Tenth Man program.

When the Calgary Vietnamese Church celebrated its tenth anniversary on Easter in 1991, members announced that they too had purchased some land and were planning to build a house of worship. They hoped to celebrate Thanksgiving in their own church. Pastor Nhien Pham shared his vision that the church continue to grow as it became independent. He said it was like a baby kangaroo ready to leave its mother's pouch. In the new location the church hoped to reach out to the Vietnamese community.

In the new location the church hoped to reach out to the Vietnamese community.

They also placed a special emphasis on working with the children and young people.

The groundbreaking ceremony took place on July 19, 1991. The work proceeded with the help of the Conference of Mennonites in Alberta and many volunteers. Alfred Janz, an experienced building contractor, was able to oversee the construction and give helpful guidance. On November 3 the eager congregation held its first service, although the official dedication took place on November 19.

Men make up the majority of the congregation. Many of them are working at assisting family members in their homeland, as well as sponsoring immigration of relatives. As families are reunited, eventually a better balance will be reached. The congregation has a full slate of boards and committees.

Pastor Nhien Pham has been a strong leader of his people. Before coming to Canada he had attained a degree in structural engineering from the university in Saigon. He first came to Edmonton where his leadership strengths were soon recognized in the group of Vietnamese there. He then studied three years at the Canadian Theological Seminary at Regina and is at present working on his thesis for the Master of Divinity. He was ordained in the Calgary Vietnamese Mennonite Church on June 19, 1988. Nhien is married and he and his wife have three children.

Many of them are working at assisting family members in their homeland....

Mennonite Men have awarded the Calgary Vietnamese Church a Tenth Man grant of $25,000 to be paid in 1994.

Irene Klassen is a free-lance writer from Calgary, Alberta.

Irene Klassen

Helpful Study Resources

Life after 50 edited by Katie Funk Wiebe. Faith and Life Press, 1993. Wiebe divides her 13 chapters into three sections:

1. "The Foundation" suggests ways to have a positive, Christian outlook on growing older.

Section 2, "The Challenge," highlights six practical areas for seniors to work at: retirement, losses, medical ethics, the caring community, facing death and the need for friends.

Section 3, "Grace, QED," calls older adults to experience the grace of God in this later stage of life. Three chapters speak of story telling, living as role models and aging with the Christian hope. Wiebe draws on the wisdom of sociologists, physicians, pastors and psychologists for many of the chapters. She reminds readers of the positive side of aging: wisdom, freedom and the opportunity to serve others. "Old age is a time to bless others and let go," she says.

For Younger Men (and Women)

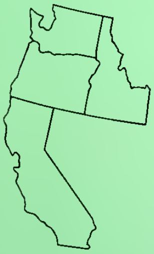
I looked for a companion book for the under 50s and found none that seemed satisfactory. Of some help is: *Baby Boomers* by Paul C. Light. Norton 1988. This careful analysis of those born between 1946 and 1964 confirms and explodes some of the myths of this generation. Not all are prosperous. Some care deeply about the aged.

I have yet to find a book written from a Christian or scholarly perspective describing the generation born between 1965 and 1980. Those wishing to become better aware of the post-boomers and how to minister to them can contact conference young adult staff people: Ken Hawkley, General Conference at (316) 283-5100; Pam Peters-Pries of the Conference of Mennonites in Manitoba at (204) 896-1616; and George Imbenzi of the Conference of Mennonites in British Columbia at (604) 850-6658.

Districts Add Excitement

Central District and Illinois Conference men met in March of this year at Morton, Illinois, at their joint conference sessions. In the larger meeting they heard exciting reports of new churches. A number of mens groups had assisted these churches with service projects.

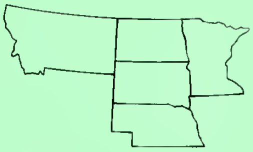
The men met separately to hear reports of various district activities and to hear about Tenth Man. Heinz Janzen led a workshop, "Ten Reasons for a Men's Ministry in 1993." Though the Central District has no formal organization, Mark Weidner and others plan an annual men's retreat at Camp Friedenswald.



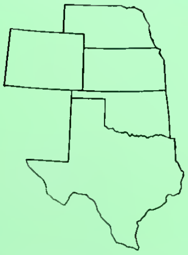
The scattered **Pacific District** (PD) Mennonite Men gather each year for inspiration and reports of their work. They have purchased a house in Elkhart, Indiana, to provide rent-free housing for Pacific District students. They provide seminary scholarships as well. The men also support mission schools and students in Arizona; Pune, India; and Zaire.

Since MC and GC Pacific conferences are merging and redividing into Northwestern and Southwestern conference, PD Mennonite Men have invited two Southwest Conference representatives onto their executive committee.

Northern District (ND) Mennonite Men meet every June during conference sessions. This year, Levi Peters, Henderson, Neb., spoke of his rewarding short-term overseas service with the Colombia Mennonite Church.



Northern District men give generously to a wide range of district projects including Swan Lake Camp and Freeman Academy. They support several Cheyenne Mennonite projects including the recently completed Lame Deer Mennonite Church. As need arises they volunteer labor to these projects and to Mennonite Disaster Service. The Bethesda-Henderson and Salem-Freeman Mennonite Mens choruses exchange concerts annually with offerings going for ND men's projects.



The annual spring Mens and Boys retreat at Camp Menno-scah is the highlight of **Western District** Mennonite Men. Attendance is a strong tradition in many families. Over the years the men have financed and volunteered labor for many camp improvements.

The district men have a fall banquet and business meeting at their district conference. They also provide seminary scholarships.

One unique Western District project is Agri-Urban, a cattle feeding project whose proceeds go to various college and conference causes. The men donate countless hours of labor to Mennonite Disaster Service and to building mission churches.

Men's Movement Invades Mennonite Church (MC)

Though planners anticipated 25, almost 400 attended a men's luncheon at the Philadelphia '93 assembly of the Mennonite Church. Michael King gave his experience of four stages of the current men's movement in church and society:

a. *The traditional patriarchal:* Women ruled by men and confined to domestic concerns
b. *Feminism:* Women claiming equal power with men; and men feeling threatened
c. *Genderization:* Accepting male-female differences, accepting each as created of God, end of threats
d. *Cooperation:* Joyful teamwork between men and women

After he spoke, others shared their experiences and struggles as men today.

Men Active Locally

Lethbridge, Alta., Canada. Women of this 15-year-old church meet monthly for a prayer and share supper, sometimes catered. Beth Moyer writes, "Besides providing us with spiritual, social, and physical nourishment, the Prayer and Share group also inspired the men to start their own monthly meeting. There is one difference: they cook their own food!"

Newton, Kans., USA. The Faith Mennonite Church Men and Boys Service Group reports:

"Emphasis is placed on developing a service orientation in our membership," says Charles Graber. "Evangelism is practiced in a quiet, non-threatening fashion. It will be natural, we would hope, to move from eating and having fun together to accomplishing service projects and projecting our faith as an open, visible expression."

What Makes a Man? 12 Promises That Will Change Your Life, Bill McCartney, ed. Navpress, 1992. This inspirational guide was handed to the 20,000 men who attended the first Promise Keepers rally at Boulder, Colorado, in 1992. This year's rally drew an estimated 50,000 men, including a busload from Newton, Kansas. The movement is based on the widespread interest in men's identity in Christian and secular circles. Twelve areas are highlighted in which men are to take responsibility: from a relation to God, to family, through worship, to those in need. Contributors are well-known evangelicals such as Bill Hybels and Luis Palau. The Christian orientation is overt. Men are urged to take responsibility instead of being helpless victims.

Vice-president of Northern District Mennonite Men, Berdon Epp, attended this year's Promise Keepers gathering. He writes:

"It was quite an experience to have 50,000 men in a stadium. No swearing, no drinking, very little smoking, all acting proper, all there for a purpose — to become better men.

"The negative: No Anabaptist perspective. (I guess it's the Mennonite in me.) The main example: They honored a war hero who was shot numerous times trying to save the men in his unit, not seeing a problem with shooting many other men in the process.

"The positive: No political agenda, only how we could become better Christians, fathers, husbands and sons. The only way it could have been better would be to have 50,000 Mennonite men!"

Hundreds Give Gladly

Hundreds of regular givers to the Tenth Man program made possible this fall's $20,000 grant to the *Manhattan (Kansas) Mennonite Fellowship*. Treasurer Carl Thieszen gave a $20,000 check to the congregation on September 19. Such funds pay off loans, making possible more effective outreach and funding needed improvements.

All too many of us saw our tax dollars used to fight a wasteful, bloody war in Southeast Asia. Refugees from that conflict are the backbone of the *Calgary Vietnamese Mennonite Church*. Next year's Tenth Man project is for this fine congregation. Members give much in prayer, funds and time. You are invited to be their partner by sending in the form below.

Tenth Man participants promise $100 gifts twice a year for new church buildings. Yet Mennonite Men welcome any gift from small to great for Tenth Man and the total men's ministry of writing, speaking and resourcing local mens groups.

Heinz Janzen, Editor
Mennonite Men Insert in *The Mennonite*
Published annually.
Box 347
Newton, Kansas 67114
Telephone 316-283-5100

Yes, I would like to help new Mennonite churches!

☐ I want to give $100 when called upon, up to twice a year, to help new Mennonite churches buy or build their first permanent meetinghouse. I understand I will be contacted when my contribution is needed.

☐ Enclosed is my contribution of $____________.

Name ____

Address ____

Phone ____________________ Home congregation ______________________

Return this form to: Tenth Man, c/o Carl Thieszen, Box 61, North Newton, KS 67117
or Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Printed in U.S.A.

News

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MCC Middle East workers question direction of talks

Larnaca, Cyprus (MCC)—Mennonite Central Committee workers in the Middle East are grateful but cautious about the recently reached peace agreements between Israel and the Palestine Liberation Organization.

MCC Middle East country representatives, meeting in Cyprus in September for their annual review of MCC work in the region, concluded that the agreements represent positive steps, but many more steps are needed.

"We are concerned for all the peoples in the region, but our most extensive involvement has been with Arab people," says Middle East secretary Ed Epp. "The message that we hear from the Palestinians reflects a painful ambivalence [about the agreement]. They point out that although self-rule is granted to part of the tiny Gaza Strip and to Jericho, most of the Occupied Territories remain under Israeli rule."

At the same time, Epp says "they are pleased with the promise of foreign financial assistance and the indications of more equitable arrangements with Israeli authorities, but [they] point out these are not guaranteed."

By giving official recognition to the state of Israel, Palestinians are "giving up the hope of regaining homes and fields that were theirs before 1948, when the Israeli state was set up," Epp adds.

Also, he says, Palestinians themselves differ on whether the agreements should be supported. "This is leading to increased intra-Palestinian violence. Divisions among the Palestinians are also likely to deepen since the agreement gives some—but not all Palestinians—the right to self-rule and increased funds for development. Palestinians still in the Occupied Territories and those in the 'diaspora,' particularly those in nearby refugee camps, will likely not benefit from the accord in the short term. They do not have autonomy and will likely not have the same access to international funding for development."

Refugees: Epp goes on to say that those in the refugee camps in Palestine and neighboring Arab countries are of special concern. "Many have been in the camps since 1948. Over the years the United Nations has provided extensive assistance to them. MCC has long cooperated with the United Nations in delivering the assistance. Now there are signs that the United Nations may terminate this involvement. Some of the hosting Arab countries are also impatient with these Palestinian refugees and may now end their support."

Epp says that although MCC is involved primarily with Arab people (with programs in Egypt, Lebanon, Jordan, Syria and Palestine), it believes that "Israelis, too, have significant security concerns." He goes on to say that the country representatives believe that "their work in the region is still greatly needed. They will continue to look for those who are left out, to try to promote reconciliation, and to work

Howard Zehr (MCC)

Uncertain future: *a boy from Jerusalem, disputed city sacred to three peoples: Muslims, Christians and Jews*

Inside the news

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Volunteer caravans set out to help new churches / p. 16

How to improve junior high ministry / p. 16

A Mennonite conflict mediator has joined the Ontario Civilian Commission on Police Services. The Ontario Solicitor General appointed Dean Peachey in late August to the post. Peachey coordinates a national network for conflict resolution and teaches peace and conflict studies at the University of Waterloo. The commission hears allegations against the police department and appeals from disciplined police officers. "The purpose of the commission is remedial, not punitive or penal," said Peachey. He is a member of Mannheim Mennonite Church, Kitchener, Ont. (*Mennonite Reporter*)

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The U.S. Immigration and Naturalization Service has cracked down on the 20-mile strip of the U.S.-Mexico border between El Paso, Texas, and Juarez, Mexico. In the first week of the crackdown, traffic was cut by 90 percent, according to INS, which reports that apprehensions have dropped from about 1,000 to 150 per day. "Operation Blockade," which began Sept. 19, ended at least for now the era of random patrols. INS officials secured $250,000 from Washington for an initial two-week project, and hope to find more funding to continue the effort. (*National Catholic Reporter*)

Mennonite Health Services and Mennonite Central Committee Canada Mental Health and Disabilities Program invite graduate students pursuing careers in mental health fields to apply for scholarships. The scholarships, between $1,000 and $1,200, will be awarded in spring 1994 by the Elmer Ediger Memorial Scholarship Fund. Contact Amy Herr, Mennonite Health Services, Box 500, Akron, PA 17501-0500.

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Mennonite Central Committee's first workers in Serbia have arrived there. Alice and Mark Hartman Jantzen will work half time with Bread of Life, a Christian relief and refugee assistance organization that has been MCC's partner in Serbia for the past year. The couple also plans to continue building relationships with Serbian Orthodox religious leaders, work begun earlier this year when MCC provided financial support to two North Americans to search for peacemaking possibilities in the former Yugoslavia. That work culminated in a meeting of Catholic, Protestant and Serbian-Orthodox leaders in Vienna in May. A second such roundtable is to be held at a future date in Serbia.

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Fifteen Mennonite and Brethren in Christ women met in Paris, Ont., Sept. 17-19 to celebrate their healing from abuse. A group of survivors planned the retreat in cooperation with Mennonite Central Committee Ontario's Office on Family Violence Concerns. Facilitated by Gail Kunkel, a survivor and therapist in training, the retreat invited participants to "celebrate the possibilities for healing." Kunkel said, "For Christians, it is often difficult to find spaces to celebrate when there has been no acknowledgment of pain." A similar retreat may be planned in the future. A retreat for male survivors of abuse is also under consideration. Contact Esther Epp-Tiessen, MCC Ontario, 50 Kent Ave., Kitchener, ON N2G 3R1.

Mideast issues

Mennonite Central Committee workers raise several unresolved questions:

- Will the Israeli settlements built in the Occupied Territories since 1967, now home to over 200,000 Israelis, be allowed to stay? Canadian and U.S. governments say the settlements violate international law.
- Will Palestinians now not living in the Occupied Territories be allowed to return?
- Who will control the border with Jordan?
- Will Palestinians now be free to export products and develop land and water resources?
- What about Jerusalem? After the 1967 war, Israel claimed all of Jerusalem as its unified capital. But Palestinians also claim it.

with local churches and other agencies, following MCC's pattern since it first went to the region in the 1920s and 1930s." *John Longhurst*

MCC U.S. answers criticism over Native rights

Akron, Pa. (MCC)—Native Americans' religious rights came up again at Mennonite Central Committee U.S. Executive Committee meetings, held here Sept. 17-18.

At its December 1992 meeting, MCC U.S. board members endorsed a religious rights bill for Native Americans. The bill's inclusion of peyote provoked vigorous opposition from many Native American Mennonites and a spate of letters to the editors of Mennonite periodicals.

MCC U.S. staff invited Danny Begaye of Mennonite Indian Leaders Council and Don Barnhill of United Native Ministries Council to express their views in person.

Begaye held the group spellbound with his testimony of horrifying hallucinations after being given peyote at age 8. Peyote is a small cactus, usually ingested in dried form.

"Peyote is used for blessing, healing and providing protection from harm," Begaye said. "But I have never seen it bring about healing. I am glad the Lord has taken me out of that."

Barnhill said peyote causes suicide and mental illness. "Do we want people's minds to be jelly?" he asked. "This is a drug that destroys the mind."

MCC U.S. chair Richard Garber apologized that the board had made the decision to support the Indian rights act without first consulting them. He said the board had focused on the bill's overall goal of promoting freedom of religion, and added that no board member supports the use of hallucinogenic drugs. They unanimously approved the following statement: "Our desire to endorse freedom of religion did not in any way endorse the use of peyote."

Martha Yoder Maust, Indianapolis, urged board members to "give careful thought to how we as a board relate to associated groups in the church family."

Mennonite Health Services: At the meetings Carl Good, Mennonite Health Services executive director, gave his final report to the board. MHS has completed its separation from MCC U.S. As of Nov. 30 MHS will function under the auspices of four conferences: the General Conference Mennonite Church, the Brethren in Christ Church, the Mennonite Brethren Church and the Mennonite Church.

MCC U.S. board members took action to continue funding, at least partially, the MHS advocacy programs—developmental disability services and mental health awareness and education—for the next several years. Board members affirmed MHS's desire to continue administering the advocacy programs.

Other business: The board also

- asked staff to bring to its December meeting a proposal for enlarging the summer service and internship programs to serve more youth of diverse ethnic backgrounds;
- adopted a recommendation of the Committee on Women's Concerns that the committee continue to make domestic violence and sexual abuse priority issues for the next three years and to carry out a review to determine MCC's future role in these issues;
- asked staff to investigate whether the MCC mobile meat canner is patentable. A private firm had earlier asked to buy canners from MCC.

Emily Will

Western District reinstates pastor after suspension

North Newton, Kan. (WDC)—The Ministerial Committee of the Western District Conference has lifted the suspension of ordination credentials of James Dunn. The committee had suspended Dunn's credentials for a year due to misconduct with a woman he had counseled in a previous pastorate.

The committee acted to lift the suspension Jan. 1, 1994, subject to several conditions. Among them:

- there be no further evidence of sexual abuse,
- Dunn not provide individual counseling for two years,
- he continue in therapy,
- he continue monthly payments toward the victim's therapy through September 1994.

The accountability group will continue to monitor the process.

The committee concluded that Dunn has made progress in accepting responsibility for the sexual abuse, that he is understanding the underlying causes of his abusive behavior and that he is recognizing the damage caused by his behavior.

The committee expressed concern about a public perception that Dunn is the victim in this matter. This perception has added to the pain of the victim and has made the work of the committee more difficult. The committee has recommended that Dunn seek ways to address this public perception.

Turkana face changing lifestyle

Akron, Pa. (MCC)—Eight years of drought and the encroachment of the modern world have changed life forever for the Turkana people of northwest Kenya, nomadic herders whose camels and goats are dying for lack of water and grazing land.

Self-Help Crafts of the World Kenya representatives Betty and Bill Baumann say people are desperately hungry because they have no money to buy food; they estimate the Turkana's average annual cash income to be less than $10 ($13 Canadian).

This summer, Self-Help Crafts introduced Turkana baskets and woodenware to its line of international handicrafts. Self-Help provides income to people in the Third World by marketing their handicrafts and by telling their stories in North America. Self-Help is a nonprofit program of Mennonite Central Committee. *Cheryl Zehr Walker*

Craftswoman: *This Turkana woman makes baskets from duom palm leaves in Kalakol village in Kenya's northwestern corner. Basket making provides her only significant source of cash income.*

Doug Dirks (MCC)

Forty needy families moved into Dockside Village in Steveston-Richmond, B.C., in late August and early September. Managers of the new Mennonite Central Committee Social Housing Project said they hope to build community among the tenants by being sensitive to their physical and spiritual needs, counseling where appropriate, and encouraging discussion groups and Bible studies as time progresses.

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The 1994 annual meeting of the American Society of Missiology will be held June 17-19 at Techny Towers, Techny, Ill. The theme will be "Images of Church—Images of Mission." The conference will host Conciliar Protestant, Roman Catholic and independent Evangelical representatives. Registration is being handled by George R. Hunsberger, American Society of Missiology, Western Theological Seminary, 101 E. 13th St., Holland, MI 49423-3622.

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Colombian Mennonite church leaders are asking North American Mennonites to act on behalf of Ricardo Esquivia. Esquivia, director of the Colombian Mennonite peace and justice organization *Justapaz*, left his country Aug. 22 at the advice of church leaders, who felt his life was in danger. (See the Sept. 28 issue of *The Mennonite*, page 13.) The Colombian government has accused Esquivia of taking part in the murder of a Spanish priest. The Colombian Mennonite Church believes the government has issued an arrest warrant for Esquivia, which could mean that Interpol—International Criminal Police Organization—would be able to arrest him and extradite him to Colombia. The Colombian Mennonite Church is asking that people contact Colombian officials to protest accusations against Esquivia. Contact MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151, for information, names and addresses.

Lawrence (Kan.) Mennonite Fellowship decided Aug. 29 to change its name to Peace Mennonite Church. The change will be effective Nov. 1. "It is a name that links us with the central biblical theme of shalom—what God intends and what we hope for the world," writes pastor Rod Stafford in the church's newsletter. "It is a name that calls us to both deepening spirituality and increased activism. ... May God guide us and give us grace as we explore and discover what it means to be Peace Mennonite Church."

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Bluffton (Ohio) College has reached its largest enrollment ever. Figures released Sept. 24 show a total enrollment of 841 students, compared with 728 in 1992. Previous high enrollment was 773 in the 1969-70 academic year. The full-time equivalent enrollment is 800 students, up from 684 last year. Residential students rose from 556 last year to 591 this year. Bluffton president Elmer Neufeld attributed the increase to the Bluffton College Organizational Management Program, a degree completion program for nontraditional students. The college broke ground for a new residence hall Sept. 28.

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The Historical Committee of the Mennonite Church has announced the winners of the 1993 John Horsch Essay Contest. In the graduate school and seminary class they are, first, Patricia Faith Harms of Princeton (N.J.) Theological Seminary; second, Allan Friesen, University of Winnipeg and Canadian Mennonite Bible College in Winnipeg; and third, Tammy L. Peters, Purdue University, West Lafayette, Ind. In the undergraduate and university class are, first, John Edward Friesen, Bethel College, North Newton, Kan.; second, M. Burt McGrath, Eastern Mennonite College, Harrisonburg, Va.; and third, Angela Heide, Canadian Mennonite Bible College.

Caravans set out to nurture new churches

Newton, Kan. (GCMC)—The Commission on Home Ministries (CHM) of the General Conference Mennonite Church is beginning Abraham and Sarah caravans.

Responding to the GCMC's 1992 resolution "Laughing With Abraham and Sarah," the caravans will involve retired people and others as volunteers for one or more weeks in new churches in the United States and Canada. Caravan volunteers will work under the direction of church-planting pastors in such activities as providing hospitality, helping with mailings, storytelling or carpentry. There will also be time for the volunteers' own spiritual nurture and for recreation.

"A 'sleeping giant' exists in the church—hundreds of people who have retired from regular employment. These 'Abes' and 'Sarahs' have many gifts and resources. The caravans will give volunteers the opportunity to use their skills to help with mission projects throughout North America," explained Lois Barrett, executive secretary for CHM.

Lester and Winifred Ewy, Newton, Kan., have agreed to serve for one year as volunteer caravan coordinators for the Abraham and Sarah project, effective immediately. As the caravan coordinators, the Ewys are responsible for helping to train and recruit the volunteers, locating suitable sites for caravan visits and planning the overall model for the caravan. They are members of Bethel College Mennonite Church, North Newton, Kan.

Risk takers: "Sarah and Abe were mutual risk takers. ... We hope to strengthen our relationship with God through working, playing and conversing with Christians who may be different from ourselves," said Lester Ewy. "We also hope to nurture struggling new churches in their own environment."

"We decided to take this assignment because it is a challenge. There are a lot of unknowns," said Winifred Ewy.

The Ewys have a history of volunteer work with the church. "We're professional volunteers," joked Lester Ewy. "I don't think we're called to age gracefully. I believe we are called to be 'Abes' and 'Sarahs' by laughing at the years and aging as ferociously as possible by continuing to learn and extending ourselves to others."

Dave Linscheid

Aging ferociously: *Winifred and Lester Ewy will coordinate volunteer caravans.*

In the late 1980s, the Ewys served for four years with Mennonite Central Committee in Akron, Pa., as farm issues coordinators for the United States. Prior to that assignment they operated a farm in Reno County, Kan.

CHM is working together with area conferences and the Conference of Mennonites in Canada to put into action the Abraham and Sarah project, which aims to plant 50 new churches by 2001. *Carla Reimer*

Youth workers evaluate junior high programs

Newton, Kan. (GCMC)—When Calvary Mennonite Church, Washington, Ill., started its junior high program eight years ago, many members were not sure it was a good idea. "They thought junior highs just wanted to have fun. They didn't think junior highs were old enough to make major decisions about their faith," recalled junior high leader Scott Bell.

Bell is one of eight youth workers who met Sept. 11 in Chambersburg, Pa., to discuss junior high ministry. Today he finds he receives quite a bit of support in his role as one of seven members of a junior high ministry team. "I think people realized that kids need as much teaching as adults," he said.

Pivotal age: In fact, research indicates junior highs are at a pivotal age. "Values are pretty well planted by that age," said Gladys Bender, junior high sponsor at Steinmann Mennonite Church, Baden, Ont.

"This is an influential and needy time," said Darren Pries Klassen, co-associate pastor at Waterloo-Kitchener (Ont.) United Mennonite Church. "The church needs to send a message to junior highs that this is your home."

He said the church can't "assume that junior high kids will naturally grow into faith. They are exposed to more and more options in the secular world. The church no longer is as central to them. We need to be more aggressive in meeting the needs of young people."

If youth do not develop friendships within the church, they will feel disconnected from the church later, said Abe Bergen, director of youth ministry for the General Conference Mennonite Church's Commission on Education.

With this in mind, Bender emphasizes activities that build community in her junior high group, now in its fourth year. Already she has seen a difference. "The one group that has gone through the junior Mennonite youth fellowship is now attending the senior high activities. Before, we lost some of them from sixth grade on. Something is bonding them and keeping their interest."

Interaction: The youth workers said that junior highs are eager for meaningful contacts with adults. "Many people assume that peers are the most important to youth," said Bender. "However, adolescents are equally as interested in having good relationships with their parents and other significant adults."

Junior highs want to talk with adults about the issues they encounter daily. "They face loneliness, peer pressure and questions about their self-worth," said Bell. "They are pressured by their schools, communities and even churches to do well at a lot of things. They don't often get a chance to be kids. They are almost workaholics at age 13.

"All the church has to do is ask their junior highs what are some of the ugly things they see at their schools. They will probably tell them about drugs and possibly even weapons.

"The church is letting kids go out into this kind of world without equipping them," he said. "They experience so much negative bombardment. Any positive, little thing the church can do would help."

Resources: However, the youth workers agreed that congregations need more resources and training to work with junior highs. They affirmed the Fast Lane Bible Studies, a resource published by Faith & Life Press, as a step in the right direction. They also like the idea sheets produced by the Church of the Brethren.

In the future they hope to organize local networking meetings, junior high ministry seminars at youth events, training sessions on parenting youth and another meeting of junior high youth workers.

"This consultation was a good first step," said Bell. "I think that two to three years down the road, junior high ministry will be cooking in our churches." *Carla Reimer*

How to talk young

Chambersburg, Pa. (GCMC)—Even though today's junior high students face tough issues, Scott Bell, a junior high leader at Calvary Mennonite Church, Washington, Ill., cautions against treating them like adults. "We need people who are committed to working with junior highs at their level."

"If you want to work effectively with this age, you have to try seriously to remember what it was like to be that age," said Darren Pries Klassen, co-associate pastor at Waterloo-Kitchener (Ont.) United Mennonite Church. "You have to walk in a 13-year-old's shoes."

Know yourself: Gladys Bender, junior high leader at Steinmann Mennonite Church, Baden, Ont., thinks it is also OK to know your limitations as an adult. "I don't try to match their energy. But just because I don't get out there and play soccer with them doesn't mean I can't relate to them."

All three say they have learned a lot about themselves working with this age group.

Bell said, "They taught me to stick to the basics—to trust in God and pray." *Carla Reimer*

Scores of people were trekking in September to Esla, Texas, to see what some have said is the face of the Virgin Mary on the hood of a 1981 Camaro. The car's owner, prompted by skepticism, washed the car, but the image remained, according to published reports. The Brownsville (Texas) Catholic diocese has taken no position on such appearances. (*National Catholic Reporter*)

• • •

Nine international visitors met with Mennonite Central Committee workers Sept. 13 in Akron, Pa. The group included journalists from the Philippines, Sierra Leone, Kenya, Bangladesh and Turkey, and government officials from Bulgaria, Georgia (C.I.S.), Japan and Sri Lanka. The guests asked questions about Mennonite faith and MCC funding. The International Visitors Council of Philadelphia organized the meeting. It operates under the auspices of the International Visitor Program of the U.S. Information Agency.

• • •

AIDS in Africa threatens economic disaster as trained employees die and farms lose laborers, reports *Christian Science Monitor*. More than half the world's AIDS cases are in Africa; Asia is next in line. Every sector of the economy is being hit, says World Bank official Edward Jaycox. Victims are cut down at the peak of their careers, cash crops suffer as families cut back agricultural activity, families spend their total wealth on health care. In Tanzania, AIDS-related labor losses could cut gross domestic product 76 percent by the year 2010. Michael Merson of the World Health Organization is calling for a $3 billion prevention program in developing countries. "The world can find this money when it wants to," he says. (*The Marketplace*)

Record

The Mennonite singles introduction service Crossroads closed its doors in September. The box number is no longer in service. Refunds have been sent to those whose membership was still in effect.

• • •

Associated Mennonite Biblical Seminary professor Daniel S. Schipani made 20 presentations on 16 topics during a three-week trip to Argentina and Uruguay July 23-Aug. 14. The trip was co-sponsored by Latin American churches, the General Conference's Commission on Overseas Mission and Mennonite Board of Missions. A highlight, he said, was attending the conference in Uruguay of German-speaking and Spanish-speaking Mennonites. "It was good to see them working together and relating well," he said. Schipani also taught a pastoral counseling course in June at the Evangelical Seminary in Puerto Rico.

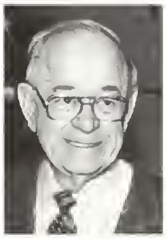
• • •

In September Christian Peacemaker Teams sent two volunteers to Haiti and called 500 churches to prayer for that country in response to escalating violence there. Violence has risen with the anticipated Oct. 30 return of exiled Haitian president Jean-Bertrand Aristide. Joel Klassen of Waterloo, Ont., and Jeff Worley of Homestead, Fla., are in Haiti at least until Nov. 24 as part of a coalition of faith and peace organizations. CPT has also called 500 churches to a month of prayer and selective fasting from Oct. 17 through Nov. 14. In response the Mennonite Youth Fellowship in Listowel, Ont., has planned a prayer fast for Oct. 29-30. Women's prayer chains, including Women Aglow and Intercessors United, have also listed Haiti as a priority prayer concern. A sample church bulletin focusing on the Haitian crisis is available from CPT, Box 6508, Chicago, IL 60680, (312) 455-1199.

DEATHS

Albert Leonard Jantzen, 88, died Sept. 8 in Glendale, Ariz. Jantzen served as pastor at First Mennonite Church, Ransom, Kan., before serving under COM in China in 1938 with Wilma, his wife (died 1986). They were prisoners of war in the Philippines from 1942-45. In 1950 the GCMC appointed them to start Hopi Mission Grade School in Oraibi (now Kykotsmovi), on the Hopi Reservation in northeast Arizona. They served there 20 years. He is survived by his second wife, Mary, a daughter and a son, three grandsons and one great-granddaughter.

William T. Snyder, 75, died Oct. 2 at Ephrata (Pa.) Community Hospital from an aneurysm. Snyder was executive secretary of MCC from 1958-82. He entered MCC service in 1943 as a Civilian Public Service volunteer. In 1945 he became director of MCC's Mennonite Aid Section, bringing between 13,000 and 15,000 refugees from Europe to North and South America. He is survived by his wife, Lucille, a sister, Martha Plenert, a son and two daughters and three grandchildren.


Snyder

AIMM—Africa Inter-Mennonite Mission
COM—Commission on Overseas Mission
GCMC—General Conference Mennonite Church
MBM—Mennonite Board of Missions of the Mennonite Church
MCC—Mennonite Central Committee
MVS—Mennonite Voluntary Service

WORKERS

Joe Atherton will retire Dec. 31 as pastor at Kingman (Kan.) Church.

Dan Becker has extended his interim service as pastor at Faith Church, Montezuma, Kan., through May 1994.

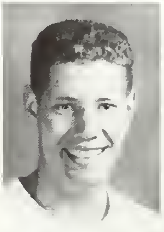
Harold D. Burkholder, Zion Church, Elbing, Kan., this year celebrated 55 years of ministry. Burkholder has ministered to GCMC congregations in Pennsylvania, California, Oregon, Ohio and Kansas.

Claude Boyer will end his pastorate at Grace Church, Pandora, Ohio, in summer 1994.

Marion Deckert, Bethel College Church, North Newton, Kan., began Sept. 1 as half-time secretary for the Higher Education Council.

Larry Epp, Zion Church, Swift Current, Sask., began this year as school development director for Swift Current Bible Institute.

Burkholder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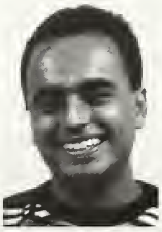
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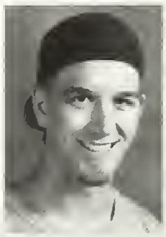
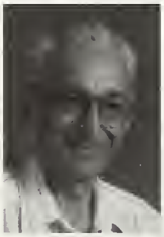
Nikkel


G. Peters

Rempel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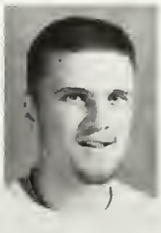

J. Schmidt

Smith

Stauffer

Matthew Friesen will begin Jan. 1, 1994, as pastor at Hope Church, Wichita, Kan.

Ray Friesen, Zion Church, Swift Current, Sask., began July 1 as president of Swift Current Bible Institute.

Richard Gehring, pastor at Sermon on the Mount Church, Sioux Falls, S.D., was ordained Sept. 26.

Harold Graber has resigned effective Jan. 1, 1994, as pastor at Central Heights Church, Durham, Kan.

Stephen (Tig) Intagliata, pastor at San Antonio (Texas) Church, was installed and licensed Sept. 12.

Marilyn Kern began in September as pastor at Oak Park (Ill.) Church.

Robert Koehn resigned effective Oct. 1 as pastor at both Bethel Church, Hammon, Okla., and Koinonia Church, Clinton, Okla.

Karl and **Kathy Koop**, First Church, Vineland, Ont., are beginning a two-year MCC assignment in Salzwedel, Germany, as counselors.

David Kratz, Hyattsville (Md.) Church, is beginning a one-year MCC Intermenno term in Vielbach, Germany, as a farm hand.

Steven Krause, Sherbrooke Church, Vancouver, is beginning a one-year MCC Intermenno term in Oldelamer, Netherlands, as a farm hand.

Mary Ann Krehbiel began this fall as executive secretary and assistant to the president at Bethel College, North Newton, Kan.

Susan Krehbiel began this fall as a clinical instructor in nursing at Bethel College, North Newton, Kan.

Nancy Lapp, Assembly Church, Goshen, Ind., began in September a nine-month term as pastoral counselor at Associated Mennonite Biblical Seminary, Elkhart, Ind.

John Lenshyn began in September as pastor at Niverville (Man.) Church.

Michael Lichtenberger began this fall as business manager and controller at Bethel College, North Newton, Kan. Lichtenberger has been controller at Bethel since 1990.

Brent Mensch, Leamington (Ont.) United Mennonite Church, is beginning a one-year MCC Intermenno term in Weierhof-Bolanden, Germany, as a farm hand.

Alberto Muñoz, Hispanic Church, Dallas, Texas, is beginning a two-year term with MBM in Washington as an administrative assistant for a government accountability program.

Larry Nikkel, Hesston (Kan.) Mennonite Brethren Church, will begin Dec. 1 as director of member services for Mennonite Health Services.

Bob Peters, Lombard (Ill.) Church, will serve on the Board of Overseers of Goshen Biblical Seminary, Elkhart, Ind.

Galen Peters, Peace Church, Saskatoon, is beginning a one-year MCC Intermenno term in Amsterdam, Netherlands, as a technical assistant for Menno Simonszhuis.

Walter Regier resigned effective Sept. 30 as pastor at Medford (Okla.) Church.

Rex Rempel, St. Thomas Aquinas Church, Wichita, Kan., began a two-year MVS term Aug. 16 as a referral counselor at an emergency shelter in Seattle.

Earl Roth, executive secretary of AIMM since September 1986, retired Aug. 31. Previously Roth and his wife, Ruth, served as missionaries with AIMM in Zaire for 33 years.

Hartzel and **Ilene Schmidt**, Bethel College Church, North Newton, Kan., began a two-year MCC assignment in Akron, Pa. Hartzel will be working as a packer with Self-Help Crafts of the World and Ilene as an administrative assistant with Self-Help Crafts.

Joel Schmidt, Rockway Church, Kitchener, Ont., is beginning a one-year MCC Intermenno term in Mornsheim, Germany, as a farm hand.

Leona Schrag began as assistant executive secretary of AIMM Sept. 1. She will coordinate AIMM's general program until an executive secretary is appointed.

Richard Showalter begins July 1, 1994, as president-elect of Eastern Mennonite Missions.

Julie Smith, Calvary Church, Washington, Ill., began a one-year MVS term Aug. 16 as a child-care worker at the Carter Day Care, Winnipeg.

William Stauffer, First Church, Sugarcreek, Ohio, celebrated his retirement from the ministry Aug. 15.

Richard Thiessen, Herbert (Sask.) Church, is beginning a one-year MCC Intermenno term in Treuchtlingen, Germany, as a farm hand.

Tammy Tripp, Wessington Springs, S.D., began a two-year MVS term Aug. 1 as a teacher at Hopi Mission School, Kykotsmovi, Ariz.

Dennis Unger, MacGregor, Man., began a two-year MVS term Aug. 1 as a teacher at Hopi Mission School,

continued on next page

Washington D.C. residents voted Sept. 14 for a constitutional amendment that calls on the U.S. government to ban nuclear weapons by the year 2000. Peace activists Ellen and William Thomas collected 16,000 signatures to get the initiative on the ballot. (*National Catholic Reporter*)

• • •

The "Mirror of the Martyrs" exhibit that was scheduled to appear at the Smithsonian Institution in Washington is returning to the Kauffman Museum in North Newton, Kan., Oct. 1 through Nov. 28. The exhibit will include a new section dealing with contemporary martyrs. Featuring life-size illustrations from the 1685 edition of "The Martyr's Mirror of the Defenceless Christians," the exhibit was to appear in the Smithsonian's Experimental Gallery last April-July. Less than four weeks prior to the opening, the Smithsonian canceled the exhibition. The exhibition will continue to tour Canada and the United States for the next several years.

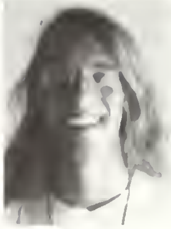
• • •

Five thousand Sudanese families who had fled to Uganda are planting seeds and using hoes purchased with Mennonite Central Committee funds. The seeds and tools are part of MCC's effort to provide agricultural supplies to Sudanese war victims to supplement ongoing MCC food shipments. Original plans called for all the tools and seeds to go to southern Sudan. But in late July fighting broke out near the Sudanese villages of Yei and Morobo, driving more than 50,000 Sudanese across the border into Uganda. The supplies were warehoused in Uganda; MCC gave tools to arriving refugees to plant gardens around their homesteads. Eric Olfert, MCC Africa co-secretary, said, "The seeds and tools were more timely than we could have planned if we had known how events would go." MCC is still accepting contributions for agricultural supplies for Sudan.

Kykotsmovi, Ariz

Jan-Erik Unruh, Jubilee Church, North Newton, Kan., began a one-year MVS assignment Aug. 16 in Seattle.

Unger


Unruh

Urich

D. Yoder

Jennifer Urich, First Church, Bluffton, Ohio, began a two-year MVS term Sept. 1 as an administrative assistant and outreach coordinator in Boulder, Colo.

Stephen Wiebe-Johnson, New Creation Fellowship, Newton, Kan., began this fall as campus minister and instructor in global studies at Bethel College, North Newton, Kan.

Don Yoder, pastor at Koinonia Church, Chandler, Ariz., celebrated 40 years in pastoral ministry Aug. 29.

Joshua Yoder, Hively Avenue Church, Elkhart, Ind., began a one-year MBM assignment Sept. 7 in Paris, France. He will serve at Foyer Grebel Student Hostel.

Shirley B. Yoder, vice president of corporate services at Mennonite Mutual Aid, Goshen, Ind., has been appointed to the National Task Force on the Future of Addiction Treatment.

A **Colombia Cross-Cultural Re-Creational Seminar** is scheduled to be held in Santafe de Bogotá, Colombia, Feb. 14-28, 1994. This is a work, learning, "re-creation" seminar sponsored by the Colombian Mennonite churches and the Commission on Overseas Mission of the General Conference Mennonite Church. Leaders will be Jack and Irene Suderman and Scott and Mary Brubaker-Zehr.

For information about participation, please contact **COM, Box 347, Newton, KS 67114, (316) 283-5100.**

Freeman Academy invites applications for a full-time **administrator**. Must have secondary principal certificate or be willing to pursue this endorsement. Freeman Academy, a member of the Mennonite Secondary Education Council, is a Christian middle school and high school offering grades 5 to 12. Starting date: July 1, 1994.

To apply or receive more information, contact **Everett Waltner, Freeman Academy search committee chair, Route 3, Box 32A, Freeman, SD 57029, (605) 925-7766.**

Scholarships for students planning to attend **Urbana '93** are available on a first-come, first-served basis from the Commission on Overseas Mission of the General Conference Mennonite Church. The deadline for applications is Dec. 1. Urbana '93 is an InterVarsity-sponsored student missions conference Dec. 27-31 at the University of Illinois, Champaign-Urbana.

For more information, contact **COM, Box 347, Newton, KS 67114, (316) 283-5100.**

Greenwood Court Seniors' Complex, Stratford, Ont., invites applications for **administrator/ director of nursing**, with dual responsibility as administrator and director of nursing. Government qualifications must be met for both aspects. This new facility, opening July 1994, includes a 45-bed licensed long-term care component, 16 bed-sitting suites, 85 apartments. The Avon Mennonite Church is also relocating to this site.

Please submit resumé **by Nov. 10, 1993** to **Rae H. Nafziger, executive director, Tri-County Mennonite Homes, 200 Boulee St., New Hamburg, ON N0B 2G0, (519) 662-2718, fax (519) 662-2284.**

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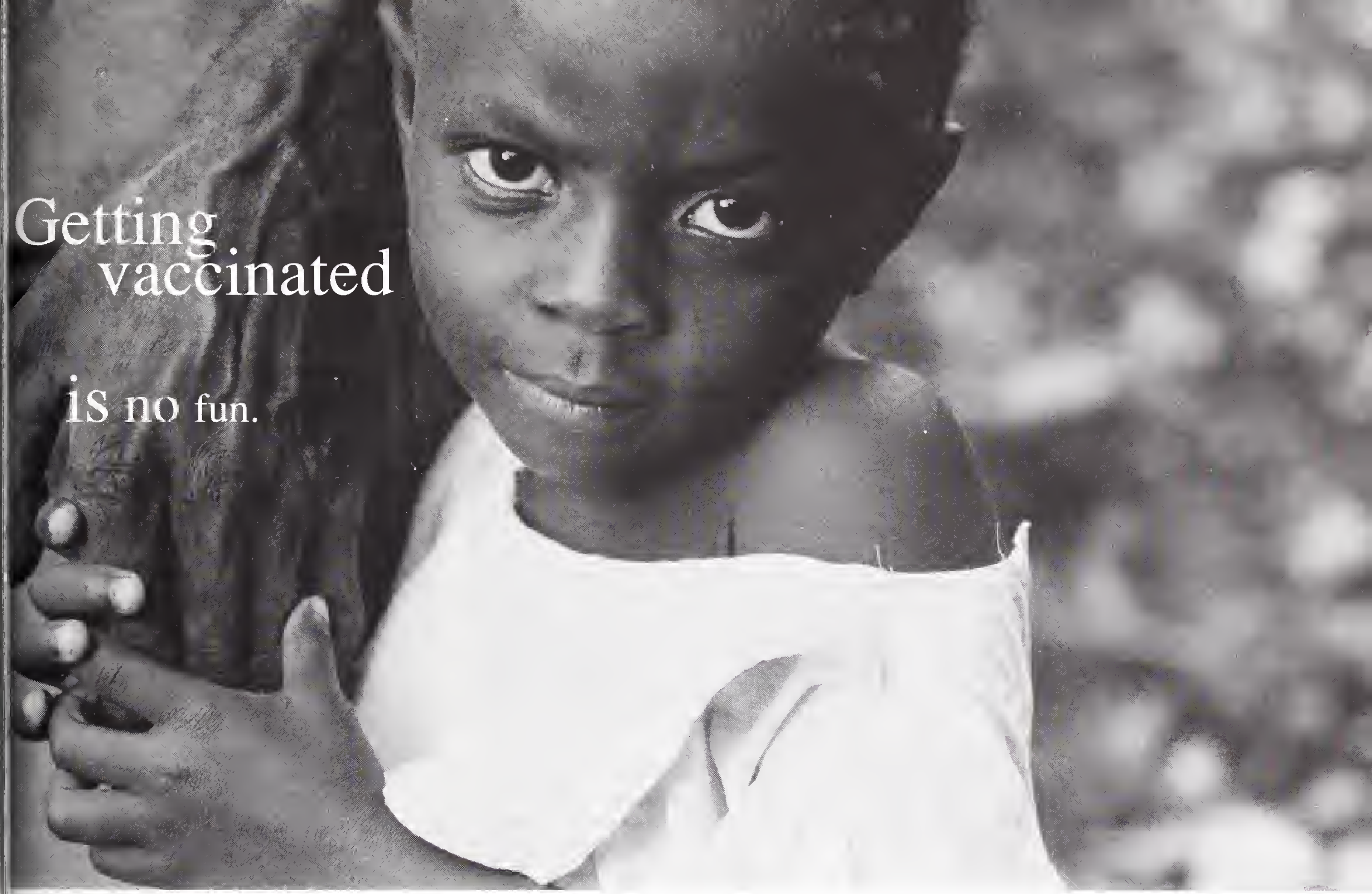

But neither is getting polio or diphtheria. Every year MCC transports vaccine 150 kilometers to remote Bwadlorens, Haiti, so 300 children can be vaccinated against life-threatening diseases. Just 17 cents U.S./21 cents Cdn. moves the vaccines 1 kilometer; $25.50 U.S./ $32 Cdn. pays for the trip.

Your gifts to MCC -- whether large or small -- help meet human need worldwide. Consider helping Haitian children stay healthy (mark your contribution B918-40) or assist with one of the following projects.

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MCC provides cement and advice to Indonesian farmers who want to build irrigation dams to increase rice yields. $4 U.S./$5 Cdn. buys a sack of cement. Mark your contribution B709-31.

Learning to serve
Jobless youth in Cairo, Egypt, learn to lead Bible studies, and conduct camps and youth clubs through the Coptic Orthodox Church's deaconship program. $175 U.S./$219 Cdn. trains a youth for three months. Mark your contribution B853-70.

Hope and a home
Abandoned, abused women and children in Calcutta, India, find shelter, counseling and job training at All Bengal Women's Union Home. $893 U.S./$1,116 Cdn. helps a homeless woman become self- sufficient. Mark your contribution B708-60.

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Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Reviews

BOOKS

Out of Africa, out of touch

Toward an African Christianity: Inculturation Applied *by Eugene Hillman, C.S.Sp. (Paulist Press, 1993, 101 pages)*

Reviewed by David Janzen, Evanston, Ill.

This book's title promises much more than the book delivers. With a very broad brush the author critiques Western missionary Christianity, which imposed its own songs, theological disputes and material culture on the African churches it planted. But Fr. Hillman hardly mentions that, despite these mistakes, the spirit of Jesus has taken root in African soil. This faith animates a rapidly growing church offering community and meaning for millions as they face famine, corrupt dictatorships and rapid transitions to modern urban life.

Despite the title, this book does not survey ways in which African Christians have been inspired to live and celebrate the Good News in their own cultural forms. Hillman hardly recognizes that this has been going on in amazing variety for at least two generations in the African Independent Churches and, since the 1960s, in many missionary-founded churches—most of which are today under indigenous leadership.

Early church: In the book's strongest chapter, Hillman develops the concepts of cultural incarnation by reviewing the process through which Paul and other early Christian missionaries allowed the church to grow from its initial Jewish borders to take root in the gentile Greco-Roman world. But flowing from this creative adaptation, the European church in the modern era came to idolize its cultural forms and impose them on other non-European cultures in further missionary ventures. This, according to Hillman, was a betrayal of the incarnation, in which God becomes "one of us," fully at home in the language, history and symbols of a local people.

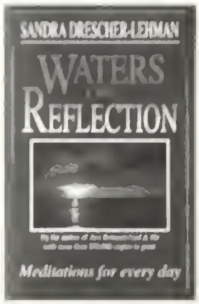
In the one section specifically on Africa, Hillman examines the traditional religious customs of the nomadic Masai from Kenya and Tanzania. Then, as a hypothetical illustration of inculturation, he imagines how the Eucharist might use local foods or how a Christian thanksgiving feast could use animal sacrifices as already practiced by the Masai. But this part of Hillman's work is purely theoretical, not arising out of dialogue with or initiative from Masai Christians themselves.

Isolated: Given professor Hillman's 25 years as a missionary in Africa, his ethnocentric isolation is ironic and sometimes painful to witness. As examples of inculturation he might have reflected on the fast-growing "independent churches" that have engaged the spirit world Africans live in, where healing and exorcism play a central role. He might have reviewed the *Missa Luba*, a body of indigenous music for the Mass that has been adopted in various languages by Catholics across central Africa. The theme of Christ incarnate in African culture would be a worthy study, but this book, unfortunately, is mostly analytical "bones" with no "flesh" of living examples.

Devotions to go

Waters of Reflection *by Sandra Drescher-Lehman (Good Books, 1993, 179 pages)*

Reviewed by Janice Reusser Pauls, McPherson, Kan.



Finding time for personal devotions today is a real challenge. The demands of daily living in a fast-paced society make quiet meditation periods difficult to find.

Sandra Drescher-Lehman, author of *Just Between God and Me*, has written a unique devotional book for busy people. *Waters of Reflection* is written around Scriptures that include water as a symbol of God's presence. The author has not only provided daily Scripture suggestions but also has included questions and activities to expand the thinking of the reader.

Drescher-Lehman opens each week of Scripture with a short meditation using the imagery of water to convey the presence of God. She also relates many of her experiences, extending from California to Guatemala, to communicate the spiritual significance

Jamaica in January, Jan. 14-21, Bob & Bertha Landers
Family Business Seminar, Jamaica, Jan. 21-28, Henry Landes, Leonard Geiser
Jamaica January Journey, Jan. 28- Feb. 4, Sam & Helen Lapp
Australia & New Zealand, Feb. 18- Mar. 12, Leon & Nancy Stauffer, Hubert Schwartzentruber & Henry Landes
South America, Mar. 7-24, Cal Redekop and co-leader
Anabaptist Vision for the 21st Century, June 20- July 8, Rodney Sawatsky, John Ruth
Anabaptist Heritage, Aug. 1-22, Jan Gleysteen and co-leader
European Fall Harvest, Sept. 22- Oct. 6, Wilmer Martin, John Ruth
Lands of the Bible, Sept.

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of everyday events.

For those who have little time for daily devotions, the suggested Scriptures may be sufficient. For those, however, who can spare a few extra minutes for meditation, the accompanying comments encourage readers to reflect on their own experiences.

The author has kept in mind that each individual has a unique way of relating to God—some primarily on intellectual terms and others through feelings. Thus, the scriptural exercises are designed with a variety of possibilities.

In her introduction, Drescher-Lehman gives a few suggestions on how to develop a meaningful personal devotional time. Her suggestions appear workable. However, she does not address how to deal with the inevitable interruptions of other family members during regular, established devotional times. It would have been helpful to learn how she has accomplished this.

Devotional books are plentiful, and many times it is difficult to discern which ones would be worthwhile assets to a home library. *Waters of Reflection* is worthy of your consideration.

Your move: *Eight-year-old chess-whiz Max Pomeranc stars in* Searching for Bobby Fischer.

FILMS

The game of life

Searching for Bobby Fischer *written and directed by Steven Zaillian, produced by Sydney Pollack*

Reviewed by Larry Penner, assistant editor

Prodigies remind us that life is unpredictable and that genius is a gift.

Searching for Bobby Fischer is the story of a prodigy. Revolving around Josh Waitzkin (brilliant chess child played by Max Pomeranc), the movie shows a boy learning sacrifice and success from a chessboard.

Bobby Fischer, a real world chess champion who mysteriously disappeared after claiming the world title, never appears, but he haunts the film as a character foil for young Josh. In the film Fischer holds mythic stature, and the chess world is waiting for him to return. Will Josh be the next Bobby Fischer, or is the weight of expectation too heavy?

Pomeranc is a chess player off-screen (ranked in the top 100 of U.S. contenders in his age group) and is so convincing it's hard to believe he has never acted before. Joe Mantegna, who plays the caring father in over his head, struggles both to love Josh and foster his talent, a talent that threatens to overwhelm Josh's young spirit.

Joan Allen as Josh's mother tempers the influence of Ben Kingsley and Laurence Fishburne, efficient chess instructors but questionable role models. But in the end Josh's caring nature—shown through Pomeranc's big eyes—overshadows everyone and steals the show.

Karate Kid: Despite the fact that *Bobby Fischer* is based on a true story, character development in the movie at times takes a second seat to a moralistic, *Karate Kid*-like story line. But Josh's endearing manner lets us forgive those moments when plot turns predictable.

And the story line does point up questions worth asking. How can a boy create and compete on a professional level and still grow at the pace of a child? What does winning do to people? To have a gift in a competitive sport, where success means defeating the opponent, doesn't rest easy in Josh's gentle spirit. His struggle to love chess without rejecting life makes this story worth seeing for children and adults.

Resources

- **Cherish the Earth** by Janice E. Kirk and Donald R. Kirk (Herald Press, 1993, $9.95, $12.95 in Canada) studies Scripture's words on the environment.
- **Deborah** by James R. Shott (Herald Press, 1993, $6.95, $8.95 in Canada) is a fictionalization of the biblical story of Deborah. It is the fifth book in the People of the Promise series.
- **Seawindrock**, compiled by Betty Pries (Mennonite Central Committee, $10 Canadian, 1993), is a history of MCC's service in Newfoundland and Labrador. Marking the 40th anniversary of that work, the book is free for Newfoundland and Labrador MCC alumni. Contact MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.
- **Christ Has No Body but Yours**, a 3-minute slide set, is available for loan from the Commission on Overseas Mission. Slides from around the world portray the words of St. Theresa's prayer, sung by John Michael Talbot. Contact COM, (316) 283-5100, or Conference of Mennonites in Canada Resource Centre, (204) 888-6781.

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Editorial

The death fallacy

"Jesus wept" (John 11:35). Many know this verse as the shortest one in the Bible. A bit of trivia perhaps. But it says something important about how Jesus viewed death.

Our Lord acknowledged the reality of death and felt the pain of losing his close friend Lazarus. As was common in his culture, he expressed his pain through tears. Even more, we read in verse 33, "… he was greatly disturbed in spirit and deeply moved." While Jesus offered eternal life and willingly offered up his own life for others, he did not deny death's sting.

Do we? Or do we try?

Our culture exercises much denial of death. On television we see people "blown away," then disappear from view, with no apparent effect on the victims' families or communities. In real life we hide our dying citizens in nursing homes and hospitals. We sense a vague discomfort around others who have "lost" loved ones.

What Daniel Callahan, writing in *Newsweek* (Oct. 4), calls "the death fallacy"—the notion that our mortality should be wholly under our control—is pervasive in our society and within us. People believe they can put off death, at least for a while. And modern medicine, Callahan writes, takes the approach that "death is essentially an accident, correctable with enough money, will and scientific ingenuity."

> At a time when our aloneness threatens to overwhelm us, we can find hope in our faith family.

We can point our fingers at the crazies who want their bodies frozen until some formula is discovered for prolonging life indefinitely. But don't most of us hope our own lives can be lengthened—and the longer the better? We may exercise or alter our diet, hoping it will add years to our life span. But in doing so we may be falling prey to the illusion that we have ultimate control over our life—and specifically of the time of our death.

Jesus approached life—and death—differently. He lived with a direction, but also with a kind of reckless abandon. He fearlessly challenged the leaders of his day, knowing that they might have him killed. He did not shrink back in order to lengthen his life but lived fully.

Living fully does not mean living foolishly or inviting death heedlessly. Jesus was no bungee jumper who sneered at death for thrills. Nor did he pretend to have ultimate control over his life. He pursued the way of life God had called him to follow.

Jesus experienced the pain and sorrow that death inflicts. One of the stings of death is loneliness, the emptiness that threatens to engulf us when a loved one has died or when we must face our own death. In Gethsemane on the night before he died, Jesus longed to be surrounded by his friends, but they fell asleep.

Mother Teresa, one of the radicals of our day, has built a ministry around simply being with people who are dying. In doing this she challenges our death-denying cultures. She both acknowledges death's reality and is unafraid to be with someone, to physically touch the person, who is dying.

Holy moments: Several women in my congregation have been involved with hospice, a movement that carries out this needed ministry. Hospice has trained nurses available so that loved ones may die at home with their families. Consequently, neither the families nor the person dying feel quite so alone. And the hospice workers consistently report that these deaths are often holy moments. They are times that put them in touch with love—and with Love, with God, who gives us freedom beyond death.

This issue includes four stories (pages 3-9) of people who experienced a community of caring in response to the death of loved ones. At a time when our aloneness threatens to overwhelm us, we can find hope in our faith family.

Let us be among those who do not deny death but embrace it as part of life, who see it not as something to fear or pretend to control but as something to experience with one another. And let us live fully, knowing that God reigns over our lives and our deaths with love. *Gordon Houser*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 21
NOVEMBER 9, 1993

Reading the Bible with faith and passion

- How you can overcome biblical illiteracy (see page 6)
- Tips for parents on children's Bibles (see page 7)

Prologue

The Bible is a special revelation of God's truth to us and is an authority for our faith and practice. Mennonites have affirmed this since their beginning. However, we often fight about the "correct" interpretation of the Scriptures or we ignore the book we claim is a basis for our faith.

Use this issue as you prepare for Bible Sunday (Nov. 21). You will find appeals to read the Bible not only with your mind but with your heart (pages 3-5), to study the Bible (page 6), to help your children learn from a good Bible translation (page 7) and to act on what you read (see the editorial). You also get the chance to test your Bible knowledge (pages 8-9).

Last spring Dave Linscheid, communications director for the General Conference Mennonite Church, sent out a survey to discover what people like you want from your denomination. Learning how you feel about *The Mennonite* was an important part of the survey's purpose. Look at pages 10-11 to see what Dave learned from the survey. We will use these results as we work to make *The Mennonite* more useful to you. And we will continue to listen to you in order to know your concerns and how we may best serve you. So let us know what's on your mind. *gh*

Next issue: A hidden treasure in the church

Cover: Photo by Jeffrey High

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite **(ISSN 0025-9330)** is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Listen with your heart

How to read the Bible faithfully and passionately

Perry B. Yoder

Interpreting the Bible is as much a matter of the heart as of the mind. Understanding is more than intellect; it is also a matter of empathy, of feeling with. We have acquaintances and we have friends. What's the difference? Acquaintances we know, and they know us, but friends we understand, and they understand us. These are the people who can speak to our hearts. For us to understand the Bible intimately, the Bible needs to be like a friend. By approaching it with empathy, with a desire to hear what the text says, we can hear the Bible with our hearts.

In spite of our flaws and our biases, we can hear the voice of God in the Scriptures.

Since we read the text with our eyes and hear it with our heart, we sometimes hear our own heart instead of the text. We may find in the text what we bring to it. Our own dispositions enter into our reading and hearing the Bible. Yet in spite of our flaws and our biases, we can hear the voice of God in the Scriptures.

Here are some guidelines I have found helpful both in my own life and in teaching others how to read the Bible faithfully and passionately. One or more of these principles has often opened a whole new understanding, a whole new hearing of the heart. Indeed, without these principles I would not know either how to read Scripture or live my life.

Interpretation has three phases:

1. seeking the meaning of the text,
2. assessing its significance,
3. embodying it in a life of discipleship and in communities of character and witness.

When we study a passage of Scripture, our first goal is to understand its meaning. Meaning has different faces or dimensions. I look for three layers in a passage.

1. What a passage explicitly says: We sometimes call this the "literal" meaning of a passage. More accurately, it is the "natural" or "plain sense" of the passage, since the natural, unforced sense of a text may not be a literal one. A plain sense is what a translation offers us. It is important then to use a good translation—unless you read Greek or Hebrew. Right now my preference is the New Revised Standard Version. Read the passage carefully. Since translations are interpretations, you may also want to read a second translation.

2. How it says it: There is meaning implicit in a text. For example, in Amos 4:1 we read, "Hear this word, you cows of Bashan who reside on Mount Samaria." The use of the metaphor "cows of Bashan" for the upper-class women in the capital conveys more than a literal understanding of the words. Implicit in these words is a sense of ease, of having a surplus. Or if we consider the charge in Amos 2:7—"Who divert the way of the needy"—we need to determine what is implicit here. Is Amos rebuking his audience for crowding the poor off the road when they walk, or for pushing them out of the way in their quest for success, or, in light of 5:12, where the same verb is used, is he speaking about preventing them from coming to the gate for justice?

Now you try it

Use Perry Yoder's guidelines for Bible study in your Sunday school class, Bible study group or prayer group.

First, choose a passage of Scripture, then ask these questions:

1. What does it say?
2. How does it say it?
3. What is inferred in the passage?

When you come to a clearer understanding of what the passage says and means, then ask, What is God calling us to do from this passage?

Then we must ask, Are we willing to follow God's voice?

3. The inferred sense of a passage: This aspect of meaning is not said directly but is inferred from the context of the passage. When we place a passage in its context, inferences seem to jump out at us.

For example, in Amos 2:6-16 is a judgment speech that Amos brought against Israel, the Northern Kingdom. The people stand condemned because of their social oppression and breaking of the law. Amos mentions how they sell the poor, how they thrust the poor out of the way and how one young woman serves the lust of father and son.

These charges gain greater impact from their context. This judgment against Israel is the last in a series of judgments against various nations. Amos mentions crimes for which God will judge Damascus, the Philistines, the Edomites and others. However, if we look at the crimes of foreign nations, we see that they have to do with war atrocities—selling a population lock, stock and barrel into servitude or slitting open the bellies of pregnant women in order to enlarge the boundaries of the country (Amos 1:13). These crimes would make even pagan nations shudder. In this context Amos implies that the social oppression of the Israelites is similar in God's sight to the war atrocities of other nations. In this context we can infer that domestic crimes of oppression will be judged as severely as international war crimes.

Boring Bible study knows where it is going to come out; exciting study expects challenge and transformation.

In this first phase of listening to a text for its meaning, we read for *what it says, how it says it* and *where it says it.*

We may be tempted to stop here. But each passage of Scripture is part of a larger whole, the Bible itself. The Bible as a canon is not an anthology, a collection of unrelated pieces of litera-

Our interpretation is not complete until it takes root in our heart and bears fruit in our life.

ture. A canon implies coherency. In the second phase we assess how *significant* a particular passage is in light of the larger whole.

In the case of Amos 2:6-16 the fit seems obvious. It has many parallels in other prophets and in the law. In the New Testament we could compare it to Jesus' parable of the rich man and Lazarus, for example, or with many passages from the book of James. The theme of care for the oppressed and judgment for oppressors is a significant one in the canon. Consequently we would assess the message of Amos here as important for hearing the biblical message.

We also need to take account of our own situation. Sometimes the Bible does not come alive for us because we do not reflect seriously on its significance for us. Sometimes the Bible is boring because we are resistant or uncomfortable with change. Boring Bible study knows where it is going to come out; exciting study expects challenge and transformation. The example from Amos offers food for thought to those who believe war is wrong and war atrocities doubly wrong. What is the significance for us of Amos' equation of domestic oppression with war atrocities?

Finally, our interpretation is not complete until it takes root in our heart and bears fruit in our life. We need to *embody* the passage. This is both an individual and a corporate task. We each need to be faithful as we express our understanding of Scripture in discipleship. We also need to shape our life together and our witness in the world according to the warrants of Scripture. In the end, the test of Bible study is the transforma-tion of life. Where the Word takes root there is change. May our hearts be fertile soil.

Perry Yoder is professor of Old Testament at Associated Mennonite Biblical Seminary, Elkhart, Ind., and is a member of Hively Avenue Mennonite Church.

Stones lying in the field

Dorsey Grice

Hard edges seal their darkness.
Stung by sharp sickle blows,
they still won't open to possibility.
Lespedeza roots twine around.
Broken plow points lie between.

Harshly they judge the fickle loam
as it surrenders to rain and light,
giving birth to fresh sprouts of clover.
Their doctrines are correct,
bruising the feet of galloping horses.

Dorsey Grice lives in Bowling Green, Ky.

How you can overcome biblical illiteracy

You are the key to biblical literacy for yourself, your children and your church.

Heinz Janzen

How much do most people know of the Bible? When asked how much incoming students knew, one Mennonite college Bible instructor said, "I don't assume they know much." Another showed me the dismal results of a simple Bible knowledge test given to freshmen. English teachers deplore the inability of students to recognize the many biblical allusions in literature. Worse yet, biblical illiteracy leaves youth and adults with a loss of moral and spiritual rootage, floating aimlessly in the moods and movements of our age.

Our first impulse may be to blame pastors, Sunday school materials or our conference. Yet well-trained pastors preach from the Bible. Our excellent Foundation Series for Sunday school tells more than 90 Bible stories at least three times.

I look closer to home for cause and cure. Though nine out of 10 North American households own a Bible, less than half of U.S. adults claim to read the Bible at least once a week, says the Barna Research Group (see box on page 7).

Personal faith: From early on my parents took me to First Mennonite Church and Sunday school in Upland, Calif. Patient and loving teachers told us Bible stories and directed us in learning activities. We learned songs about the love of God and the need for faith. In catechism the pastor challenged us to personal faith and membership in the church. A former high school teacher, Vinora Salzman, blessed my teen years. She was trained in the Bible, is a mother and a model of love and Christian courage.

A few years after high school I entered a Bible college, where I learned that all those Bible stories have a sweep and pattern. God was going somewhere, culminating in Jesus Christ. In seminary I learned tools of Bible study that enabled me to dig in for myself to uncover the depths and layers of meaning in the Bible. When I became a pastor, sermon preparation forced me to dig deep. I am still learn-ing through personal study, hearing sermons and Bible lectures, reading books and teaching a delightful class of 80- and 90-year-olds.

Helps for your journey: You are the key to biblical literacy for yourself, your children and your church. Your journey will be unique. Yet some common elements are needed.

1. Trust: The growing Christian trusts that the God and Father of our Lord Jesus Christ delights to reveal himself through word, event and Spirit.

2. Tools: Serious Bible students have tools to shape themselves, and they put them together for the life God intends. First is a readable Bible. I recommend the dependable New International Version or New Revised Standard Version. Many use a concordance to find words, a Bible dictionary for background, and various study guides and Bible commentaries.

3. Time: Time with the inspired record of God's words and deeds will feed us, cleanse us and tell the most exciting story of all. No effective "McBible" study method exists.

4. Teachers: Teachers and pupils open up exciting new discoveries for each other. The Reformation made the Bible available to all, but the priesthood of all believers includes instructing each other and praying for each other. This can happen in Sunday school, men's and women's study groups or on the job.

The most important setting for teaching the Bible to children is at home. Bible story books help (see next page), but no less useful is discussing all situations and problems of life in the light of God's revelation.

The Bible points to reconciliation with God, practices of worship and prayer, ethics for daily life and the great themes of peace and stewardship. "And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you determine what is best" (Philippians 1:9-10a NRSV).

Heinz Janzen is coordinator of Mennonite Men and a member of Bethel College Mennonite Church, North Newton, Kan.

Tips for parents on children's Bibles

Watch out for anti-Semitic bias

Melanie Mueller

Home is the best place to begin building a solid foundation for our children's faith, and the earlier we start the task, the better. Children's Bibles and Bible storybooks are excellent tools parents can use to introduce children to the story of God's people. However, there are many to choose from. You will want to choose material that is age appropriate and that will be visually appealing to your children.

Is there anything else to consider? A few years ago William H. Willimon wrote about anti-Semitism in children's Bibles (see *The Christian Century*, July 24-31, 1991).

Pointing out the history of anti-Semitism, Willimon quotes *My Mother's Bible Stories* by Bishop John H. Vincent, published in 1896. Describing the trial of Jesus, Vincent writes, "[The Jews] never thought about their souls. ... Pilate asked the Jews, 'What have you to say against this man?' ... Pilate felt such pity for the prisoner that he did not like to judge Him. ... This made the Jews fiercer than ever; and they went on accusing Jesus. ... Another burst of wicked voices, 'Crucify him!'... Pilate tried once to melt their cruel hearts, and asked, 'What evil hath He done?' ... The people cried out, 'His blood be upon us and upon our children.'"

Willimon shows how this tradition of anti-Semitism continues in the 1988 *International Children's Bible, New Century Version*, published by Word, Inc. Where the King James Version of John 11:53 reads, "Then from that day forth they took counsel together to put him to death," the ICB paraphrases: "That day the Jewish leaders started planning to kill Jesus." The KJV in John 19:6: "When the chief priests therefore and officers saw him, they cried out, saying, 'Crucify Him.'" The ICB: "When the leading priests and the Jewish guards saw Jesus they shouted, 'Kill him on a cross!'" Willimon asks, "*Jewish* guards?"

Willimon also highlights anti-Semitism in the subheadings of the ICB, like the one for Matthew 23: 15-22: "Jewish Leaders Try to Trap Jesus," or John 7:32-36, "The Jews Against Jesus," or Acts 9:23-25, "Saul Escapes from the Jews."

Happily, the publishers at Word listened to the complaints regarding anti-Semitism. Changes will be included in future versions.

Melanie Mueller is editorial assistant for The Mennonite.

Do you know where Jesus was born?

A 1989 Barna Research Group survey conducted among a random sample of 641 adults demonstrated that many Americans do not know where Jesus was born or how many apostles there were. What is surprising—and disturbing—is the amount of scriptural ignorance found among Christians.

Test yourself against these statistics representing Christians in the survey:

- 22 percent thought there is a book of Thomas in the Bible.
- 27 percent said the book of Jonah cannot be found in the Bible.
- 11 percent thought Isaiah was located in the New Testament, and 13 percent had no idea where it could be found.
- 30 percent slipped up on the birthplace of Jesus, with Jerusalem capturing 16 percent of the votes.
- 22 percent blew the question on the number of apostles, offering answers that ranged from two apostles to more than 20. Only one percent read into the question and answered 13—including Judas' replacement.

The question that gave people the most trouble was, "Is the expression 'God helps those who help themselves' in the Bible?" A disappointing 42 percent of all Christians thought this was a biblical quotation, and 20 percent had no idea.

Half of all Americans do not read the Bible. The survey found that only 18 percent of all Christians read the Bible every day, while another 18 percent read it from three to six days a week. Thirty-seven percent read it once a week, and 23 percent of all Christians do not read the Bible at all.

A more complete report can be found in Christian Marketing Perspective, *Winter 1989, published by the Barna Research Group, Glendale, Calif.*

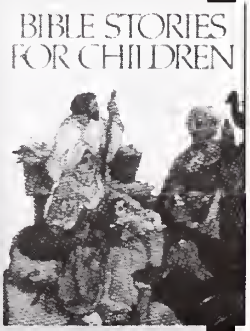
A few good Bibles

My First Bible in Pictures *by Kenneth N. Taylor, illustrated by Richard and Frances Hook (Tyndale House, 1989, $9.99 U.S.)*
By the creator of The Living Bible, this Bible picture book asks a question after each short reading.

The Children's Bible in 365 Stories *by Mary Batchelor, illustrated by John Haysom (Lion Publishing, 1985, $16.95 U.S.)*
This Bible presents a story for each day of the year.

Living God's Way *by Ralph Milton, illustrated by Margaret Vouladakis (Wood Lake Books, 1992, $26.95 U.S.)*
Bible stories retold for children in today's world

Bible Stories for Children, *retold by Geoffrey Horn and Arthur Cavanaugh, illustrated by Arvis Stewart (Macmillan, 1980, $14.95 U.S.)*
An ecumenical story Bible



How biblically literate are you?

A quiz to exercise your biblical muscles

Try this aerobic Bible workout in a quiet place. Bear in mind that, just as with physical exercise, we all have different levels of stamina. We'll start you off easy. Go at your own pace and remember to keep breathing for maximum benefit. Be sure to check your answers at the end, but don't peek.

Warm-up

MULTIPLE CHOICE

1. Jonah was swallowed by
  a. debt.
  b. pride.
  c. a big fish.
2. David killed Goliath with
  a. a psalm.
  b. a sharp insult.
  c. a sling and some stones.
3. Sodom and Gomorrah were
  a. wicked sisters.
  b. wicked singers.
  c. wicked cities.
4. An epistle is
  a. an apostle's wife.
  b. a kind of catapult.
  c. a letter written to someone.
5. On the road to Damascus, Paul was blinded by
  a. the sun.
  b. dust from his chariot.
  c. Jesus Christ.
6. Delilah disabled Samson's strength by cutting off his
  a. allowance.
  b. loincloth.
  c. hair.
7. To survive the Great Flood, Noah took his family into
  a. Arkansas.
  b. the Ark of the Covenant.
  c. the Ark.

Workout

I. NAME THAT BOOK

Here are brief descriptions of important events of the Bible. Write the name of the book in which you find the event.

a. Peter visits Cornelius when he learns that God accepts both Jews and gentiles who believe. __________

b. Jesus delivers the Sermon on the Mount. __________

c. Israel demands a king so it can be like the surrounding nations. __________

d. Israel worships a golden calf made by Aaron, while Moses receives the Ten Commandments on Mt. Sinai. __________

e. Daniel is thrown into the lion's den. __________

f. God tells Abraham to sacrifice his only son, Isaac. __________

g. With the blast of trumpets the walls of Jericho tumble down. __________

h. Construction of the Tower of Babel ends with God's confusing the languages of the workers. __________

i. Elihu enters the debate on the reasons for human suffering. __________

j. Jesus tells the story of the prodigal son. __________

k. Samson pushes out the pillars of the Philistine temple, crushing everyone inside. __________

II. YOUR ORDER, PLEASE

A. Arrange the following descrip-tions of Old Testament events in the correct historical order:

__ a. Judah is taken captive to Babylon.

__ b. Moses leads God's people out of Egypt.

__ c. Elijah challenges the prophets of Baal on Mt. Carmel.

__ d. Haggai urges God's people to complete the Temple.

__ e. Saul is killed; David becomes king in Judah.

__ f. Isaac is born to Sarah and Abraham.

B. Arrange the following descriptions of New Testament events in the correct historical order:

__ a. Peter acknowledges that Jesus is the Christ.

__ b. Paul preaches to the Athenians on Mars Hill.

__ c. The Holy Spirit descends on Jesus like a dove.

__ d. Paul, Barnabas and Mark are sent out by the church.

__ e. Jesus appears to two disciples on the road to Emmaus.

__ f. Peter heals a beggar outside the temple.

III. IN WHICH BOOK TO LOOK

If you encountered someone who believed the error listed below, to which book of the Bible would you refer that person?

Books:
a. Malachi
b. Amos
c. Galatians
d. Job
e. 1 Corinthians
f. James
g. Proverbs
h. 1 Peter
i. Exodus

Errors:

1. "As long as you believe the right things, it doesn't really matter how you act in your daily life." ___

2. "I'm sure I don't have a spiritual gift. Only special people do." ___

3. "We are saved by Jesus, true, but we have to do our part by obeying the law of the Old Testament as well as the New." ___

4. "If you are sick, it means you have some sin in your life. Good people don't suffer." ___

5. "My money is my own, but I'll give some to the Lord if there's any left over." ___

6. "People who talk about justice for the poor are liberals. Bible believers know that God is interested in the spiritual side of life. Economic issues and religion don't mix." ___

IV. NAME THAT CHAPTER

Listed below are clues to key chapters of books in the Bible. What is the name of the book and the chapter number in which each is found?

1. An Old Testament prophet predicts the Messiah's substitutionary suffering for the transgression of his people: "We all, like sheep, have gone astray … and the Lord has laid on him the iniquity of us all." __________

2. A religious leader hears what he needs: "No one can see the kingdom of God unless he is born again." __________

3. King David, a shepherd himself, sings, "The Lord is my shepherd, I shall not be in want. He makes me lie down in green pastures, he leads me beside quiet waters." __________

4. The introduction to the "Faith Hall of Fame": "Faith is being sure of what we hope for and certain of what we do not see." __________

5. Moses unveils the Ten Commandments. __________

6. The Holy Spirit comes down upon the early disciples, and they are empowered to preach. Three thousand Jews accept their message. __________

7. The first human pair turns from God, and God begins his search for them: "Where are you?" __________

V. ANSWER THE QUESTION

Answer these famous Bible ques-tions in the way they are answered in the Bible.

1. "What must I do to be saved?" __________________

2. "But what about you? Who do you say I am?" __________________

3. "Shall we go on sinning that grace may increase?" __________________

Cool down

Which of these proverbs are *not* in the book of Proverbs?

a. God helps those who help themselves.

b. Who laughs last, laughs best.

c. The early bird gets the worm.

d. A penny saved is a penny earned.

____

Total: 100 points possible

How did you do? Take your pulse. Still there? A score of 100 is possible, but even *The Mennonite* staff may miss a few. Less than 30 means it's time to get in shape.

Reprinted from the Winter 1992 issue of Intervarsity's Student Leadership

KEY TO ANSWERS

WARM UP

c, in every case

(1 point each, maximum 7)

WORKOUT

I. Name that book

a. Acts
b. Matthew
c. 1 Samuel
d. Exodus
e. Daniel
f. Genesis
g. Joshua
h. Genesis
i. Job
j. Luke
k. Judges

(2 points each, maximum 22)

II. Your order, please

A. f,b,e,c,a,d
B. c,a,e,f,d,b

(1 point for each item in correct sequence, maximum 12)

III. In which book to look?

1. f. James
2. e. 1 Corinthians
3. c. Galatians
4. d. Job
5. a. Malachi
6. b. Amos

(5 points each, maximum 30)

IV. Name that chapter

1. Isaiah 53
2. John 3
3. Psalm 23
4. Hebrews 11
5. Exodus 20
6. Acts 2
7. Genesis 3

(3 points each, maximum 21)

V. Answer the question

1. Believe on the Lord Jesus Christ and you shall be saved, you and your household. (Acts 16:31)
2. You are the Christ, the Son of the living God. (Matthew 16:16)
3. By no means! (Romans 6:2)

(2 points each, maximum 6)

COOL DOWN

All of them; that is, none of them appears in Proverbs. (one-half point each, maximum 2)

8 things I discovered about what you lik

Some responses surprised me.

Dave Linscheid

After working my way through a three-foot-high stack of 1,542 surveys that General Conference Mennonites sent back to the communications office this summer, I'm ready to make some changes in GC communication. You surprised me with some of your feedback about *The Mennonite, Being In Touch,* videos and other modes of communication. You told me that much of what we're doing is OK. You also suggested ways to improve GC image and communication.

Last April, with the help of colleagues, friends and even my mom, I sent a five-page survey about General Conference image and communication to 6,471 randomly selected GC Mennonites throughout Canada and the United States. Twenty-six percent responded. After computer analyzing over 100,000 answers to 73 questions and reading what people wrote in response to eight open-ended questions on the survey, here's a summary of what I discovered most of you want:

1. You like *The Mennonite*, though you have some ideas for making it better. Not only did 91.7 percent of the subscribers say it's important to publish the magazine, but 57.1 percent of the people who *don't* get it agreed. While people said *The Mennonite* should include various opinions and be a forum for discussion of current topics, they also want it to be balanced and reflect a central opinion or stance.

2. You're not as excited about *Being In Touch* as I thought you'd be. Even though the quarterly is distributed widely, only 54.2 percent of the people responding said they get it. While most recipients said they like it as it is, many said it's unnecessary.

3. You want conference staff and mission workers to visit your church. More than 70 percent of the people responding said they welcomed visits to churches.

4. You welcome GC information via bulletin inserts (a 70.1 percent approval rating), you like videos only about as much as slide sets, and you don't want conference representatives to phone you and visit you at home.

5. You think evangelism and mission work are high priorities for the denomination (see box above).

6. You think General Conference staff should focus on helping churches (see box below).

What the General Conference should be doing

- evangelism and spreading God's word,
- overseas mission (listed by more Canadians than Americans),
- mission work in general,
- home mission or ministries (listed by more Americans than Canadians),
- Christian education (church and college),
- seminary education and placing pastors,
- peace and justice work,
- voluntary service

Topics you want to see addressed in *The Mennonite*

- missionary and voluntary service stories,
- stories about people,
- spiritual growth,
- Bible-based material and Bible studies,
- relevant current issues,
- local church news,
- Mennonite religion and beliefs,
- peace,
- Canadian news,
- international news

What GC staff should do

- Help local churches,
- facilitate communication and networking,
- promote unity and harmony among churches and members,
- organize and administer mission work that churches cannot do alone,
- provide resources,
- nurture and encourage.

> Most of you feel good about the General Conference, but you also said we can improve.

7. Many of you who responded to the survey are educated and come from urban areas (see charts at right).

8. Most of you feel good about the General Conference, but you also said we can improve. While 72.5 percent of those responding said they feel positive about the conference (8.2 percent were negative), 20.7 percent said it's not close and accessible (40.8 percent said it is).

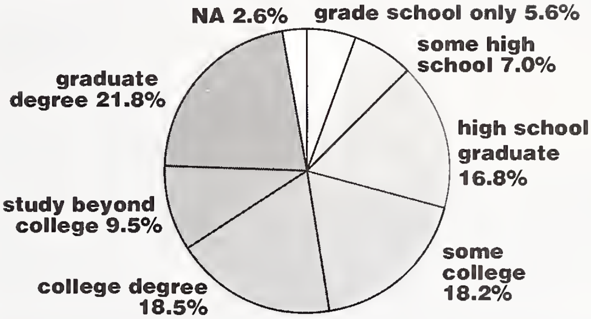
Proposed changes: The people who responded to the survey are closely tied to the conference. More than half (51.6 percent) receive *The Mennonite*. Canadian and U.S. responses to many questions were nearly identical. In October I presented my discoveries to the Division of General Services. They will bring proposed changes in General Conference communication to the General Board in November. We'll keep you posted.

Who responded?

The charts are based on responses to the survey. NA refers to those not answering the question.

Dave Linscheid is communications director of the General Conference Mennonite Church.

How much formal education have you completed?



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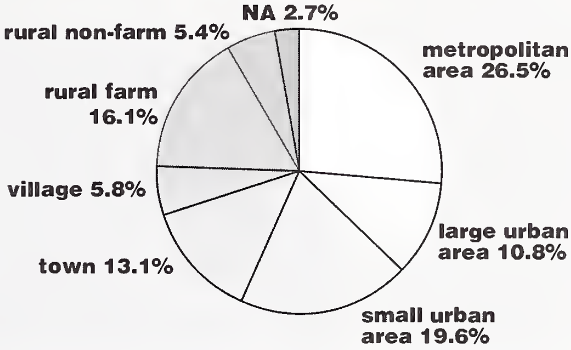

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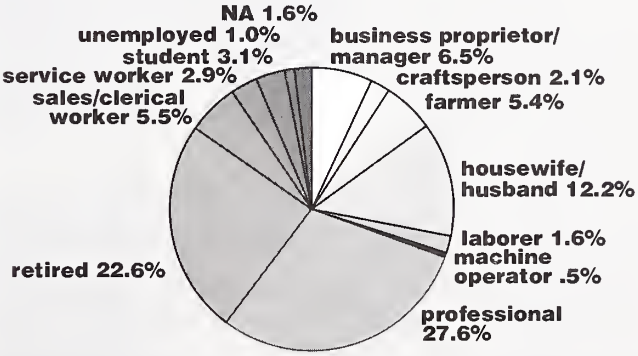

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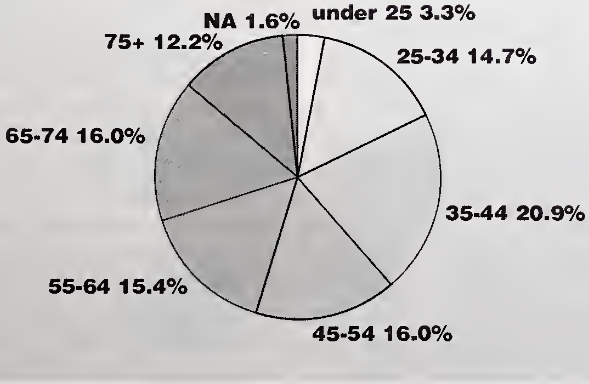
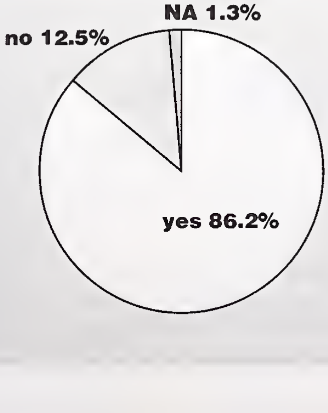


Was one or more of your parents or grandparents Mennonite?



Letters

Positively eloquent

The editorial "An Evil Status Quo" (Sept. 14 issue) is positively eloquent. Thank you for that and all the good issues of *The Mennonite*. *Doris Dick, Grabill, Ind.*

Who are these people?

Just a note of concern for the future. In reading the Sept. 28 issue I was struck by the recurrence of only a partial list of names under the photos (see pages 1, 4, 5, 6, 13, 17, 18 and 19). The fact that Anglos' names are included and not those of minorities is problematic. I'm aware these names are not readily available at times, but a note to this effect would give recognition of their worth. Thanks for your good work in this enormous task. *Marlene Smucker, Arvada, Colo.*

A pacifist and a veteran

I doubt if Mr. Goossen deserved the criticism he received for his article on pacifism in the Aug. 24 issue (page 11). I didn't expect anyone to compliment him either. I'd like to do that.

As a lifelong pacifist, I can relate to much of his constructive criticism. During World War II, I spent approximately 2 1/2 years in Civilian Public Service (CPS) camps as a conscientious objector (CO) and another 2 1/2 years as a *religious objector* in the Army medical corps.

I plead guilty to having relegated to second-class status everyone who chose to serve in the military at that time, as did many (if not most) pacifists. After transferring to the medical corps I crossed the line of being a judge to that of being the "judged party"—perhaps justifiably so.

During my basic training as aid man and surgical technician, I met and fellowshiped with numerous Christian CO soldiers.

True, a pacifist must (as mentioned) practice and exercise that belief. This cannot be done effectively by stirring up anger, hatred and violence. I can't convince myself that I experienced war during the Gulf War, nor did I really experience it during my CPS years. But I crawled and darted to many civilian and soldier casualties under intense machine-gun fire from both sides. God miraculously protected me from what appeared certain death as I aided casualties, but I often got there too late.

Some pacifists have stated that Saddam Hussein should have been killed during the Gulf War—but I say let's win him to the Lord. His conversion would probably make him another apostle Paul. With God all things are possible and all life is precious.

A CPS friend told me not long ago, "You may not have killed directly as a medic, but you sure helped." If I took a life at that time directly or indirectly, it may have been done unintentionally through pain-relieving morphine injections. If, as many have said, "You saved lives, which permitted them to go back and kill," that was not my motive.

These accusations don't coincide with what witnesses saw and believed when they recommended me for the Bronze Star medal, listed as "life-saving heroic achievement," which was later undeservedly pinned on my chest by a general. I was stunned as I witnessed this general pin about a dozen of these medals on other servicemen's chests as they stood in formation, some horribly disfigured.

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I choose to be a pacifist because I'm a "born-again believer." Pacifism did not and could not have made me a Christian.

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To some this medal is the proof that incriminates me. I at least have the satisfaction of my medal being the only one awarded at that time for saving lives, but you won't find me judging the other recipients. I'm sure some of them were Christians, too.

I cherish my time in CPS camps and in the medical corps, which let me assist others in a unique way. My nearly five years as a CO during World War II were so rewarding.

I choose to be a pacifist because I'm a "born-again believer." Pacifism did not and could not have made me a Christian. I'm so thankful that God is my companion and my judge. *Oliver Stucky, Moundridge, Kan.*

From our mission workers

Taiwan—If someone had told us that our language study could be like a worship experience, I would never have believed it. But this was exactly what happened to us during our last several months of language study. We had a Christian teacher who took us under her wing and taught us how to pray properly in Chinese. We had many discussions in our classes concerning biblical truths. This gave us the opportunity to learn how to express ourselves in Chinese on spiritual matters. We are so thankful to God for this experience. *Chris and Lois Leuz*

User-friendly, Bible-based

It was good to hear of the exciting intergenerational experiences being had by children and adults as part of the W.O.W. program at Whitestone Mennonite Church ("WOW-ing the Church," Oct. 12 issue, page 8). Many readers may be interested to know that for nearly six years the General Conference Mennonite Church and the Mennonite Church have been producing midweek materials that include many of the same intergenerational emphases and activities as the Presbyterian Logos program.

Venture Clubs is a Bible-based, user-friendly club program for children in grades 3-8. The materials are written from a strong Anabaptist perspective and work to involve children in the full life of the congregation. Perhaps best of all, the program costs only $5-$8 per child per year, which is important to many of our smaller and growing churches. Ventures Clubs information is available through Faith & Life Press and Mennonite Publishing House. *Mark A. Regier, director of marketing for Faith & Life Press, Newton, Kan.*

AMBS window

Associated
Mennonite
Biblical
Seminary

Focus

All I ever needed I didn't learn in seminary

by Dorothy Nickel Friesen

Thanks to Robert Fulghum's *All I Need to Know I Learned in Kindergarten*, we understand more simply what is crucial for living in our world.

However, learning does not stop at the end of kindergarten...or at the end of a seminary degree. We who work in seminary settings know we do not provide everything needed in training for ministry. Ongoing, life-long learning is the key to a productive life of ministry.

Continuing education for pastors

What is the scope of continuing education? First of all, the term is used in a technical way when it refers to ongoing, training for people in a variety of professions. For example, social workers, teachers, and physicians are required to keep their certificates or licenses current through continuing education workshops, seminars and conventions. The time is also here for pastors in our denominations to continually upgrade their professional training and skills through continuing education opportunities.

...for church leaders

A second component of continuing education is not restricted to pastors. Any one in the broad spectrum of church leadership can benefit from information, consultation and discussion. Maybe in the future there should be short workshops to train elders, deacons or church moderators, or development officers, or trustees, or conference ministers.

...for all church members

Going another step, could time on the AMBS campus be an important part of every church member's experience? The opportunity to reflect biblically and theologically about our faith and how we serve the church could help all of us and our congregations.

Photo by Tyler Klassen

Opportunities for all

Beyond courses and continuing education seminars, how can AMBS help your pastor, your congregational leaders, and you keep learning and growing?

Our culture uses a wide variety of technology to help disseminate information quickly. How can technology assist the church? Would teaching by videocassette help in your congregation? Would your pastor want to listen in by telephone to a lecture by a prominent theological or Anabaptist scholar? There are many more possibilities.

How will AMBS use media and its multi-faceted approaches to address biblical illiteracy, ethical dilemmas, faith stories, and current international issues? These are the cutting edges of educating and re-educating our church leaders and members for service and witness in the world.

We are aware that there are many places providing educational resources, especially through conference programs. We encourage those continuing education opportunities which are offered close to the congregation. But in the future, with adequate facilities, we at AMBS can offer to the church an inter-Mennonite setting for addressing issues of church, service, and witness.

Continuing education builds on the past, reflects on the present and prepares for the future. How are you continuing your education?

Dorothy Nickel Friesen is assistant dean at AMBS with responsibility to direct the AMBS Continuing Education program.

Inside

Continuing Education: Count the reasons

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Continuing Education: Count the reasons

John A. Esau

Why do I encourage my pastor to participate in continuing education at AMBS? Let me count the reasons.

1 A growing pastor is a happy pastor, and God knows we need pastors who are optimistic and hopeful.

2 A growing pastor deepens knowledge of the Scriptures to share with our congregation, and the Spirit knows all congregations today could use biblical information and inspiration.

3 A growing pastor is alive to the world in which members live and work, and God knows we need pastors with empathy and understanding who can identify with our experience.

4 A growing pastor opens new doors to my understanding of the faith, and the good Lord knows I need to get out of well-worn and familiar ruts.

5 A growing pastor loves to come home to a supporting congregation and find ministry opportunities which will challenge him or her for longer-term ministry, and the good Lord knows we don't want to appoint another search committee.

6 A growing pastor expands the quality and quantity of relationships with other people, and the Spirit knows that strong pastoral ministry is more dependent on the quality of relationships than on any other single factor.

7 A growing pastor is spiritually in touch with reality, with God's purpose, with Christ's mission to the world, and with the Spirit's work in and through the church, and you and I know how valuable such pastors are in our lives, in our congregations, and in our witness to the Kingdom of God.

Considering these things, I know the value of our congregation's investment of financial support and provision of time for our pastor to participate in continuing education programs at our seminary, AMBS.

John A. Esau is director of Ministerial Leadership Services for the General Conference Mennonite Church.

***Conflict and Conciliation**, taught by John Paul Lederach, was offered for the third time during summer school. This year's enrollment was the largest ever: 53 students. In addition to large group lectures, small groups met during the two-week period to discuss specific situations and approaches to conflict resolution. For summer school 1993, AMBS hosted 131 students, compared to 91 in 1992; with a fifty percent increase in class registrations. Photos by Mary E. Klassen*

Broader visions of worship and the world

Cliff Brubaker

When I came to AMBS for a sabbatical year, I had been pastoring for about seven years, and had also been farming. The sabbatical became possible when I sold out of farming. Part of my year was a time to make a vocational change from being a farmer who also pastored to being a pastor. In a positive way, my sabbatical year was a sort of wilderness experience for me.

One positive part of our experience was an opportunity for our family to expand our horizons on the world. We lived between families from Somalia and Zimbabwe, and the children became friends with children from New Zealand, Bolivia, the Philippines, Brazil and Spain.

I was surprised at the effort the seminary made to accommodate the needs of our entire family. The day care program was a highlight for my youngest daughter. Our housing on campus met the needs of our family very well. The financial aid package the seminary provided was also quite generous.

I found it helpful to be to be part of worship services for which I had no responsibility, both at AMBS and as part of a local congregation. I returned to my congregation with a broader vision for worship.

Cliff Brubaker is pastor at Salem Mennonite Church, Waldron, Mich. He and his wife, Marilyn Grasse-Brubaker, and their two children spent the 1991-92 school year in Elkhart while Cliff studied at AMBS.

Discovering community at AMBS

Edea and Bob Baldwin

Summer school at AMBS opened our hearts as well as our minds! As relatively new Mennonites, we were curious about the "fit" of our Southern evangelical backgrounds within a center of Anabaptist culture. And we were anxious about our theological comfort zone—how far could we stretch? Because we are part of a leadership development program, our church agreed that questions like these needed to be approached. So they encouraged us to seek out answers.

Willard Swartley warmly entered our lives as teacher and guide. He invited us to become fellow travelers on a learning pilgrimage. Before and after each class period, students excitedly shared a richly diverse array of ideas and concerns arising from the study. The class became a community of learners.

Mid-week chapel services were well-planned worship events, inviting us to focus on God as the center of and purpose for our study.

Our children entered into community experiences of their own, through vacation Bible school at Belmont Mennonite Church and camping at Camp Amigo and Friedenswald.

For our family, AMBS will always mean community... a place where our questions were joyfully answered through worship, work, and fellowship. We experienced an enriching wholeness that we anticipate again next summer!

Edea and Bob Baldwin are English teachers in Quitman, Miss., and attend Jubilee Mennonite Church in Meridian. They and their four children spent June 7-18 at AMBS, while Bob and Edea participated in the Biblical Interpretation summer school course.

Following a meal for students, faculty and staff on Community Day, Aniete Ikene, from Nigeria, gets acquainted with Rusty Umble, son of student Jeni Hiett Umble and her husband, Art, from Fresno, Calif. Community Day provided both formal and informal opportunities for learning about what community means for the seminary and for the Christian church. Photo by Mary E. Klassen

> *I go back to the seminary every winter for Pastors' Week. That's just been part of my life. It's a helpful reminder and stimulus for me.*
>
> *James Waltner*
> *Pastor, College Mennonite Church, Goshen, Ind.*

Short-term education opportunities at AMBS

Interterm, January 3-21, 1994

Human Sexuality and Christian Faith, Gayle Gerber Koontz
Jesus, the Teacher, Daniel Schipani
Synoptic Gospels, Willard Swartley
New! Evangelizing in Modern/Urban Culture, Marsha Snulligan Haney and Linford Stutzman

Pastors' Week, January 24-28, 1994
The Healing Body of Christ

Workshops offered:
- AIDS: Pastoral Response
- Congregational Health Ministries
- Healing Rituals in Worship
- Healing Through Pastoral Care
- Forgiveness
- Professional Ethics
- Praying with Clay
- Communication and Healing

Evening sessions:
- "Can Women and Men Be Friends? Healing Gender Relationships" with Carolyn Holderread Heggen and Ted Koontz
- Healing in Movies: an evening of viewing contemporary movies with themes of healing

Summer School 1994

Session 1: June 6-17
Anabaptist Theology and History, Arnold Snyder
War and Peace in the New Testament, Willard Swartley
Christian Worship in Historical and Contemporary Perspectives, Eleanor Kreider

Session 2: June 20-July 1
Conflict and Conciliation, John Paul Lederach
Christian Spirituality and Peacemaking, Arthur Boers
Creation and Spiritual Renewal, Perry Yoder
Family Systems, Delores Friesen

Session 3: August 1-12
Beginning Hebrew, Perry Yoder

Transcultural study opportunities in the Middle East, Colombia, and Guatemala also available.

For more information

Contact Steve Fath, director of admissions, AMBS, 219 295-3726, or 1 + 800 964-AMBS (2627)

President's Window

Recently I talked about the conflicting demands placed on seminary education with Dan Aleshire who serves with the Association of Theological Schools.

Because of his work, Aleshire has a keen awareness of the challenges facing seminaries across North America. One challenge is the tension between the churches' expectations for pastors and the time available for a seminary education.

For many people, a three-year seminary program after college seems like a long time to prepare for ministry. With the rising costs of education, many students add debt to debt. Many seminary students are married and meeting family responsibilities and working part-time often means that completing a full seminary program takes longer than three years. One possible solution? Shorten the time and lower the requirements for completing seminary!

At the same time, expectations for pastors continue to rise. They should know and interpret Scripture well...have good theological judgment...preach eloquently...relate well to people...cultivate a life of prayer. They should make church exciting for youth... inspire evangelistic outreach... nurture congregational unity... help professionals find direction in complex ethical questions... provide resources to strengthen marriage and family life. Three years of seminary education hardly suffice for equipping people to meet all these expectations. One possible solution? Raise the requirements and lengthen the time for completing seminary to four or even five years!

There is no simple solution to these conflicting demands. Nevertheless, one piece of the puzzle is recognizing that good education for ministry is a continuing process. A strong three-year seminary program of study and experience-based learning is a start. That must be followed by quality continuing education during ministry. This issue of *Window* explains why continuing education has become one of the growing edges at AMBS. -- *Marlin E. Miller*

New AMBS students Brenda Sawatzky Paetkau, Winnipeg, Man.; Jonathan Wenger, Fresno, Calif.; and Wanda Roth, Tavistock, Ont.; talk with Margaret Schipani, library assistant, and Nancy Lapp, pastoral counselor (back to camera), during Community Day activities, Sept. 28. Each year, Community Day is an opportunity for students, faculty and staff to learn from each other in activities outside of the classroom. Photo by Mary E. Klassen

AMBS Panorama

New step for AMBS

Associated Mennonite Biblical Seminary is now the name of the partnership between Mennonite Biblical Seminary and Goshen Biblical Seminary. After 35 years of cooperation, the two seminaries have become one as signaled by the change of name from Seminaries to Seminary.

"This step is partly a culmination of years of worship, teaching, study and fellowship together, and is also symbol of a new stage in cooperation," President Marlin E. Miller says.

Note special spring class

One class in our spring semester will be offered during four weekends as a way to make it possible for people from a wider geographical area to study at AMBS. "Biblical Spirituality," taught by Willard Swartley, professor of New Testament, and Marcus Smucker, associate professor of pastoral theology, will meet Friday evenings and Saturday mornings and afternoons, Feb. 4-5, Feb. 25-26, March 25-26, and April 22-23. For more information, contact Steve Fath.

Fall enrollment

Thirty-eight new students enrolled in AMBS this fall, including students from Russia, Denmark, India, Ghana, Taiwan, and France. Although the number of students dropped from 164 last year to 143 this fall, the percentage of full-time students remains steady. Forty-three percent of the students are women; fifty-seven percent are men. Ten percent are from outside North America.

Seminary Sampler

Imagine yourself a student at AMBS. Then come to campus for our open house and learn what seminary studies might mean for you. March 6-7, 1994 is our second open house for this school year. Come on Sunday evening and spend Monday sitting in on classes and a chapel service, meeting faculty and students, and learning about seminary life. Write or call Steve Fath for more details.

Prayer

Give thanks to God for the balanced budget at the end of the fiscal year for Associated Mennonite Biblical Seminary. A combination of special contributions and cost-saving measures helped AMBS end the year in a better position than earlier expected.

Feb. 10-12, pray for the the AMBS board as it meets on campus in Elkhart.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

Editor and designer: Mary E. Klassen
Consulting editor: Richard A. Kauffman

Distributed three times a year as a supplement to Gospel Herald, Mennonite Reporter, The Mennonite.

October 1993
Printed in U.S.A.

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Biblical
Seminary

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The grace key that opens the Scriptures

The parable of the vineyard and its tenants is for us

Jon C. Olson

The apostle Paul tells us that "whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the Scriptures we might have hope" (Romans 15:4). Paul declares that (1) what happened *then* was written for us *now;* (2) Scripture teaches and gives us hope; (3) hope comes through steadfastness and encouragement. But how are we to interpret Scripture?

Martin Luther believed that the theme of God's free grace was the key to interpreting the Bible. Such grace caused Jacob to pray, "I am not worthy of the least of all the steadfast love and all the faithfulness that you have shown to your servant" (Genesis 32:10). In the theme of grace, God is free to surprise us. As Paul says, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" (Romans 11:33).

Scripture may also be interpreted by what I call "Haman's key." It is the principle that God will pour out grace only upon me, the interpreter, and things that I identify with. The God of Haman's key is limited, contained. Scripture is read with Haman's question, "Whom would the king wish to honor more than me?" (Esther 6:6).

Some Scriptures cannot be opened with Haman's key. Only the grace key will open them. Look at Mark 12:1-12, the parable of the vineyard and the wicked tenants.

Jesus told a parable based on Isaiah 5:1-7. In the parable a man plants a vineyard and lets it out to tenants. He sends servants and finally a beloved son to get some of the fruit. These the tenants abuse or kill. "What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others" (Mark 12:9).

A church using Haman's approach to the parable assumes that "others" means itself. It says, "We have the mind of Christ" or, "It is the Father's good pleasure to give us the kingdom" or, "Whom would the king wish to honor more than us?" Haman's key leads one to think that the unfit tenants are the Jewish people, and the others to whom the vineyard will be given is the church.

Aside from being mistaken, this interpretation undermines Christian faith. Where in all this is "the God of steadfastness" (Romans 15:5)? In what way has Haman's key affirmed that "the gifts and the call of God are irrevocable" (Romans 11:29)? If God chooses a people because he loves them (Deuteronomy 7:7-9) but then destroys them, how is that encouraging? Then the church had better not rely on God's love and faithfulness. It had better generate something of its own to hope in. Haman's key—grace only for me—leads in the end not to encouragement but to despair or misplaced hope.

……

Haman's key—grace only for me—leads in the end not to encouragement but to despair or misplaced hope.

……

In Isaiah's original parable of the vineyard, "the vineyard of the Lord of hosts is the house of Israel" (Isaiah 5:7). The harshest judgment rests on the leadership. As Jeremiah says, Jerusalem was destroyed "for the sins of her prophets and the iniquities of her priests, who shed the blood of the righteous in the midst of her" (Lamentations 4:13).

Jesus used Isaiah's parable to criticize the Jewish leadership. The priests and elders tried to arrest Jesus because "they realized that he had told this parable against them, … but they feared the crowd" (Mark 12:12). About 40 years after Jesus, Roman troops destroyed Jerusalem and the Temple during the Jewish War. With that the Sadducean priesthood ceased as an influence in Judaism.

The parable of the vineyard and the wicked tenants affirms God's mercy in the midst of his wrath. Israel is with us today because the God of steadfastness keeps his word, keeps faith with Israel even as he gathers his church.

If the parable of the vineyard and its tenants is not *about* us, it is *for* us now. "For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God, in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy" (Romans 15:8-9). Let us rejoice *with* God's people (Romans 15:10) rather than, like Haman, *against* God's people. Let hope have the last word: "May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit" (Romans 15:13).

Jon C. Olson, Syracuse, N.Y., is a member of Manhattan (N.Y.) Mennonite Fellowship.

For discussion

- Read Mark 12:1-12.
- Apply Perry Yoder's guidelines for Bible study (see pages 3-5 of this issue).
- How have you and/or your church generally interpreted this Scripture?
- List some ways you have tended to use "Haman's key" in interpreting the Bible.
- Apply the "grace key" to other passages of Scripture.
- Using the grace key on this and other passages, ask what God is asking you to do.

Fiscal health

7 ways to cut costs and grow

What churches can do about financial crises

J.B. Miller

Many congregations face an impending financial crisis. Offerings do not meet budgets, which means decreased resources for local needs and church-wide programs. Coupled with the fact that more funds are staying in local communities, many programs that have reached beyond our communities are being slashed or eliminated.

The business community has been downsizing, reorganizing, slashing expenses and generally trying to work more efficiently. Below are seven things that churches can learn from what the corporate community has done:

1. Merge small and medium-sized congregations into larger congregations. The end of the 1980s and beginning of the 1990s has seen a merger mania in the corporate community. Even the Mennonite Church and the General Conference Mennonite Church are talking about merger. Is it time we adapt this concept and promote mergers of small congregations? Is it possible that we have too many congregations begging for a limited amount of personal and financial resources? Would larger congrega-tions better meet the needs of our members? In areas where there are two or three congregations of less than 100 members, consider merging them. The results might be a budget that can adequately support a pastor and programming that many among our membership are seeking, even demanding . Many benefits result from a congregation of 200 or more. Chances are there will be sufficient numbers of youth and children to develop programs that will keep them interested in church life, a difficult task in a congregation of 50 or 75.

J.B. Miller is vice president of financial services for Mennonite Mutual Aid and manager of Mennonite Foundation.

2. Be willing to both cut and eliminate programs. Too often we hang on to supporting local programs that have worn out their effectiveness. It is easier to reduce or eliminate contributions to organizations outside our community because we have no face connected to it. Yet we fund local organizations because we hesitate to make the hard choices where we might face criticism from our friends and neighbors.

3. Build multipurpose facilities. It seems only the church and a few public, tax-supported organizations can afford the luxury of single-purpose structures. Hundreds of thousands, even millions, of dollars are spent to build structures that are used only two or three hours a week. Consider what your pew space actually costs and remember it's only being occupied for an hour or two each week. Think how much easier it might be to raise funds for building programs if they were for worship space that could convert to a basketball court, concert hall and soup kitchen. Don't tell me it can't be done—it's done all the time. We generally call them sports arenas.

4.Volunteer at existing organizations rather than starting new ones. If members of the congregation feel a need to develop a program that is going to take human and financial resources, encourage participation in existing programs rather than starting new ones. New programs are expensive to originate and require ongoing financial and human resources. Participation in existing programs will result in a broader group of friendships and a sense of cooperation within the local community.

5. Develop new programs. While this might seem contradictory to point number four, there is something positive about developing programs that are needed and supported by the local congregation. Giving improves during new program and facilities development and often results in growth in the congregation. New programs also offer opportunities for congregations to work together.

Rather than one congregation trying to support a local charity, work at involvement from a variety of congregations and denominations. New programs are sometimes developed by new people in the congregation, thus allowing them positions of leadership they otherwise may not have. How do you decide if it is right to support an existing organization or start your own? I admit it's sometimes hard to know, but one measuring stick may be, Does this new program duplicate something already being done in our community? If so, perhaps it's better to take a second look.

6. Develop strategies that will bring new people to your congregation. Don't expect growth to just happen. While emphasis on growth should not be pursued only to increase giving in the offering plate, the fact remains that greater attendance generally results in higher offerings, with little expense added to support the new people. A good question to ask is, How much would five new members (or 10, 15 or 100) cost in added expenses.

7. Don't slash the budget the first or second time goals aren't met. Look at creative ways to encourage generosity. While realistic budgets are important, too often we believe the only way to run a church is with a balanced budget. Few organizations can function year after year with deficits. But if our programs are worth-while, people need to be challenged to be generous with their resources. Share information about the organizations in your budget throughout the year, not just at budget time. People respond to needs but want information about the effectiveness of their contributions. Teach and preach generous giving, model generous giving. Faced with limited resources, congregations often need to make tough decisions. But with generous spirits, creativity and the willingness to try new things, the work of the church can be advanced.

News

Somali refugees hold on to hope for peace, safety

Dadaab, Kenya (Meetinghouse)—Noor Ali Ibrahim fled Mogadishu to find a safe haven from war. He left the war behind, but danger still haunts him.

"There is no safety here," the 22-year-old Somali said of the Dagahaley refugee camp, which has been his home for a year and a half. Bandits, which the Somalis call "shifta," cause terror at night, raping women and stealing food, Ibrahim said.

He doesn't know when Somalia will be peaceful enough for him to go home. "Life is very hard," he said. "We are hungry. We hope for peace."

The peace Ibrahim hopes for is beyond a relief worker's power to give. But two Mennonite workers, Tim Shenk and Ryan Sensenig, have been working to make peace in small ways among people who have seen too much war.

Dagahaley camp, where the two have been working, is right on the equator in northeast Kenya, about 60 miles from the Somali border. It houses 25,000 to 30,000 Somali refugees, as do two other nearby camps. It sits in the middle of nowhere, a city of the displaced in the desert. People live in tents or huts, with fences made of sticks to deter the shifta.

But it is not a joyless place. Beside a tent where massive stacks of relief food are stored, a group of men sing, clap and dance. Children play soccer and smile as they gather around visitors to the camp. "You'll be surprised to find them happy most of the time," said Eunice Ndirangu, a Kenyan relief worker.

Shenk, who arrived at the camp in May, and Sensenig, who concluded a term there in August, went there under Eastern Mennonite Missions to work for a Canadian Baptist feeding program coordinating food distribution to undernourished children and women who are pregnant or nursing.

Children get supplementary rations from Canadian Baptist feeding stations until they reach 85 percent of the average on a height-and-weight chart. In early July, children below 85 percent were becoming scarce.

"The nutritional rate here is now

Jon Warren (MCC)

The arms of America: *A Somali mother, wrapped in a U.S. dollar bill, comforts her child. Since December 1992, when the U.S. military intervened in Somalia, 31 Americans and 90 U.N. peacekeepers have died. The United Nations has not reported Somali casualties, which Mennonite Central Committee says could number in the thousands. About $1.5 billion has been spent on the military effort in Somalia, compared with $160 million on relief and rehabilitation.*

Inside the news

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The Commission on Education focused its attention on priorities and budget concerns at a Sept. 30-Oct. 3 meeting at Elim Bible Institute in Altona, Man. COE is a part of the General Conference Mennonite Church. "We're living with the reality of shrinking budgets. We have to make informed decisions about our future that are based on the current financial scene," said Norma J. Johnson, COE executive secretary. COE staff and board also met with several Conference of Mennonites in Canada staff in Winnipeg to discuss CMC restructuring and COE. Henry Loewen, executive secretary for the Conference of Mennonites in Manitoba, also spoke with them about the connections between COE and CMM and the need to avoid competition. "It was helpful for COE to see what is happening in Winnipeg. It was an important reality check," said COE chair Erick Sawatzky, Elkhart, Ind.

Mennonite Men treasurer Carl Thieszen presented a $20,000 Tenth Man grant to Manhattan (Kan.) Mennonite Church Sept. 19. The church serves students and faculty from Kansas State University as well as other people. Tenth Man grants are made possible by hundreds of men and women who donate $100 twice a year for projects. Mennonite Men is a part of the General Conference Mennonite Church.

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New General Conference Mennonite churches established between Aug. 15, 1991, and Aug. 15, 1994, may apply for a one-time grant for $200 worth of New International Version Bibles from the International Bible Society. The following two years, these new churches will also be offered a 50 percent discount on up to $1,000 worth of scriptural material. To apply, contact Marilyn Miller, Secretary for Evangelism and Church Development, 2000 Dartmouth, Boulder, CO 80303.

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A conference on disabilities will be held April 23, 1994, at Forest Hills Mennonite Church near Lancaster, Pa. Titled "Cities of Refuge: Congregations Practice Biblical Hospitality With Those Experiencing Disabling Conditions," the conference will host pastors, church leaders, disability advocates and professionals, and lay people involved in outreach, pastoral care, and peace and justice. Mennonite Central Committee East Coast and the advocacy programs of Mennonite Health Services are cosponsors of the conference. Contact Alonna Gautsche Sprunger or Lynn Roth at MCC, (717) 859-3889.

Paul Schrag

Carrying on: *A group of men sing and dance at the Dagahaley refugee camp. "You'll be surprised to find them happy most of the time," said Eunice Ndirangu, a Kenyan relief worker.*

higher than it was in Somalia before the war," said Shenk. "The great majority of people here are getting adequate food."

A feeding station that once served 300 or 400 people a day had dropped to serving 70.

The refugees sometimes sell the food they get, which is OK, the relief workers said. They may sell it in order to buy other things they need.

The camp's biggest problem is security. The police are outnumbered by the shifta and don't want to risk their lives protecting the refugees. "At night they let the bandits do what they want," Sensenig said.

Overall, however, the camp is not a place of misery.

"Everything in a refugee camp is not death and dying and desolate and hopeless and terrible," said Sensenig. "I was expecting things to be a lot worse. But I saw so many signs of hope."

The biggest of those signs is the resilience of people whose lives are in limbo but not idle. Craftspeople create their works of art, butchers and barbers ply their trades, dances and soccer games provide diversions. Sensenig calls it a transplanted lifestyle.

"The attitude of the people is, you take life as it comes," he said. They hope what comes next is peace, so they can go home. *Paul Schrag*

MCC Canada refuses lottery money

Winnipeg (MCCC)—An Alberta government decision to fund international relief and development projects with lottery revenues has prompted Mennonite Central Committee Canada to decide not to take funds from the province for its work overseas.

MCC Canada's decision not to accept the funds was made at the agency's executive committee meeting, held here Sept. 17-18.

MCC Alberta, which annually applies to the Alberta Agency for International Development for funds for work overseas, received $24,000 this year from AAID. MCC Alberta had planned to ask for a similar amount for next year, which would be forwarded to MCC Canada for use overseas. But on Sept. 3 the province notified MCC Canada that AAID had merged with the Wild Rose Foundation, an Alberta government lottery-funded foundation. As a result, MCC Canada has decided not to take funds.

"The loss of the funding will hurt—we count on that money," says Anne Harder of Winterburn, Alta., chair of the MCC Alberta board. "But we feel it's important to make a statement of principle against taking lottery money."

According to Jake Harder of Edmonton, who chairs the MCC Canada board, "Mennonites in Canada have traditionally opposed gambling. By making this decision we are reflecting the wishes of our supporters."

As well, he says, the decision "will show support for our workers in Canada who work with poorer people who may be struggling to overcome addiction to gambling."

Jake Harder acknowledges that it is hard for an agency like MCC, which receives other federal and provincial government grants for its work overseas, "to know when money is 'clean.'" But, he says, "when we know it comes from a source we disapprove of, then we have to take some action."

Dick Neufeld, who directs MCC's work in Alberta, says he hopes that Albertans who support the agency's decision "will help us make up the shortfall by donating to MCC."

Outspoken lottery critic Harold Jantz of Winnipeg praises MCC's decision. "MCC deserves to be applauded," says Jantz, who authored a brochure for the Canadian Conference of Mennonite Brethren Churches that is critical of government-sponsored lotteries.

"Lotteries are socially regressive," Jantz says. "They teach that people can expect a lot for a little, or gain great benefits for no work. As well, the temptation of lotteries is often greatest for those who can least afford it."

Integration committee sets timeline

Harrisonburg, Va.—The Integration Exploration Committee met for the eighth time here Sept. 18-20.

Congregational feedback sheets from the packet on exploring General Conference Mennonite Church and Mennonite Church integration have begun to come in, the committee noted. An initial analysis of the feedback will be done in December.

The IEC plans to have a proposed recommendation on integration to the general boards in early spring of next year. The proposed recommendation will be shared with area conferences in late spring. Feedback will be gathered before the final recommendation goes to the combined 1995 meeting in Wichita, Kan.

IEC members also will be meeting with various associate groups (African-American, Asian, Hispanic, Native, women and men's groups) in the next year to get their responses.

Subcommittees have already looked at structures for higher education and overseas mission in a combined GC/MC church. A new subcommittee will now work on models for congregational life, publishing and congregational resourcing. In the GCMC, publishing and congregational resourcing are both lodged with the Commission on Education. The MC has divided these areas between the Mennonite Publishing House and Mennonite Board of Congregational Ministries.

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'Current structures can't remain, but there is reluctance to change'

Lapp

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The IEC also looked at GC and MC differences in authority and accountability and issues of nationality. MCs have a tradition of disciplining individual congregations, while the GCs don't, noted MC general secretary James Lapp. "The reality is that it's very difficult or unusual that a whole congregation is disciplined. ... But it does worry some Mennonite people who feel that we are falling away from discipline as a church and that joining the GCs would just speed up this process."

However, "the General Conference and some of its area conferences have a provision in their bylaws to dismiss a congregation from membership for 'just cause,'" said GC general secretary Vern Preheim.

As indicated by lengthy discussion at this meeting, the issue of whether to focus on a binational conference or national conferences continues to be thorny. "What is clearest is that the two countries have different agenda," said Ruth Naylor of the GC Central District Conference.

"We need to note that current structures can't remain, but there is reluctance to change," Lapp said.

Kauffman Museum, North Newton, Kan., is offering a tour to Guatemala Jan. 4-15, 1994, in conjunction with its "Threads of Life: Mayan Clothing from Guatemala" exhibit. Robert Hinshaw, a Quaker anthropologist and former academic dean of Bethel College, North Newton, will lead the tour. Contact Rachel Pannabecker at (316) 283-1612.

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Former conscientious objectors in Manitoba are inviting others across the country who participated in the Canadian alternative service program during World War II to submit their stories for inclusion in a book to be published next year. Over 11,000 Canadian men participated in the alternative service program as COs during the war, including about 7,500 Mennonites. Responses should be sent by April 1994 to Box 665, Morden, MB R0G 1J0.

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The Commission on Overseas Mission held its fall meetings Sept. 10-11 in Winnipeg. COM is a part of the General Conference Mennonite Church. The board affirmed proposals from the Council of International Ministries encouraging cooperation in Mennonite and Brethren in Christ overseas mission programs. "This is another nudge to cooperate as much as possible," said COM executive secretary Erwin Rempel. "The commission agreed with the direction of the proposals as long as cooperation is encouraged, not mandated." COM also gave its approval to Africa Inter-Mennonite Mission to incorporate in Canada, which is needed since AIMM receives funds from the United States and Canada and employs mission workers from both countries. COM is a partner with AIMM in its mission work in Africa.

Money Guide 1994: Best College Buys Now, published by *Money* magazine, rates Bluffton (Ohio) College 22nd in the Midwest. Bluffton was the only private college in Ohio listed.

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Nongovernmental organizations in southern Sudan have issued a statement calling for more local involvement in the peace process. The statement, signed by the Sudan Relief and Rehabilitation Association, Relief Association of South Sudan, New Sudan Council of Churches, local Sudanese NGOs and others, says, "the answer [for Sudan] is not to bypass the indigenous agencies ... to support local capacity, when responding to the humanitarian plight of those affected by the ongoing conflict, is no longer an option—it is essential."

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Rockway Mennonite Collegiate hosted a conference of Mennonite educators Sept. 25. Approximately 200 people participated in the conference, sponsored by the Mennonite Conference of Eastern Canada. A total of 22 workshops was offered in two 90-minute sessions. Their topics ranged from "Handling Unwanted Behavior in Children" to "Responding to 'At Risk' Youth" to "Teaching From the Screen." "I experienced feelings of joy, love and appreciation as well as a strong sense of community," said Ellie Muir, a children's Sunday school teacher at Waterloo-Kitchener (Ont.) United Mennonite Church, noting that this was the first time she had attended this kind of event. "I also liked the way the presenters showed a respect for the Scriptures," said Muir. "Many of us don't know the biblical stories as well as we should. We don't realize the great impact the Bible has on our lives."

Site announced for the first caravan project

Newton, Kan. (GCMC)—A new General Conference Mennonite congregation, Servant Community Church, Pismo Beach, Calif., will be the site for the first Abraham and Sarah Caravan project. This project is scheduled for the first week of Advent, Nov. 28 through Dec. 5.

Pastor Ken Ashman said, "Since the people of our congregation have no Mennonite background, I hope the presence of Mennonites from the larger church family will help nurture the congregation in the Anabaptist faith and lifestyle."

Caravan volunteers will use their gifts and skills to help with activities such as making banners, outreach, storytelling, quilting and singing Christmas carols.

The project, open to all interested people, is especially designed for older adults who wish to combine retirement travel with a meaningful service experience. Caravan participants will cover their own travel, food and lodging expenses.

This caravan, initiated by the Commission on Home Ministries of the General Conference Mennonite Church, will help put into action the General Conference Mennonite Church's 1992 resolution "Laughing with Abraham and Sarah," which calls for the planting of 50 new churches by 2001.

People interested in joining the first caravan or in receiving information about future caravans may contact the Abraham and Sarah Caravan coordinators, Lester and Winifred Ewy, 3202 Royer West Drive, Newton, KS 67114, (316) 283-2965.

COM backs mission in India

Newton, Kan. (GCMC)—Over the next five years, the Commission on Overseas Mission of the General Conference Mennonite Church will provide $25,000 to the Bharatiya General Conference Mennonite Church of India to carry out evangelism and Christian nurture ministries in more than a dozen villages in the Indian state of Orissa.

COM sent the first of five annual $5,000 grants to BGCMC in September. These funds, raised earlier through the General Conference development plan A Call to Kingdom Commitments, will be partially matched by the Indian churches.

BGCMC has received repeated requests for assistance from leaderless groups of Christians in a number of villages in Orissa. The Mennonite churches sent several people to the area in 1992 to survey the situation. They found 100 believers in seven villages, and more than 250 families in 14 other villages who expressed interest in the Christian gospel.

As a result, two Indian Mennonites started working in the villages. Their strategy includes personal contact, house-to-house visitation, literature distribution and adult literacy training.

There were nine baptisms shortly after the beginning of this ministry, and a group made up of people who were already believers decided to become Mennonites. The BGCMC hopes to be able to send five more workers to these villages soon.

Mahendra Kumar, the BGCMC chair, reports that there is strong resistance to this outreach ministry from several Hindu groups. He says, however, that in spite of this opposition, "the work of the Lord is going on smoothly, and we are expecting a good harvest."

General services board opts to cut *Being in Touch*

Newton, Kan. (GCMC)—The Division of General Services of the General Conference Mennonite Church has proposed to the General Board that *Being In Touch* cease to exist following the publication of a final issue in winter.

The board took the action here Oct. 15-16, recommending that church bulletin inserts replace the conference quarterly. The General Board will review both proposals Nov. 19.

The decision was based on the results of a survey conducted by communications director David Linscheid (see pages 10-11 of this issue). That survey generally showed more support for *The Mennonite* than *Being in Touch.* When the respondents who thought it was "very important" to publish both periodicals were asked to choose between the two, 62.2 percent chose *The Mennonite,* and 37.8 percent chose *Being In Touch.*

The survey indicated that 70.1 percent of the respondents would welcome bulletin inserts from the General Conference. DGS agreed that the frequency of the bulletin inserts could be determined by staff.

DGS also brainstormed about how they could make people feel more a part of the conference. Sixty-one percent of U.S. survey respondents and 59.1 percent of Canadian respondents reported that they feel included in the General Conference.

"We need to respond to people's needs," said DGS member Dave Waldowski, Sioux Falls, S.D. He suggested The *Mennonite* help people talk with each other about their concerns.

Also at the meeting, planned giving director Gary Franz announced that Allen and Marie Yoder, Middlebury, Ind., have accepted a three-year volunteer assignment as co-ministers of major gift development, effective Jan. 1, 1994. "We believe we are called to open doors," said Allen Yoder, who is also a DGS board member.

Franz also reported that an advisory council to the board had suggested that the General Conference begin to seek a person who could be trained to carry out church development work in coming years. "People give to people, not invisible entities," said Allen Yoder. DGS agreed to look for ways to fund the position.

A budget report

Newton, Kan., (GCMC)—General Conference business manager and treasurer Ted Stuckey reported at the Division of General Services (DGS) fall board meetings here Oct. 15-16. He said that the conference is $271,310 behind in receipts needed to meet the 1993 budget.

Total giving by churches and individuals from Feb. 1-Sept. 30 showed an increase of 3.5 percent in the United States and a decrease of 9 percent in Canada. Noncontributed income from estate gifts, annuities and interest income is down 17 percent this year compared with last year.

Stuckey noted that a $110,000 annuity would help lessen the effect of the shortfall. However, DGS cautioned against using the annuity income to boost 1993 budget figures. The board recommended that, in the future, annuity income be treated the same as bequest income, which is distributed over five years.

DGS proposed to General Board a zero percent increase in staff salaries for the 1994 budget year.

Task force plans environmental summit in 1995

Newton, Kan. (GCMC)—Members of the Mennonite Church and General Conference Mennonite Church Environmental Task Force are planning a 1995 "creation summit."

At a Sept. 25 meeting in Elkhart, Ind., the task force defined three objectives for the summit:

- to discuss the link between the environment and faith,
- to rethink the theological underpinnings of our Anabaptist faith,
- to serve as a model that could be replicated at the area conference level.

Chair Jocele Meyer, Fresno, Ohio, global education staff person for Mennonite Central Committee, thinks that many churches want to care for God's creation, but they get sidetracked by the technology and materialism of the West. "It's easier to go with the flow ... to buy a big, gas-guzzling car," she said.

The task force received its mandate from a stewardship resolution passed at Normal '89, a joint MC/GC conference. The two denominations provided money to the task force until this year, when its budget was cut. The task force members decided to continue without funding.

"All of us [on the task force] are kindred spirits," said task force member Tim Lehman, co-pastor at Faith Mennonite Church, Minneapolis, "I know I'm in this for the long haul."

For more information contact Jocele Meyer, 24516 TR 167, Fresno, OH 43824. *Carla Reimer*

Christians in Kitchener, Ont., are paying farmers to grow crops to donate to hungry people in other parts of the world through the Canadian Foodgrains Bank, according to a Sept. 11 article in the *Saskatchewan Star Phoenix.* City congregations in the Hamilton Conference of the United Church of Canada are covering costs for two-hectare projects—at about $450 Canadian each—in various communities across southwestern Ontario. Other Protestant and Catholic churches are involved in similar projects. Some groups are planning harvest festivals at the farm so they and their children can learn more about farming and the foodgrains bank. (*Mennonite Reporter*)

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Forty-three people met Oct. 1-2 at Camp Mennoscah to review the Western District Conference's experience in church planting. Between 1970 and 1990 the WDC planted 27 new churches; 24 continue to meet. Conference representatives noted that in the mid '80s the home mission committee shifted its approach away from responding to groups that had organized themselves and began sending more church planters into new areas to gather new groups. The group affirmed characteristics of an Anabaptist/Mennonite church but did not say this should limit strategies used in church planting. Rather, they said the conference should make sure the pastor is committed to Anabaptist/Mennonite values and beliefs, then grant freedom to use whatever model seems most appropriate to the area and population being targeted. The group affirmed the "cell group church" model and affirmed clustering new church starts in metropolitan areas and continuing partnering new churches with existing ones.

Record

COM—Commission on Overseas Mission
MBM—Mennonite Board of Missions of the Mennonite Church
MCC—Mennonite Central Committee

WORKERS

Nancy Brubaker resigned as co-pastor of First Church, Reedley, Calif., effective at the end of October.

Sara Dick, Bethel College Church, North Newton, Kan., began a one-year term with MBM as a medical assistant at Columbia Road Health Services, Washington.

Rob Cahill is beginning as pastoral intern at First Church, Upland, Calif.

Mary Catherine Doherty has begun as assistant director for foundation and corporate relations at Bluffton (Ohio) College.

James Dunn , Peace River, Alta., is beginning as youth pastor at Community Church, Fresno, Calif.

John A. Fries, began Aug. 29 as interim pastor at Peace Community Church, Portland, Ore.

Christina Gingerich, Steinmann Church, Baden, Ont., is beginning a one-year MCC Intermenno term in the Netherlands as a housekeeper at Hotel Oostermeer.

Randy Haarer was licensed for ministry July 18 at Good Shepherd Church, Glendale, Ariz.

Gary Jewell, pastor at Spokane (Wash.) Church, is providing interim pastoral care at Spring Valley Church, Newport, Wash.

Lori Kliewer is beginning as director of new member integration at Community Church, Fresno, Calif.

Fred Klitzke, Intertribal Fellowship, Phoenix, Ariz., was licensed for ministry Sept. 26.

Jeff Long, pastor at Columbia Basin Christian Community, Ephrata, Wash., was licensed for ministry Oct. 19. CBBC is a mission church of the Pacific District Conference.

Ken Metz is beginning as half-time pastoral intern at Community Church, Fresno, Calif.

Juan Montes was installed as pastor at Iglesia Vida Nueva, Reedley, Calif., Oct. 3.

Bryan and **Julie Moyer Suderman**, First Church, Kitchener, Ont., left Sept. 1 for a three-year term in Colombia with COM. Bryan will work as youth coordinator for the Mennonite churches in Colombia. Julie will serve as a Christian education resource person for the churches and schools.

Dick

B. Moyer Suderman

J. Moyer Suderman

J. Plenert

S. Plenert

Janet and **Stephen Plenert** began a four-year COM term in August in Brazil. Steve will work with biblical education. Janet is a member of Saanich Community Church, Victoria, B.C., and Steve is a member of Olivet Church, Clearbrook, B.C.

Carmen and **Roger Reimer** are beginning as Washington Fellowship, Camp Camrec administrators and caretakers.

Nada Sellers resigned as assistant pastor at First Church, Upland, Calif. She continues as a hospice minister.

Ervey and **Norma Unruh** have returned to Montezuma, Kan., following an interim pastorate at First Church, McPherson, Kan.

Herman Walde began Oct. 1 as interim pastor at First Church, Calgary, Alta.

Dan and **Elaine Zehr** are beginning as lead pastors at Emmanuel Church, Clearbrook, B.C.

Planning a change? Consider moving to **Fargo-Moorhead** (N.D.) and helping plant the Faith Mennonite Church. This area has low unemployment, a high quality of life, fine schools and universities, excellent health-care systems, needs Mennonites and is a good place to live.

Contact **Dellis Schrock, 1723 S. Ninth St., Fargo, ND 58103, (701) 293-7933.**

Freeman Academy invites applications for a full-time **administrator.** Must have secondary principal certificate or be willing to pursue this endorsement. Freeman Academy, a member of the Mennonite Secondary Education Council, is a Christian middle school and high school offering grades 5 to 12. Starting date: July 1, 1994.

To apply or receive more information, contact **Everett Waltner, Freeman Academy search commit-tee chair, Route 3, Box 32A, Freeman, SD 57029, (605) 925-7766.**

Arnaud Mennonite Church plans to celebrate **50 years** on July 30-31, 1994. Everyone welcome. Hosting and camping facilities available. Plan your vacation for this time.

For information phone **(204) 427-2678 or (204) 427-2009**, or write **Arnaud Mennonite Church, Box 3, Arnaud, MB R0A 0B0.**

Youth pastor being sought by **Slate Hill Mennonite Church**, Camp Hill, Pa. New half-time position, available immediately.

Direct inquiries and resumés to **Barbara Springer, search committee chair, 5 Kelly Drive, Carlisle, PA 17013, (717) 691-0626.**

MENNO Project (Mennonites Encountering New Neighbors Overseas), a service and learning opportunity, is planned for Colombia Jan. 29-Feb. 12, 1994. MENNO Project needs **10 volunteers** to work with Colombian Mennonites in local work projects while getting acquainted with another culture and people. Sponsored by the Colombian Mennonite Church and the Commission on Overseas Mission.

For information contact **COM, Box 347, Newton, KS 67114, (316) 283-5100.**

Bluffton College seeks faculty appointees in **American history** and **music (piano).**

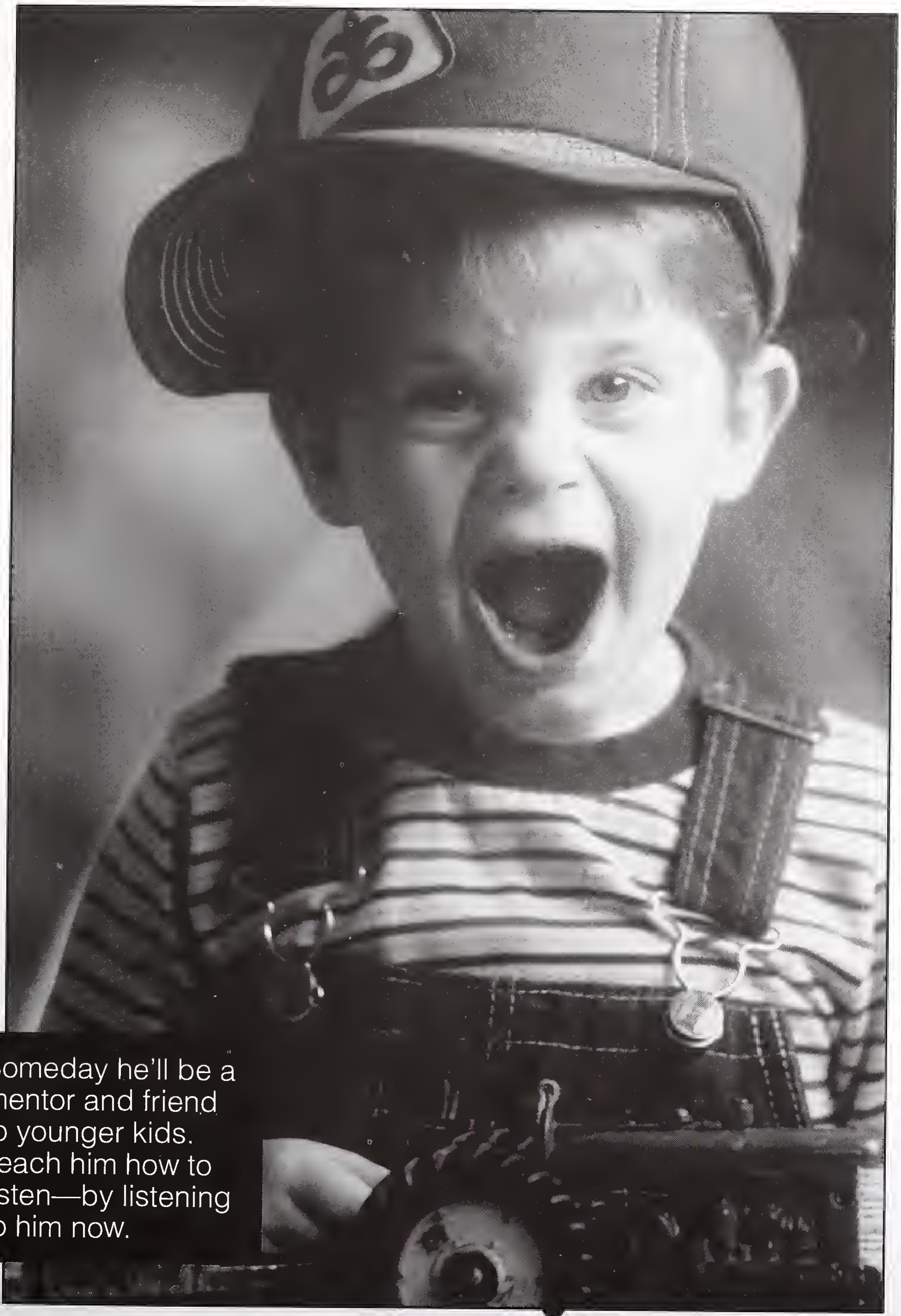
The historian (Ph.D. required) will teach survey, social and intellectual, historiography and other courses. Expertise in one of the following: Black history, women's history, history of religion, political science or non-Western history is desirable.

The musician (doctorate preferred) will teach functional and applied piano and either theory or appreciation. Continuing performance activity is encouraged.

Evidence or promise of teaching excellence is essential. Positions are full time and tenure track beginning fall 1994. Screening begins Dec. 10, 1993. Women and minority applicants are especially welcome.

For application information reply to **William Hawk, vice president and dean of academic affairs, Bluffton College, Bluffton, OH 45817, (419) 358-3317.**

FUTURE CAMP COUNSELOR



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You may not know this...

but a lot of people outside the church ask about membership in MMA.

The fact is, MMA is for church members.

Still, the calls keep coming. Here's what I think others find so attractive:

- we're an alternative to profit-seeking, commercial insurance and financial services,
- we offer a chance to join group insurance plans in which every member is concerned about the careful use of resources,
- we provide extra benefits our members don't need to pay for, funded by MMA's unique tax status as a fraternal benefit association,
- we offer conscientious service from people who value people more than the bottom line, and
- our ethical investments support Christian values of peace and justice, and the sanctity of human life.

It's no wonder so many people outside the church are interested in MMA. Yet most of us who are in the church take our mutual aid programs for granted.

The truth is, you and I are part of a unique Christian community — a group of people committed to helping each other as an expression of Christian faith. Together, we form a base of support that is unequalled in the experience of most North Americans.

Who knows? If people outside the church understood all that, maybe they'd do more than call MMA on weekdays. We might notice them on Sunday mornings too.

— *Howard Brenneman,*
President

M M A

Reviews

BOOKS

A scriptural turn of phrase

The Message: The New Testament in Contemporary English *by Eugene H. Peterson (NavPress, 1993, 544 pages)*

Reviewed by Heinz Janzen, North Newton, Kan.

Many today are dismayed to hear that the Bible is read privately and publicly in versions other than the 1611 King James. A progressive thinker in our church argued that only the familiar KJV Lord's Prayer should be used for the sake of "the older people."

Since 1611, other authorized, standard versions of the Bible have appeared, including the revised of 1881, the American Standard Version (ASV) of 1901, Revised Standard Version (RSV) of 1952, and recently the New International Version (NIV) and New Revised Standard Version (NRSV). Modern speech translations have also served well: Weymouth, Goodspeed, Moffat, Living Bible and others.

Peterson is a Bible scholar, pastor and prolific author in our time, now professor of spiritual theology at Regent College in Vancouver. Many have been blessed by the spirituality of his writings and public lectures.

The Message is faithful to the original Greek while using the vocabulary of the home, office, shop and restaurant. The result? Matthew 5:40 reads, "If someone drags you into court and sues for the shirt off your back, gift wrap your best coat and make a present of it."

THE NEW TESTAMENT IN CONTEMPORARY ENGLISH
EUGENE H. PETERSON
The MESSAGE

Romans 1:21ff. is powerful in any version. Here it reads, "People knew God perfectly well, but when they didn't treat him like God, refusing to worship him, they trivialized themselves. … They pretended to know it all, but were illiterate regarding life."

Some lines in 1 Corinthians 13: "Love doesn't strut, doesn't have a swelled head, doesn't force itself on others, … doesn't revel when others grovel … ."

If I were to lead worship, I would still use a standard version like the NIV or NRSV. Peterson's *The Message* would be most useful for a turn of phrase in a sermon or speech.

The
ANABAPTIST
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for the 21st Century

On the 50th anniversary of H. S. Bender's "*Vision*," it is time to update its meaning for the 21st century. TourMagination and Conrad Grebel College have planned a most unusual tour. On each of eight European locations original papers will be read by historians. Each will address the question, "What ***really*** happened here?" We need people like you to help discuss and discover the relevance of 16th century insights for today.

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Leader: Rod Sawatsky
Storyteller: John Ruth

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In Canada: 800 565-0451
(Reg. #1567624)

Resources

- **Walking Together in Faith: A History of the Central District Conference, 1957-1990** by Elaine Rich (Central District Historical Committee, 1993, $24.95 in paper, $29.95 hardback) is a history of the conference from the time of S.F. Pannabecker's *Faith in Ferment* (1957) to 1990. Contact CDC, 103 W. Elm St., Bluffton, OH 45817.
- **Resources for Congregations 1993-95** lists over 200 videos, books and other items available from the General Conference Mennonite Church. In late August a copy was sent to the lead pastor and Christian education chair in each General Conference church. Additional free copies are available from the Communications Office, (316) 283-5100.
- **Retreat Leaders for Spiritual Growth Retreats** and **A Directory of Worship and Music Leaders** (Commission on Education of the General Conference Mennonite Church and Mennonite Board of Congregational Ministries of the Mennonite Church, 1993, $3, $4 in Canada) are two lists of resource people. Call COE, (800) 743-2484.
- **1992-1993 Commission on Overseas Mission Prayer Directory** copies are available free from COM, (316) 283-5100.
- **Christ Has No Body but Yours** is a slide set of international pictures portraying St. Theresa's Prayer sung by John Michael Talbot. Call the Commission on Overseas Mission, Newton, Kan., or the Conference of Mennonites in Canada Resource Centre in Winnipeg, (204) 888-6781.
- **Toward a New "Worth" Ethic** by Garry Loewen (Mennonite Central Committee Manitoba, 1993, $5) is a booklet that helps congregations reflect on the unemployment crisis. Contact MCC Manitoba, 134 Plaza Drive, Winnipeg MB R3T 5K9.
- **Challenging Racism** (Faith & Life Press, 1993, $9.95, $12.95 in Canada) is the first book in the new Fast Lane Bible Studies series for junior high. Other topics will include the Beatitudes, living nonviolently, the Lord's Prayer and understanding gangs.

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Editorial

Not a wand or a weapon

The Bible is the Word of God. We confess this. It is a basic part of our faith, of our life together as Christians. But do we really believe it?

Do we believe, as Perry Yoder says (see page 3) that "in spite of our flaws and our biases, we can hear the voice of God in the Scriptures"? Do we take this book seriously enough to read, to try to understand what it says, what it may mean for us today? Do we then seek to obey that voice of God, to act on what we hear and embody its message in our individual lives and in our churches?

Sadly, many of us do not even read the Bible. Research tells us (see page 7) that more than a third of Christians read the Bible only once a week, and almost a fourth do not read it at all.

When I was a student at a university, I was taking a literature class. Numerous allusions to Scripture arose in what we read, and in class discussion I was often able to recognize these references and comment on them. One day, after class, another student, who loved literature and wanted to excel in studying it, said he wished he knew the Bible better. "How do you know the Bible so well?" he asked me. "Well—I read it a lot," I said.

> There is no magic formula. To understand the Bible, God's Word, we must take the time to read it, to study it, to discuss it together.

There is no magic formula. To understand the Bible, God's Word, we must take the time to read it, to study it, to discuss it together.

Yet we don't. Why not?

One reason may be that it is difficult to understand. It was, after all, written over a period of a thousand years or so, in languages and cultures foreign to us. We have enough trouble understanding others with whom we share language and culture. The possibilities for misunderstanding increase dramatically when we go back in time and to another part of the world.

A second reason we don't read the Bible is that we've been beaten over the head with it. Someone has used it as a weapon to put us down, to exclude us, to make us feel worthless. Or the Bible has been used as a legalistic rule book, and we've felt punished rather than invited to change our behavior.

Magic wand: A third reason for not reading the Bible is that many of us treat it as a magic wand or a holy relic. We may place our finger on a page to determine God's will. Or we may quote passages at length but put forth no effort to understand what they mean. We may hold up the Bible as "the Word of God" yet never look inside to see what it says.

You've probably heard comments like these:

- "You can make the Bible say anything you want."
- "It's just a bunch of fairy tales, full of contradictions."
- "It's full of violence. It's not fit for children."

While each of these may have an element of truth, they all betray a lack of understanding, spoken by people who have not read and studied the book they are dismissing.

On the other side are people who quote verses out of context to make their points. Called "proof-texting," this is a lazy habit many of us fall into.

What then should we do?

1. Take time to read the Scriptures. And read to your children. (See page 7 for some ideas on children's Bibles.)
2. Use some of the many tools available to study the Bible and understand better the context in which it was written. Visit your local Christian bookstore or write the Commission on Education, Box 347, Newton, KS 67114.
3. Talk about its message with your faith community. This is one of the contributions of the Anabaptist movement, to discern God's will together from the Scriptures.
4. Act on what you believe God is saying. But act humbly and be willing to change. We should not assume we have the final truth about a certain interpretation of the Bible.

Let us open our Bibles together and listen for God's voice, calling us to holy living. *Gordon Houser*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 22
NOVEMBER 23, 1993

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A hidden treasure in the church

"Being married is the norm in church culture. If there's difficulty in relating between married people and single people, people ask what can be done different with the single people."

Ben Chappell

- 'The church is missing a great opportunity' (page 3)
- Rowing against the social norm (page 5)
- Do we ignore the widow's might? (page 8)

SINGLES IN THE CHURCH

Single adults speak out about church, intimacy, men and women.

(See pages 3-8)

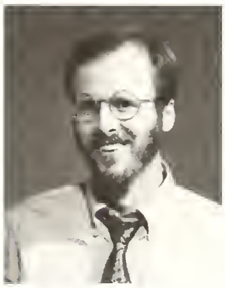
Prologue

The number of singles in our congregations keeps growing. How well are we including singles—whether never married, divorced or widowed—in our congregations? From what we have heard from singles, our churches are doing some things well and other things not so well. Use this issue as a springboard for discussing the concerns of singles in your church or among your friends.

As we come to the end of the church year, we offer thanks to God for the year just past. Use Irene Klassen's psalm (page 9) for your private prayers or in your church or prayer group. And as we look toward Advent and the beginning of a new church year, use Marlene Kropf's helpful schedule for praying the Scriptures (page 12).

We want to begin a column on "ideas for churches to try," written by you, our readers. Send us ideas your congregation has found helpful, such as

- ways to welcome visitors,
- how to include young people in worship,
- ways to recruit Sunday school teachers,
- how your congregation learns new songs,



or whatever else you've found helpful.

These need not be long articles. A simple list will do. We will publish the ones we like best. Be sure to include your address and phone number. Look for this new column. *gh*

Next issue: Whose birthday is it anyway?

Cover: Photo by Larry Penner

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Crystal Sanhueza talks about life in the church as a single parent—and what the church can do.

Gordon Houser

'The church is missing a great opportunity'

Gordon Houser

SINGLES IN THE CHURCH

Singles can do more to get past being seen only as singles. They can get involved.

When the planning committee asked Crystal Sanhueza to help them plan the annual Western District singles retreat in 1990, she said yes. Anyone who knows her could have guessed as much; she has always been active in the church. Her parents served as mission workers in Latin America and Africa, and from 1976-79 Crystal served in Bolivia with Mennonite Central Committee.

In 1979 she married. Her son, Andrew, was born in 1983. In 1989 she and her husband divorced, and that fall Crystal and Andrew moved to Newton, Kan., where she is a member of Faith Mennonite Church, teaches Spanish at the high school and is assistant soccer and Azteca Dance Troupe coach.

Even as a single parent already having to put in more hours than most people to "keep her head above water," she accepted the responsibility of helping plan the singles retreat. And she served as chair of that committee for last February's retreat. She says she's glad she got involved. These retreats are "a wonderful blending of experiences and perspectives," she says. Participants are nearly evenly divided among never married, divorced and widowed, and "it's a good mix of ages."

Getting this mix of people together only seems to happen at retreats like this. It rarely happens at church, Crystal says. Her own contacts seem to be mostly with younger singles.

Does she feel unwelcomed in her church? No, she says, "but at times people seem unsure how to relate or what to talk about." People often see a single parent as "a needs case, someone who has problems," she says. People also don't want to hear singles' frustrations. "Singles get labeled as complainers," and people keep their distance.

Crystal has been so involved in the church that she tends to be seen as an active church member rather than as a single. Or, since she has a child, she's

The church needs to address the question, Where do singles find intimacy?

seen as a parent. Still, she says, singles can do more to get past being seen only as singles. They can get involved.

Is she excluded because she is divorced? Not really, she says, but "there are still people who interpret the Bible to say it's always sinful to divorce. The context of those statements, however, is one in which wives were considered property, and if divorced, then they were damaged property." Crystal sees marriage in the context of relationships. "Not all relationships are healthy," she says. "I'm much healthier—emotionally, psychologically, physically and spiritually—now that I'm out of my marriage. ... Sometimes divorce is the best direction to take."

> "In our society intimacy is equated with sex, and the church has bought into it."
>
> Crystal Sanhueza

Intimacy: One of the biggest problems for singles, Crystal says, is finding intimacy. "You need people around you who care for you no matter what." But she feels all kinds of restrictions on seeking out intimacy. If she gets together with another single woman, it's seen as a lesbian relationship, she says. If she gets together with a single man, it's seen as a dating relationship. And so on.

"In our society intimacy is equated with sex," she says, and the church has bought into it. Many singles have, too, she says. "[It seems] the only place you can be intimate is in a marriage relationship." But that's too much weight to put on one relationship. "Many singles maintain a knight-in-shining-armor image of marriage. They think one person is going to meet all their needs."

What has worked best for her is being involved in a Sunday school class, Bible studies and prayer groups. "[There] it is safe to get to know other people and build trust and sharing," she says.

What can churches do to make singles more a part of the church? First, Crystal says, perceptions need to change, and that will take time. "The Mennonite church has a lot to offer, and there are many people out there looking for intimacy—marrieds included." The church needs to address the question, Where do singles find intimacy?

Second, plug in single adults to the life of the church. Don't make singles initiate that involvement. "There are many wonderful, gifted people out there," Crystal says. "I've met them at the singles retreats and outside the church."

The church is missing a great opportunity.

Gordon Houser is editor of The Mennonite.

Rowing against the social norm

A group of six single adults talks about the church, sexual intimacy, men and women, and marriage.

Editors' note: *In mid-September Gordon Houser and Larry Penner spoke with a group of single adults about their concerns as singles in the church. The group consisted of Bev Baumgartner, Ben Chappell, James Nickel, Mark Regier, Ken Rogers and Ruth Siebert.*

Do you experience biases in the church against being single?

Ben: There's a certain bias toward people being married. That's the norm in church culture. If there's difficulty in relating between married people and single people, people ask what can be done different with the single people. You need people who are not married involved in the decision-making process.

Ken: "Single" is a label that means I'm not a whole person. In churches you have committees talking about what are we going to do with "single people," and it's other people—not us—deciding what to do. ... Because I'm single I've been looked at as less responsible.

Bev: And really you have to be more responsible.

Ruth: You can't ask your husband to fix the car.

Is church different for single people?

Ruth: It's easier for singles to just not go to church. Married people don't have anything specific in mind when they go to church, they're flowing with the social norm rather than rowing against it.

Ken: The emphasis on community makes it harder. When I went to grad school, one of the things I did not want to do is make contact with the Mennonite fellowship there.

Ben: When I was growing up, I went to big events like church conventions, and I noticed the language. It was all about rejection of the evils of individualism. But [for them] individualism meant repression of differences. The emphasis was on *we*, what *we* are like. It reinforced homogeneity. How do we build community among diverse people? I'm beginning to realize the power of community, but it can be abused. In a community it's easier to be simply homogeneous.

James: Church is a passive experience. It has all of the bad aspects and none of the good aspects of going to a movie.

Ben: The dynamics of a worship service (for example, where there is little or no interaction, only preaching and singing) affect social dynamics before or after church. That may be why it's difficult to approach someone before or after the service; it plugs into the dynamics of the service itself.

Ruth: There are real issues not being dealt with [in church], but it hits single people more. People go to groups like Alcoholics Anonymous and talk about things they can't talk about in church. We have to deal with those issues in order to have relationships. Married people have each other. If they're uncomfortable, they retreat into their family and that's [acceptable to the church]. Most people who've gone through what I've gone through [divorce] aren't in the church.

What about the social aspect of church?

Mark: You can't be invited over to someone's house for dinner without them creatively trying to set you up ... I end up asking myself, is this a scene out of *Fiddler on the Roof*?

Ken: Most of the friends I do things with don't go to my church.

Mark: If singles are alienated, they find that social function outside of church.

Sunday school is a place for interaction in most churches. How do you experience Sunday school?

Ken: (joking) We [single people] don't go to Sunday school.

> *"It would be nice if people were more willing to talk about the tough issues, like divorce and sexuality."*
>
> Ruth Siebert

Larry Penne

SINGLES IN THE CHURCH

Mark: Our church has a life-stage focus in Sunday school—you can't Sunday school hop.

Ruth: I would prefer intergenerational Sunday school. In a class of marrieds I can feel included in parenting but not as a whole person. By intergenerational I mean adult, age 20 and up.

Mark: Our church had an attempt at an intergenerational group, but it felt like a castoffs class.

James: At my home church in Sunday school you're with the same people until you die. There could be other possibilities. You could organize around topics.

Mark: I'm not sure that I've experienced something that works. I don't know what to tell [people trying to make programs or to figure singles out] to do.

Ken: It needs to be more of an attitude than a program. That's part of the problem with things the church has tried to do—it's awareness. True community is based on individuals being able to relate to individuals in a real way.

How relevant for singles is the church's teaching on sexual intimacy?

Ben: There are all kinds of ambiguities, including sexual ambiguities. ... Marriage is seen as a life season the person hasn't quite reached yet ... it's inherently condescending.

Ruth: People don't talk about [sexual intimacy], but if you do it you hear people talking behind your back.

Ben: It's a morally charged issue. In discussions with others outside church, issues of emotional health and justice take center stage over morality. In church morality is such a strong issue that it takes over and pushes those other issues to the side.

Is singleness different for men and women?

Ruth: The older men get, the more independent they seem. It may be harder for females to break away from the family, harder to be independent. I wonder if women are not more conscious about seeking out companionship. Men see the norm as being independent.

Ben: Women are expected to go [to social events] with someone else. Men may feel more pressure to go alone, to be independent. ... We're not past the issues of traditional sex roles.

James: As singles get older, they get more ingrained in their patterns. I have to consciously work at relationships. It doesn't just happen.

Bev: I knew an 80-year-old widower who was thinking of marrying a third time. But he couldn't date. He felt he had to be a widower or be married. He couldn't go visit the woman, and if they wanted to talk they had to do it on the phone.

Larry Penner

Larry Penner

> *"True community is based on individuals being able to relate to individuals in a real way."*
>
> Ken Rogers

> *"The way each individual's candle is snuffed out after lighting the unity candle at weddings bothers me."*
>
> Bev Baumgartner

How do you work at relationships?

Ruth: I have to structure *all* my relationships.

Ken: I have to structure my life more because I'm single. I do so much other stuff that I don't leave time for myself.

Ben: For a relationship to be healthy, there's a lot of creative work that has to happen. It's got to be intentional.

Ruth: [For me] baby-sitting is a big factor in relationships. I'm a full-time mother. At church I can send my son to Sunday school and be with adults.

How do your parents feel about your being single?

Ken: My father died in May. My mother is beginning to experience some of the same things that I talk about.

Ruth: My mom enjoys being single. For her, being married meant being subject to her husband. She enjoys being her own person.

Ken: The hardest thing [for Mom] was when I started to bake bread. She said, "Don't get so independent that you forget to need someone else." Sometimes I wonder, What is it like going through life without that connection?

What would marriage mean for you?

Ken: The older people are when they marry the more aware they are of what they have to give up. Some people who get married right out of college never gain full independence. They mature and grow together. If you're older, you realize what a marriage relationship would mean. I have friends who are just-married who were single for a while first. They are asking, "How do I retain my singleness in my marriage?"

James: A lot of [married] people are stuck in that rut of always being together.

Bev: The way each individual's candle is snuffed out after lighting the unity candle at weddings bothers me. It is symbolic of the problem.

Ben: Marriage is sanctioned intimacy. When you are single, it can be hard and dangerous to be intimate with someone else who is married. It's not within the rules. ... It's hard to maintain an intimate relationship with two married people.

What's one thing you'd like the church to do differently?

Ruth: It would be nice if people were more willing to talk about the tough issues, like divorce and sexuality.

Ken: Get a clue. Look at demographics. There are more and more people who are choosing to be single and to remain single—in startling statistics. I hope people become more and more comfortable with that.

Mark: Remember that Jesus was single.

Do we ignore the widow's might?

Following the death of her husband, Martha Graber found the wider church questioning her abilities.

Martha Graber

I became single suddenly 10 years ago when Eldon, my husband of 43 years, collapsed after a morning walk. The church had always been a focal point in our lives. The Sunday school class we were then attending—an intergenerational class with both couples and singles ranging in age from early 40s to 80s—helped with the transition by processing some of their memories of Eldon in the class.

This class acts in a supportive role, and it has been important to me to continue to participate in this stimulating group, which provides friendship among different generations and confronts controversial issues. So much so that I have not been able to keep up our previous affiliation with a class of our contemporaries with which we had maintained contact by alternating attendance occasionally.

However, another group of these same contemporaries—couples who had gathered socially after football and basketball games for years—continued to include me, even though I was no longer part of a couple. This provided a social continuity that was meaningful to me, and perhaps substituted for the changes in Sunday school contacts.

SINGLES IN THE CHURCH

My local church has included me as a single in its committees and programs, but my experience with the wider church was less satisfactory.

My local church has included me as a single in its committees and programs, although at first one of the most difficult aspects of my life as a single was going to church alone, since it had previously been something Eldon and I always did together. My relationships in this congregation have continued to give me comfort and satisfaction, as have my relationships with my family and other friends.

Wider church: However, my experience with the wider church world had been less satisfactory. For just over a year prior to his death, Eldon and I had been the directors initiating programs for the new Inter-Mennonite Council on Aging. Since each of us had been involved in various aspects of local church and denominational structures, we brought complementary strengths to our roles as co-directors.

We had worked closely together, and it seemed natural to me to continue our work on my own after his death, especially since he had always encouraged me to assume new responsibilities and helped me feel competent. I had thought we had been selected for our individual abilities as well as our complementary strengths. So it came as a surprise to me when my board at first assumed I would not continue—as though I had also died. Although I carried on alone for some time, I eventually suggested that a co-worker would be helpful in carrying out the expanding programs and could provide for continuity. I was amazed to be dismissed and felt as though I had been treated as less than a whole person, as though, somehow, since I was single and no longer a couple, my competence was in question. I was also surprised when the board refused to give me a performance review so that I could understand more about their expectations and my successes and failures, though by that time I was age 65. But ageism was one of the concerns the Council on Aging was supposed to address.

While that experience is in the past, I've observed other denominational situations in which a widow's role was changed and she was less valued after the death of her husband. I have enjoyed my continued contacts in the General Conference headquarters, where we had our offices, through my involvement with *The Mennonite*-on-cassette program. I find there is no shortage of opportunities for singles or couples in church and community. But I question whether there is a balance in the emphasis on the roles of individuals, couples and families in our culture and in our churches, and in providing opportunities for doing things together where relationships and complementary abilities can be strengthened.

Martha Graber is a member of Bethel College Mennonite Church in North Newton, Kan.

A psalm of thanksgiving

A worship resource

Irene Klassen

Oh taste and see that the Lord is good;
I will praise God forever,
for he supplies all my needs and more.

Oh taste—
he feeds me with manna
far richer than the manna of the Israelites.
My harvest is bountiful
in fruit and bread,
in milk and honey.
My cup runneth over.

RNS

Oh taste and see—
the wonders of the Lord.
He fills the earth with beauty to delight my eyes.
The seasons come and go,
and the richest by far is the harvest season
with its fulfillment and fruition,
its acceptance of impending death
and the promise of new life.

I will exalt God forever.
In my heart I will sing praises to the Lord.
My heart rejoices on the mountaintops
in the joy of health and strength and work,
in the joy of the love of family and friends.

God's loving arms enfold me in sorrow,
in the heartbreak of a broken relationship.
He weeps with me in the deepest valley
and gives me strength.

Oh taste and see and know—
God has given me a mind to think,
but my thoughts are too small
to comprehend his greatness,
too small to understand
why nations war against nations,
why I have while others have not,
why the sky is blue
and the autumn leaves turn red and gold.
My intellect cannot explain
why the wind can cause havoc and destruction.
Is this wind truly the breath of God?

Oh taste and see and know and believe—
faith is the greatest gift of all,
faith in God's only Son, whose blood was shed for me.

Oh taste and see—
our Lord is great beyond all understanding
and I will praise him forever.

Irene Klassen is a member of First Mennonite Church in Calgary, Alta.

Letters

● ● ● ● ▼

The coddled generation

I want to commend Ken Hawkley's article on generations in the Oct. 12 issue, pages 3-6. I am intrigued with this whole concept and believe that more need to understand it in order to see what has been and what is on the horizon for the larger society and for Mennonite churches. You presented it in a helpful way, with the three composite persons from different age groups.

As a parent of young adult children I feel deeply about their struggles to get a foothold in the working world, particularly if they want to move into the professions.

I am also under pressure to create a revival of the kind of men's groups started by the GI/CPS (Civilian Public Service) generation in the 1940s and 1950s. How is this possible either with the anti-institutional Boomer generation or the yet to be named generation that follows? The latter faces the world of "limits of growth," one of the few forecasts of the '60s and '70s that came true.

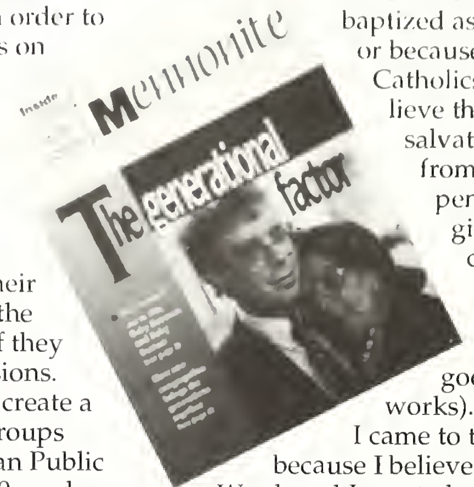
Someday another article or issue of *The Mennonite* might come out on the fragmentation of this and the following "advantaged/cast-off" generations into "have" and "have-not" segments. For instance, demographers speak of those born after 1980 as the "advantaged" or "coddled" generation, with too many toys, piano and dance lessons, and expensive sports equipment. Yet some the same ages are the drug babies, abandoned children and victims of abuse. *Heinz Janzen, North Newton, Kan.*

Works will not work

I strongly disagree with Mitchell Brown's statement (Oct. 12 issue, page 11) that we can't confess our faith because it leads to idolatry. He says we cannot explain our world by confession of faith.

Our faith in God is what makes us believe in creation and not evolution. Romans 3:27-28 also says, "Where is boasting then? It is excluded. By what law? By that of works? No, but by the law of faith. For we hold that a person is justified by faith apart from works prescribed by the law."

Brown says that the Mennonite church came into existence as a reaction against confessions of faith. I've always thought from what I've read that the Mennonite church came into being because of a strong belief that we become children of God because of our own faith, not because of the works of having been baptized as children or because like the Catholics we believe that our salvation comes from doing penance or by giving to the church of our time or by earthly goods (i.e. works).



I came to the Lord because I believed all of his Word, and I wanted to live as nearly like him as I could, because of what he did for me by saving me from hell, by his death on the cross.

Of course if you are like some Mennonites, even some professors in our seminary, then you don't believe like I do, as they don't believe in hell.

James 2:17-18 says, "So faith by itself, if it has no works, is dead. But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I by my works will show you my faith."

Faith and works go hand in hand, one without the other is useless. If we don't tell people of our faith in Christ, our works will never lead them to the Lord.

I also think that the poem on the "Speaking Out" page (Oct. 12 issue, page 11) was terrible in wishing Paul had been illiterate. Would she actually wish to do without all the books of the Bible that Paul wrote?

I have grown in my Christian faith and been comforted so much by them that I thank God Paul wrote them.

I can never live up to the laws she talks about, but that's why Christ died on the cross, because I am not able to keep the law on my own. *Dorothy D. Liechty, Berne, Ind.*

Uniqueness a delusion

Michael Bauman's letter (Oct. 12 issue, page 10) denies basic inconsistencies and facts of our church.

This summer a man told me his uncle had been a soldier in the last war and was driven from his home church by the hostility of Mennonite pacifists.

As for the claim that many of our young people experienced war during the Gulf War, there is a vast difference between experiencing a war on the TV news and running for your life amid exploding bombs.

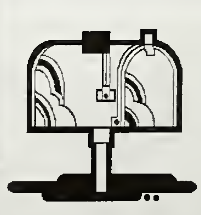
Yes, Mennonites have always been on the periphery of war and have looked after themselves. An honest reading of our own historians tells the tale. Begin with Nazi Germany and the Mennonite praises of Hitler, or Mennonite cooperation with czarist wars in carting army equipment (all recorded in Frank Epp's books).

Nor have I denied the evils of the military-industrial complex—but that phrase has become a cliché to identify favorite scapegoats for every evil under the sun.

Bauman says, "True evangelism and pacifism do not need to be separated." I fully agree. But true pacifism isn't what Mennonites offer today. As for evangelism, we know virtually nothing about it. Evangelism and evangelicalism are two of our favorite targets and have been since at least 1870.

One thing that typifies the Mennonite character more than pacifism or any other aspect of Christian life is our delusion that we are unique—and better—than others and that we are peace-loving people.

I cherish peace as much as anyone—but not the kind Mennonites have to offer at present. A theology of peace is not the same as making peace. May we by God's grace learn the difference. *Walfried Goossen, Dundas, Ont.*



Editor's note: *All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.*

Speaking out

Spiritual wealth in Africa

We have much to learn from African believers

Paul Schrag

During Zimbabwe's severe drought last year, a few drops of rain fell one day. Doris Dube, African regional editor for Mennonite World Conference communications, tells of her 3-year-old son running to his father when he felt the drops. "Daddy, Daddy," he shouted, "come quickly! Some water is spilling!" The boy had never seen rain.

Thankfully, Zimbabwe's drought has ended. Brethren in Christ members there praised God for that at the MWC General Council meeting they hosted in July. Mennonite Central Committee contributed to the international aid effort that enabled the country to survive the crisis.

The fact that you've heard about Zimbabwe's recent drought puts you a step ahead of most North Americans. Other than reports about racial conflict in South Africa or U.S. and Canadian troops in Somalia, news about Africa in the mainstream media is about as rare as raindrops were in Zimbabwe last year.

We all need regular doses of information about the world beyond our borders. Without it our view of life is narrow and provincial.

Mennonites have good reason to be interested in Africa. Only Asia has a faster-growing Mennonite membership. African membership increased 21 percent from 1988-1990, to 176,500. A new world membership survey due out this year is expected to show yet another jump in African membership.

"Speaking out" and other features do not necessarily reflect the view of *The Mennonite.*

The most inspiring Mennonite story in recent years comes from Africa: the Ethiopian church's deliverance from persecution. For eight years during the 1980s, Ethiopian Mennonites worshiped secretly in homes because the Marxist government there declared the church illegal. Several church leaders were imprisoned.

Like the early Anabaptists, the Ethiopian church thrived in adversity. Mennonite membership multiplied several times. The latest report from Ethiopia is that the church has gained 10,000 members in one year, for a new total of 60,000.

We have much to learn from the strength of suffering Christians in Africa: Ethiopians overcoming persecution, Zimbabweans surviving drought, Zairians persevering as political turmoil destroys their country. How would we fare against such hardships?

Spending two weeks with Mennonites and Brethren in Christ in Africa reinforced my knowledge that in our global fellowship, resources are not distributed equally. North American material wealth is an obvious part of that.

Pictures from home: One day I met a Kenyan couple on the train. They did not look poor. They were dressed nicely enough and could afford train tickets. I showed pictures from home to the Mennonite Central Committee workers traveling with me, and the Kenyan woman asked to see them.

Looking at a picture of our modest house, she said, "It's a mansion!"

Through North American eyes, it's no mansion. But if it looks like one to a Kenyan, who am I to argue?

That incident, plus the whole experience of visiting a country that's among the 20 poorest nations in the world, reminded me that most of us in North America are rich. We just don't feel that way, because we're always comparing ourselves to the 5 percent who live better than we do rather than the 95 percent who live worse.

Those numbers are just guesses, by the way. We may be better off economically than 99 percent of the people in the world. I'll bet we're richer than 99 percent of Kenyans.

We may know we're rich by the world's standards, but that knowledge doesn't often touch our hearts. World poverty is distant, unreal to us.

It became real to me when I visited a refugee camp near the Somali border and drove through the slums of Nairobi, when I saw the shed that passes for a Mennonite church building on the edge of one of those slums and when a Kenyan Mennonite pastor told me that only one member of his congregation owns a car.

To lack things we take for granted poses obvious challenges to these people and their churches. The challenges of wealth may be less obvious than those of poverty, but they are no less real. In a summary of a small group discussion during the MWC General Council meeting in Zimbabwe in July, a participant wrote, "Materialism is as great a threat to the church in North America and Japan as Muslim fundamentalism is in Africa."

Materialism may threaten us, but it is not an unavoidable consequence of wealth. If we no longer separate our wants from our needs, or if we unquestioningly satisfy every want we can afford, the threat will have defeated us. If we are generous in giving and know that wealth will not buy happiness, we will hold the threat at bay.

"Materialism is as great a threat to the church in North America and Japan as Muslim fundamentalism is in Africa."

No one could doubt the vitality of the Lobengula Brethren in Christ congregation in Bulawayo, Zimbabwe, where 1,500 worshipers overflowed the church on a Sunday morning in July.

We need more exchanges with African churches, each sharing from our abundance, whether material or spiritual. Then the body of Christ will grow closer to being a church of equals—which is how God sees us already.

Paul Schrag is managing editor of Mennonite Weekly Review *and a member of First Mennonite Church in Newton, Kan. His trip to Africa was partly sponsored by Meetinghouse, a Mennonite editors' group.*

Learning to pray

Waiting for God during Advent

A schedule for praying the Scriptures

Marlene Kropf

Marlene Kropf teaches spirituality at Associated Mennonite Biblical Seminary in Elkhart, Ind.

It's supposed to be one of the most prayerful seasons of the year, but it often isn't.

The season of Advent marks the beginning of the Christian year. It is a gentle, contemplative time when we enter more deeply into the mystery of God's appearing in Jesus. But instead of marking these days with the quiet rhythms of candlelight and prayer, many of us stuff our days full of shopping, cooking, eating and frantic activity. We arrive exhausted at Christmas Eve and can hardly keep awake for the wonder of the angels' song.

How might Advent become a time of prayerful waiting? How might individuals or families create space for contemplating the mystery of God's coming? How might we replace the frenzy of the season with quiet hope and joy?

While a variety of practices could renew our spirits during Advent, I want to recommend the daily discipline of praying the Scriptures. This year's Old Testament texts (Year B, Revised Common Lectionary), taken mainly from the Psalms and Isaiah, could be an especially rich focus for morning and evening prayer. Rather than reading or praying different texts each day, we might enter more fully into the contemplative spirit of the season if we prayed the same passage each day of the week.

Here's how it might work. Starting on the first Sunday of Advent, set aside a time in the morning for reading the psalm of the week. Set aside another time in the evening for reading from Isaiah. Families might light the candles of the Advent wreath and read the passages at breakfast and dinner. A different member of the family could read each time. An individual who lives alone could read the texts at mealtime or at another time, such as upon rising or retiring for the day. Read the same passages each day.

Choose a phrase or sentence from the Scripture to become your prayer for the day and recite it often throughout the day. Write the phrase or sentence on a card and carry it with you. A child in the family might make a poster to illustrate the prayer. At the end of the week, talk together as a family or write in a journal about your awareness of God and your responses to God throughout the week. Give thanks for the coming of Jesus, who is God-with-us.

War and violence: Another way to expand our awareness of God's presence during Advent is to set aside time for intercessory prayer. After dinner each evening families could open the Christmas cards and letters that arrived that day. Each greeting could be followed with prayers of thanksgiving and petition offered on behalf of friends and relatives. The card-and-prayer ritual might conclude with a prayer for peace in the world, remembering especially those places of war and violence appearing in the daily news.

Setting aside time to "wait for God" during Advent can transform the weeks before Christmas from frustration and exhaustion into a time of holy joy. We may decide that not everything on the "must do" list has to be accomplished. As we make space for the unfolding mystery of the incarnation, we may discover our hearts overflowing with love for all God's creatures. We may even discover that daily prayer has become a habit that will be hard to shake.

The following chart lists the weekly Old Testament readings and suggests a prayer from each passage:

Week 1 (Nov. 28-Dec. 4):	
Psalm 80:1-7, 17-19	Restore us, O God; let your face shine, that we may be saved.
Isaiah 64: 1-9	O that you would tear open the heavens and come down!
Week 2 (Dec. 5-11):	
Psalm 85:1-2, 8-13	Let me hear what God the Lord will speak.
Isaiah 40:1-11	Prepare the way of the Lord, make straight in the desert a highway for our God.
Week 3 (Dec. 12-18):	
Psalm 126	May those who sow in tears reap with shouts of joy.
Isaiah 61:1-4, 8-11	I will greatly rejoice in the Lord, for God has clothed me with garments of salvation.
Week 4 (Dec. 19-25):	
Psalm 148	Let us praise the name of the Lord, whose name alone is exalted, whose glory is above earth and heaven.
Luke 1:26-38, 46-55	(Because this week climaxes with Christmas, I have included this New Testament text.) The Mighty One has done great things for me! Holy is God's name.

News

Church leaders' conference addresses AIDS

Bluffton, Ohio (Meetinghouse)—When Shirley Detweiler's son Kevin was dying of AIDS four years ago, a hospital psychologist asked her, "What are you doing for support?"

"We don't have any," she said.

"I was not angry with God," she told participants at the church leaders' conference on "AIDS in the Congregation," held Oct. 18-19 at Bluffton College. "I was angry at my church. I got more help from two strangers from the hospice than from my entire church family."

When Kevin died, she said it was as if she had never had a son. No one in the Mennonite congregation spoke with her about Kevin's death.

Similar stories of anger, grief, healing and hope were shared by some 40 Mennonite and Brethren participants at this year's church leaders' conference, sponsored jointly by the college and the Central District Conference of the General Conference Mennonite Church.

Fear: Many churches and families of people with AIDS (PWAs) respond to PWAs with alienation, isolation, rejection and condemnation, said Ann Showalter, associate pastor at First Mennonite Church of Denver, whose husband died of AIDS. "What makes it so hard to reach out and embrace people with AIDS?"

Fear, conference participants said. Uncertainty about one's own sexuality. Fear of one's own mortality. Fear of the stranger. Fear that the PWA will reject the caregiver. Fear that asks, "Am I condoning something I shouldn't?" And fear of the established church—and its response to the divisive issue of homosexuality that often accompanies the issue of AIDS.

Thus our primary task is learning how to get beyond fear, Showalter suggested. She cited 1 John 4:18-19—a passage that recurred throughout the two-day conference: "There is no fear in love, but perfect love casts out fear. ... We love because he first loved us."

"Do we really know in the depths of our being that we are loved by God—that all people are? And that God's not out to get us?" Showalter asked.

God's judgment? In her biblical study, Dorothy Jean Weaver, associate professor of New Testament, Eastern

MCC clears bombs in Laos

Akron, Pa. (MCC)—From 1964 to 1973, as war in Vietnam spilled into other countries, U.S. planes dropped more than 500,000 loads of bombs on Laos—the equivalent of a plane-load of bombs every eight minutes for nine years. Today Lao farmers' hoes still strike unexploded bombs. Playful toddlers pick them up, and villagers dig into the earth and detonate them. The Lao government has approved a Mennonite Central Committee plan to rid the northern province of Xieng Khouang of unexploded bombs. Mines Advisory Group, a British humanitarian agency running disposal programs in other countries, will assist MCC.

Titus Peachey (MCC)

Tread lightly: *A Lao woman labors in her fields.*

Inside the news

Western District works at young adult ministry, integration / p. 14

Western District confronts abuse / p. 15

Abuse symposium offers help, hope / p. 16

MCC suffers losses of food shipments / p. 17

Vision statement released / p. 17

Cincinnati Mennonite Fellowship's second Biennial Arts Weekend will be held Feb. 4-6, 1994. The event will feature eight presenting artists from various disciplines, the premier of a commissioned work by composer Carol Weaver and the second Biennial Mennonite Arts Exhibit. For more information contact Cynthia Stayrook, 233 Emming St., Cincinnati, OH 45219-1416, (513) 721-6373.

* * *

Karl Sommers, vice president of Mennonite Mutual Aid, was a panelist at the Midwest Summit on Health Care Oct. 30 in Garden City, Kan. Speaking on behalf of all MMA members, Sommers told Kansas senators Bob Dole and Nancy Kassebaum and Representative Pat Roberts that MMA supports the principles of health-care reform, but he voiced concern about the regional health alliances through which Americans would purchase insurance under the Clinton proposal. "We are concerned about the mandatory nature of the alliances. ... Our people would be forced to join an alliance with others who may not share our beliefs and values." He requested the privilege of opting out of the alliances, the same privilege granted large employer groups.

Mennonite leaders in Hispanic ministries met in Tegucigalpa, Honduras, in August to discuss church planting projects undertaken by the Amor Viviente Church. Amor Viviente has planted three U.S. congregations in the past 10 years. One other Mennonite World Conference group, Jemaat Kristen Indonesia, is also church planting in North America. JKI has planted eight churches on the West Coast. Eastern Mennonite Missions workers began Amor Viviente church in 1974 in Honduras. The cell-based church has 3,000 members in its Tegucigalpa church and 2,000 more members in 17 other churches across the country. It has also started a church in Costa Rica. Marco Guete, secretary for Hispanic Ministries of the Commission on Home Ministries, represented the General Conference Mennonite Church at the meetings.

* * *

Cindy Mullet (MCC)

Schools in Mozambique are springing up again. October 4 was the first anniversary of Mozambique's peace accord signing. Before the peace, education was impossible. Children who grew up with war and now must learn to live in peace. The violence they have seen and participated in will make it difficult to adjust to civilian life.

Mennonite Seminary, Harrisonburg, Va., took the question a step further: "Does AIDS in some fundamental way represent the judgment of God? Or is it to be viewed as a human tragedy?"

The book of Job, she proposed, "prohibits ... the simplistic one-to-one equation of sickness and sinfulness. What the writer offers instead is a passionate plea for the recognition of the mystery at the heart of life."

> **"It's not a matter of *if* AIDS comes to the congregation; it's a matter of *when*."**

She referred to John 9, where Jesus is directly questioned about the man blind from birth: Who sinned, the man or his parents? Jesus answers, "He was born blind so that God might be revealed in him."

"All humankind has sinned," Weaver said. "Jesus makes clear that sickness is not the occasion for judging those who are sick." Rather, she said, Scripture calls for "a noisy and desperate advocacy on their behalf."

"We cannot assume the proverbial ostrich pose and leave persons with AIDS on their own," Weaver said. "It is clear that Jesus has no room within his scheme of things for the exclusion of people society deems unclean."

How can we respond? "We get caught up in thinking that we somehow have to be responsible for making people see they're 'wrong'—that we're responsible for correcting their behavior," Showalter said. "No, we're called to love—and to have faith that God can work in their lives."

When relating to people who are HIV-infected or have AIDS, she continued, we can't go wrong by asking the question Jesus often asked: What do you want from me?

"We can find ways to help people with unfinished business: making a will, settling family finances, making funeral plans, reconciling those who are estranged from family members."

There is also power in taking on the role of the priest—to "stand in the breach" between the person and God, Showalter said. "Our words may not mean very much, but our presence can mean a great deal."

Detweiler agreed. "I wanted to talk to somebody, but there was no one to talk to," she said. "I felt that my grief was stolen. People have to grieve, people have to talk. If you can't do anything else, sit and let them talk."

Other conference participants suggested the importance of reincorporating into worship a language for suffering, like that found in the Lament Psalms.

AIDS education, especially with teenagers, was highly stressed. Public, corporate prayer was also encouraged.

"It's not a matter of *if* AIDS comes to the congregation," said David Bartow, pastor of Upper Milford Mennonite Church, Zionsville, Pa. "It's a matter of *when*."

He noted there is often a "scale of sympathy" for people with AIDS: church members are most sympathetic toward "innocent victims"—infants, hemophiliacs. Farther down the scale are drug users. At the very end are homosexuals.

During her son's illness, Detweiler recalled asking hospital social service staff, "Why do people have to know why? This boy is dying."

"We have to get past why," she stressed. "We have to be a healing community." *Cathleen Hockman*

Western District addresses young adults, integration

Beatrice, Neb.—Ministry to young adults, integration, sexual abuse (see box) and budget setting topped the agenda of Western District Conference at its annual sessions here Oct. 29-31.

Fred Martin, development director at Rockway Mennonite Collegiate, Kitchener, Ont., and recent young adult minister for the Mennonite Conference of Eastern Canada, addressed the delegates in three sessions on the theme of young adults in the church.

"Let me clarify at the outset that I am not here to prescribe ways you can secure the future of your church institutions," Martin said. "Our goal cannot be simply the survival of buildings and programs ... we must be concerned about being relevant to young adults."

Martin called delegates to make the

church "an environment for the search and nourishment of true discipleship."

While conference officials worked ahead to encourage young adults to attend the sessions, few attended. Workshop sessions addressed topics of ministering to young adults and youth.

Integration: A panel of speakers and two discussion groups focused on integration with the Mennonite Church area conferences that relate to WDC. The integration panel members affirmed cooperation but were divided on the issue of integration.

Geographically, integration would be complicated. WDC extends into but does not encompass three MC conferences: Rocky Mountain, South Central and Nebraska/Iowa. The borders of any new joint conference would likely not match any existing conference.

Panel members pointed out that two colleges, Bethel College, North Newton, Kan. (GC), and Hesston (Kan.) College (MC) would both likely fall within the boundaries of the same conference, should merger occur.

Marilyn Miller, Boulder (Colo.) Church, said she feared the loss of identity that would come with changing existing structures but added that she saw integration as a "laboratory for reconciliation."

Mike Bogard, youth minister for WDC, said the youth ministers of the different conferences have met together for 13 years. "In certain respects this is a generational issue," he said. "When you get high school students together, the majority of them don't even know which part they're from."

Dale Schrag, Bethel College Church, North Newton, Kan., summing up one

Delegates differ on abuse resolution

Beatrice, Neb.—A resolution on interpersonal violence brought the most controversy at Western District Conference, held here Oct. 29-31.

The original resolution, drafted by the WDC peace and social concerns committee, had been tabled at last year's sessions. The committee revised the resolution this year, reworking wording about scriptural interpretation and patriarchy.

Questioning the resolution's implications, Stephen Intigliata, pastor at San Antonio (Texas) Mennonite Fellowship, said some may see the resolution as "driving a wedge between men and women."

But Rae Ann Franz, Boulder (Colo.) Church, denied that the issue was gender bound. She said "This is not a men vs. women issue and will become less so. This is a power issue and not a sex issue." She said she too is caught in a "patriarchal system [that] tries to mold me to use my power over others."

After voicing the hesitation that forgiveness is too often used as denial, Lois Hochstetler, Hebron Church, Buhler, Kan., moved to amend the resolution to add a statement calling the church to develop a process of forgiveness. The resolution, including the amendment, carried, with two dissenting voters.

Sexual misconduct: The issue came into focus in the case of past WDC moderator James Dunn. Dunn was disciplined by WDC in the past year for sexual misconduct. A full page describing the disciplinary process was included in each conference packet.

To recognize the ministerial committee's restoration of Dunn's credentials, Steve Entz, Bethel Church, Hydro, Okla., moved that the conference "forgive and extend the right hand of fellowship" to Dunn.

Several voiced hesitations. Cookie Wiebe, First Mennonite Church, Newton, Kan., asked how it would affect the ministerial committee's voiced concern over the public perception that Dunn has been the victim in this process. Keith Harder, chair of the ministerial committee, answered, "Jim was the perpetrator, she was the victim. We should all embrace that understanding."

Dave Wiebe, First Mennonite Church, Newton, Kan., moved to amend the motion, adding a phrase to recognize the continued pain of the victim. The amended motion passed with no dissenting votes.
Larry Penner

The U.S. House of Representatives concurred with the Senate Oct. 19 to fund the Selective Service System at nearly its full request. Rep. Gerald L. Solomon, R-NY, rallied supporters of Selective Service and reversed the previous vote of June 28, which would have shut down Selective Service. The House vote of 236 to 194 was a clear victory for advocates of the draft system.

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Reba Place Church and Plow Creek Fellowship, two Anabaptist-affiliated communities, hosted a conference of intentional Christian communities Oct. 1-3 in Evanston, Ill. About 240 people from more than 40 communities and congregations attended. "Community is God's strategy for reaching the world," said Sunday morning speaker Sally Schreiner of Reba Place. "It is both means and end."

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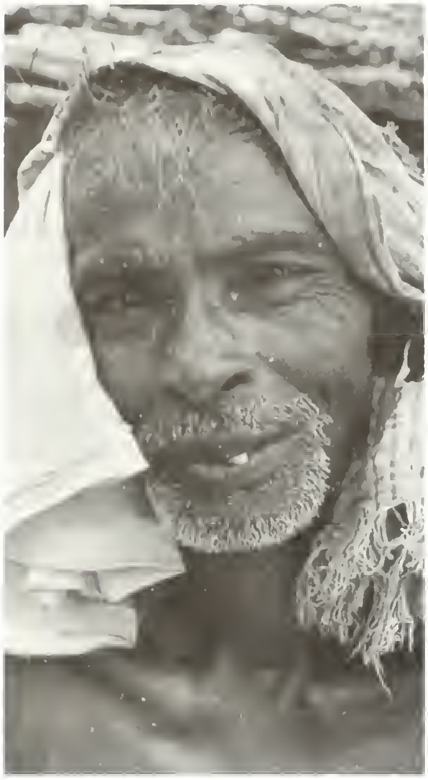
Colombian Mennonite Ricardo Esquivia has been joined by Patricia, his wife, and the couple's two youngest sons, ages 6 and 7. Esquivia, whose work is supported by Mennonite Central Committee, fled Colombia to the United States in August with help from MCC. He has been accused by the Colombian government of murdering a Catholic priest. Esquivia believes he was accused to put an end to his human rights efforts. Patricia and the children flew to the United States on Oct. 21 to join Ricardo when the Colombian Mennonite Church felt the three were no longer safe in Colombia. In September MCC began a support initiative for Esquivia. Worldlink, the organization sending telegrams on Ricardo's behalf for the MCC constituency, reports that more than 225 people have sent messages of concern to Colombian officials. For more information on Esquivia, see the article in the Sept. 28 issue of *The Mennonite*, page 13. To send a letter or phone call on his behalf, contact MCC at (717) 859-1151.



MCC

Mennonite Central Committee has given $43,000 ($57,333 Canadian) to assist people in West Bengal, India, who lost their homes in late summer floods. Rising water destroyed many houses in Pulsita, including this man's home. MCC is helping people, mostly day laborers, rebuild. MCC is purchasing roofing tiles, nails, door and window frames and bamboo poles for 125 houses. Some MCC funds are also going for water purification tablets, lime for sanitation and supplies to rebuild a school. MCC India staff are researching low-cost housing construction that would better withstand natural disasters like floods, wind and fire.

discussion group's input on integration, said "the differences are transitory, the similarities permanent."

At the end of the last business session, delegates supported a resolution to explore integration at the area conference level and to encourage WDC churches to explore associate membership with South Central Conference. Delegates also voted to meet jointly with South Central Conference July 1-3, 1994, in Tulsa, Okla. To accommodate this, they empowered the WDC Reference Council, which includes all members of all WDC committees and representatives of related groups, to set WDC budget at a special fall 1994 meeting.

Budget: The executive committee of WDC brought two budget options to the conference, one that sets the 1994 budget at 1993 levels, and one that includes a 10 percent budget reduction. While the budget subcommittee had originally endorsed the 10 percent cut, the executive committee recommended, and delegates passed, maintaining 1993 levels.

In a close vote, delegates decided to withdraw $50,000 from the bequest fund to reduce the loan on 2500 Place, the conference headquarters. *Larry Penner*

Symposium raises awareness of abuse

Harleysville, Pa.—Approximately 200 survivors of abuse, pastors and caregivers gathered at the Branch Fellowship Church here Oct. 14-16 for "Listening with the Heart: A Symposium on Abuse."

Sponsored by the Eastern District Conference of the General Conference Mennonite Church, the Atlantic Conference of the Brethren in Christ Church and the Franconia Conference of the Mennonite Church, with input from Mennonite Central Committee's Women's Concerns, the event pursued the following stated goals:

- to provide a safe place to educate participants about abuse: physical, emotional, sexual and religious;
- to raise awareness of and acknowledge our individual and corporate denial;
- to offer a time for pastors to discuss abuse;
- to recognize before God and each other the individual and corporate pain of abuse and to seek healing.

Carolyn Holderread Heggen, psychotherapist, pastoral elder in the Albuquerque (N.M.) Mennonite congregation, and author of *Sexual Abuse in Christian Homes and Churches*, delivered the keynote addresses.

Distortions: She presented three distortions of Scripture or faith principles used by the church that have allowed abuse to flourish. The first is that the community's image is more important than the individual's pain. The centrality of the community to the life of faith, she said, is distorted when it is willing to conceal the pain of its individuals for the sake of its corporate image. But in truth, she said, "our spiritual vitality can be no greater than the darkest secrets we keep."

Second is the distortion that says God intends the hierarchical model of male dominance for human relationships. God's original intention for human relationships to be of mutuality and equality went awry with the entrance of sin, Heggen said. Shared dominion became distorted into male domination, leaving women and children at risk and giving men the power to enforce their domination by claiming the pattern as divine prescription rather than human curse. The good news, Heggen said, is that Jesus came to restore the original blessedness of creation.

The third distortion is the belief that sexual attitudes and behavior are private and not appropriate congregational concerns. Because of this, Heggen asserted, generations of sexually wounded and frustrated individuals have been unable to come to the church for help. But taking hope in gatherings like this one, she said, "There is more mercy in God than there is sin among us."

She went on to say that healing from abuse is a spiritual battle and that "there are institutional powers of darkness at work here, and we must confront the systemic evils built into our very structures."

While acknowledging that healing from abuse is a painful, long-term process, she is convinced that true recovery does not occur in the privacy of one's soul or individual therapy. "The brokenness has occurred in relationships and only in community can healing occur." *Mary Lou Hartzler Clemens*

MCC loses multiple food shipments

Akron, Pa. (MCC)—The loss through spoilage of portions of recent Mennonite Central Committee food shipments to Mozambique, Sudan, India and possibly Iran shows how difficult it can be to send food overseas to feed hungry people.

In August, MCC workers in Mozambique reported moisture had ruined 394 metric tons of maize, out of a 1,760 metric ton shipment. The Christian Council of Mozambique was set to distribute the food to some of the 4 to 5 million refugees streaming back to Mozambique following the end of the country's civil war last year. MCC is exploring ways to purchase local maize to replace the rotted maize, valued at about $85,000 ($113,333 Canadian).

In early October, William Reimer, MCC Sudan country representative, discovered water had leaked into at least two of some 25 containers of MCC-donated beans. MCC planned to airlift the beans to southern Sudan for people displaced by that country's long civil war.

A 3,700 metric ton MCC wheat shipment recently arrived at a port on India's west coast in good condition. However, about 700 metric tons were trucked across the country during monsoon season, causing 30 metric tons to sprout. The wheat was locally insured, and MCC expects reimbursement for the loss. The wheat was to pay people for their labor on community development projects.

An MCC shipment of 52 metric tons of vegetable oil, valued at $65,000 ($86,666 Canadian), arrived in Iran this summer. Iran's Ministry of Health reported the oil contained unacceptable levels of peroxide, possibly caused by extreme temperature changes during transport. Laboratories in Canada and Iran continue to test oil samples with inconclusive results.

Risky business: Hershey Leaman, MCC's food and disaster response coordinator, terms the number of recent incidents "unusual" but notes that moving food around the globe always entails some risk of loss. Last year MCC shared 25,600 metric tons of food valued at $12.7 million ($16.9 million Canadian) with people in 30 countries.

"MCC is committed to sharing food, especially in emergencies like wars and natural disasters," says Leaman. "We do try to take precautions." *Pearl Sensenig*

Vision statement released

Elkhart, Ind.—The Vision and Goals Committee agreed to a vision statement in its Oct. 16-17 meeting here.

That statement reads, "God calls us to be followers of Jesus Christ and, by the power of the Holy Spirit, to grow as communities of grace, joy and peace, so that God's healing and hope flow through us to the world."

The committee outlined six priorities based on the statement.

"To be followers of Jesus Christ we need to

- enrich our prayer, worship and study of the Scriptures,
- offer all that we are and have to God.

To grow as communities of grace we need to

- call and nurture congregational leaders for ministry in a changing environment,
- practice love, forgiveness and hospitality that affirms our diversity and heals our brokenness.

To be a people of healing and hope we need to

- invite others to faith in Jesus Christ,
- seek God's peace in our homes, work, neighborhoods and world."

The committee is a joint project of the General Conference Mennonite Church and the Mennonite Church. The general boards of the two groups will review the committee's work in their Nov. 18-20 sessions. If approved as presented, the new vision and priorities will be introduced to area conferences, congregations and program boards (commissions) in 1994.

Manhattan (Kan.) Mennonite Fellowship voted Oct. 17 to change its name to Manhattan Mennonite Church. "The primary reason for this action," writes pastor Harris H. Waltner, "was to help clarify for new residents in the community that we are an established congregation and not merely a university group that meets for fellowship and discussions."

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A peace festival in August brought together more than 150 Botswana Christians from many denominations. The festival's purpose was to foster peace in families, communities and churches. Participants came from Swaziland, Lesotho and South Africa. "The festival approach was an attempt to make the peacemaking theme accessible to lay Christians," explained Jonathan Larson, Commission on Overseas Mission worker in Botswana. Previous regional gatherings on peacemaking focused on seminars and workshops for top-level church leaders.

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Women in Mission gave $1,000 scholarships to three women who are Master of Divinity students at Associated Mennonite Biblical Seminary, Elkhart, Ind. Mary Dyck, Winnipeg, served for a number of years as a hospital chaplain for the Conference of Mennonites in Manitoba. Jeni Hiett Umble moved from Irvine, Calif., where she taught English as a Second Language. Her home congregation is Hope Mennonite Church of Forth Worth, Texas, which she helped plant a number of years ago. Rachel Clemens worked as a family therapist in Normal, Ill., where she attended the Mennonite Church of Normal. WM also gave $75 scholarships to Fumiko Kawano of Japan and Marino Kornilov of Moscow, Russia, to help with the English tutoring they need to participate in classes at AMBS.

Record

MCC—Mennonite Central Committee

The Confession of Faith Committee of the General Conference Mennonite Church and the Mennonite Church finished reviewing a new confession at its Oct. 7-9 meeting in Chicago. In early January 1994 one copy will go to each General Conference church for feedback. A final statement will be voted on at the joint GCMC/MC convention at Wichita, Kan., in 1995.

• • •

The Women's Concerns Program of MCC Canada is encouraging Canadian churches to designate one Sunday in February to reflect on family violence in our midst. Women's Concerns is producing a worship and Christian education resource packet for use on that Sunday. The packet will be available from provincial MCC offices in early January 1994.

• • •

Associated Mennonite Biblical Seminaries, Elkhart, Ind., has officially changed its name to Associated Mennonite Biblical Seminary. The change represents the legal incorporation of two formerly independent seminaries, Goshen Biblical Seminary and Mennonite Biblical Seminary.

• • •

The seminary's annual pastors' week, Jan. 24-27, 1994, will emphasize "The Healing Body of Christ." Registration deadline is Dec. 15. Contact Bev Sawatzky, (800) 964-2627.

• • •

A military appeals court has reversed the desertion conviction of U.S. Army Reserve doctor Yolanda Huet-Vaughn. Huet-Vaughn refused duty in the Persian Gulf War, claiming it violated international law. The case will be sent back to a military judge, who will decide whether to conduct a new hearing or to convict Huet-Vaughn of the lesser charge of being absent without leave. The Kansas Board of Healing Arts is considering revoking Huet-Vaughn's medical license. (*The Wichita Eagle*)

MINISTERS

Magdalena Widjaja was installed Sept. 26 as Chinese pastor at Grace Church, Regina, Sask.

WORKERS

Don and **Helen Bachman**, First Church, Newton, Kan., are beginning a four-month MCC term in Akron, Pa. Don will work as a packer and Helen as returns clerk with Self-Help Crafts of the World.

Cynthia Baergen, Trinity Church, Calgary, Alta., is beginning a four-month MCC term in Akron, Pa., as a store clerk with Self-Help Crafts of the World.

David W. Birky has begun as assistant investment manager for Mennonite Foundation, Goshen, Ind.

Ron Dueck, College Church, Goshen, Ind., has been named vice president of group insurance for Mennonite Mutual Aid.

Jeanine Ewert, North Star Church, Drake, Sask., began a two-year MCC assignment in May in Montreal as a coordinator for the Service Venture program.

John and **Sadie Friesen**, Niverville (Man.) Church, are beginning a four-month MCC term in Akron, Pa. John will be working as a packer and Sadie as an order processor with Self-Help Crafts of the World.

Kendall Harder, Fort Garry Fellowship, Winnipeg, began a two-year MCC term in August in Winnipeg as records manager for MCC Canada.

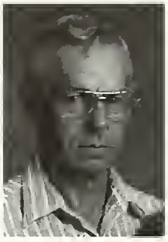
Arthur Hildebrand, Mississauga (Ont.) Fellowship, is beginning a four-month MCC internship in Haiti as an agroforester.

Peter S. Huang, Evangelical Chinese Church, began as superintendent of Mennonite Christian Hospital in Hualien, Taiwan, Nov. 1.

Alice Hartman Jantzen and **Mark Jantzen**, Pleasant View Church, Goshen, Ind., are beginning a three-year MCC term in Belgrade, Yugoslavia. They will be working at refugee assistance and relief work with peacemaking.

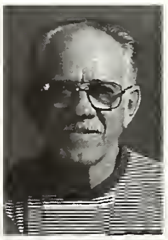
Joseph Mayhew has begun a counseling position at Freeman (S.D.) Academy.

Michael Myers is part-time instructor of instrumental music at

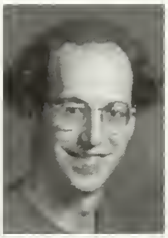

D. Bachman

H. Bachman

Ewert


J. Friesen

S. Friesen


Harder

Hildebrand

Hartman Jantzen

Jantzen

L. Neufeld Weaver

P. Neufeld Weaver

R. Nickel

S. Nickel

Freeman (S.D.) Academy.

Laurel and **Paul Neufeld Weaver**, Community Church, Markham, Ill., have begun a three-year assignment with MCC in Cuernavaca, Mexico, developing internships for the joint Bethel College/MCC Mexico Internship Program.

Randal and **Suzanne Nickel**, Foothills Church, Calgary, Alta., are beginning a three-year MCC term in Port Fuad, Egypt. Randal will be working as an English teacher for children and Suzanne as an English teacher for adults.

Justina Penner, Grace Church, Winkler, Man., is beginning a four-month MCC term in Ephrata, Pa., as a clerk with Self-Help Crafts of the World.

Michelle Pippinger is instructor of history and social science and girls' basketball and track coach at Freeman (S.D.) Academy.

Eleanor Snyder, Bloomingdale (Ont.) Church, has resigned effective Jan. 31, 1994, as minister of Christian education for the Mennonite Conference of Eastern Canada. She will begin Feb. 1, 1994, as director of children's education for the Commission on Education of the General Conference Mennonite Church. Her office will be located in the

Snyder

Correction: Contrary to what was reported in our Oct. 26 issue, page 18, Harold Burkholder is not a member of Zion Church, Elbing, Kan. He is a member of First Church, Burns, Kan.

Kitchener-Waterloo area.

Tara Swartzendruber, Bethesda Church, Henderson, Neb., is beginning a one-year Intermenno term in Enkenbach-Alsenborn, Germany, as a nurse's aide in a nursing home.

Eastern Mennonite College & Seminary invites applications for a full-time faculty position in the **M.A. in counseling** program, beginning fall 1994. Salary commensurate with qualifications and experience. Responsibilities include instruction and supervision of master's level counseling students. Some work within church settings will be expected. Expertise in marriage/family, child or geriatric counseling will be viewed positively. Applicants must have doctorate in clinical psychology, counseling psychology, counseling or clinical social work and have the potential for psychology licensure or counselor certification in the state of Virginia. Applicants must be in full sympathy with Mennonite beliefs and practices and eligible for membership in a Mennonite or Mennonite-related congregation. EMC&S is a private, church-related, liberal arts college and theological seminary located in the Shenandoah Valley of Virginia.

Applicants should send vita, scholarly papers and three letters of recommendation to **Dr. P. David Glanzer, director, M.A. in counseling program, Eastern Mennonite College & Seminary, 1200 Park Road, Harrisonburg, VA 22801.**

Mennonite Conference of Eastern Canada invites applications for the full-time position of **Christian education minister**, beginning Feb. 1, 1994. Primary responsibilities in resourcing, training, networking and programming with the 90 congregations of the conference in the areas of children and adult education ministries, in consultation with the Christian education committee of the Education and Nurture Commission. Education and theological background are beneficial.

Please direct applications (with resumé and references) or inquiries by **Dec. 15** to **Christian Education Search Committee, c/o Mary Burkholder, executive secretary, Mennonite Conference of Eastern Canada, 60 New Dundee Road, Kitchener, ON N2C 3W5; (519) 748-2162.**

Goshen College solicits applications for a full-time, one-year position in **early childhood and elementary education** for the 1994-1995 academic year, with possibility of long-term employment. Doctorate in education preferred; master's degree required. Graduate study in early childhood, elementary or special education and teaching experience in early childhood or elementary classes expected. Minorities are especially encouraged to apply.

To apply, send a resumé and three professional references by **Jan. 15, 1994** to **Dr. John Eby, academic dean, Goshen College, Goshen, IN 46526; (219) 535-7503; fax (219) 535-7660.**

Associated Mennonite Biblical Seminary invites applications for the position of **associate in development**, to be filled by July 1, 1994. The position will be full time. Applicants should be from the General Conference Mennonite Church or Mennonite Church. Preference for applicants with experience in fund raising and development or related work and who are familiar with the General Conference Mennonite Church constituency. Job description available on request.

Those interested in the position should send a letter of application, resumé and references by **Jan. 7, 1994**, to **Marlin E. Miller, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999; (219) 296-6244; fax (219) 295-0092.**

Mennonite Conference of Eastern Canada invites applications for the half-time position of **student and young adult minister**, beginning Feb. 1, 1994. General responsibilities: to serve as a resource, work in the planning of events and encourage the development of various networks for student and young adult ministries in the conference and its 90 congregations, in consultation with the student and young adult committee of the Education and Nurture Commission. Experience with young adults and theological background are beneficial.

Please direct applications (with resumé and references) or inquiries by **Dec. 15** to **Student and Young Adult Search Committee, c/o Mary Burkholder, executive secretary, Mennonite Conference of Eastern Canada, 60 New Dundee Road, Kitchener, ON N2C 3W5; (519) 748-2162.**

Bluffton College seeks faculty appointees in **American history** and **music (piano)**.

The historian (Ph.D. required) will teach survey, social and intellectual, historiography and other courses. Expertise in one of the following: black history, women's history, history of religion, political science or non-Western history is desirable.

The musician (doctorate preferred) will teach functional and applied piano and either theory or appreciation. Continuing performance activity is encouraged.

Evidence or promise of teaching excellence is essential. Positions are full time and tenure track beginning fall 1994. Screening begins Dec. 10, 1993. Women and minority applicants are especially welcome.

For application information reply to **William Hawk, vice president and dean of academic affairs, Bluffton College, Bluffton, OH 45817; (419) 358-3317.**

Bethel College seeks applications and nominations for an individual to fill a full-time position as **campus minister/student counselor** beginning August 1994. This position is responsible for providing leadership in support of spiritual and personal growth of the student body, in particular student counseling services, and is a part of the overall campus ministry team of the college. Other activities will include but are not limited to planning for student retreats, organizing small groups such as Bible study and other discussion groups, overseeing the Ministry Inquiry Program, participating in planning for chapel and other worship services and additional activities as are necessary to facilitate student life.

A graduate degree (either M.Div. or counseling) is required. Preference will be given to those having prior pastoral and counseling experience. An understanding and strong commitment to the values espoused by the Mennonite/Anabaptist tradition is presumed. Applications will be considered until the position is filled. Bethel College is an equal opportunity employer and does not discriminate on the basis of race, color, sex, age, national origin or disability.

Applications should be sent to **Mary Ann Krehbiel, Bethel College, 300 E. 27th, North Newton, KS 67117.**

A Colombia **Cross-Cultural Re-Creational Seminar** is scheduled to be held in Santafe de Bogota, Colombia, Feb. 14-28, 1994. This is a work, learning, re-creation seminar sponsored by the Colombian Mennonite churches and the Commission on Overseas Mission of the General Conference Mennonite Church. Leaders will be Jack and Irene Suderman and Scott and Mary Brubaker-Zehr.

For participation information, please contact **COM, Box 347, Newton, KS 67114, (316) 283-5100.**

Kern Road Mennonite Church of South Bend, Ind., seeks an additional **pastoral staff member** to assist the congregation in outreach, service and education. Prefer seminary training, experience in coordinating service projects. Half or full time, starting Jan. 1, 1994 (negotiable).

Contact **Vicki Smucker, pastoral search committee, Kern Road Mennonite Church, 18211 Kern Road, South Bend, IN 46614**, or **Charlotte Glick, Indiana/ Michigan Conference, 212 S. Main, Goshen, IN 46526.**

Planning a change? Consider moving to **Fargo-Moorhead (N.D.)** and helping plant the Faith Mennonite Church. This area has low unemployment, a high quality of life, fine schools and universities, excellent health-care systems, needs Mennonites and is a good place to live.

Contact **Dellis Schrock, 1723 S. Ninth St., Fargo, ND 58103; (701) 293-7933.**

Youth pastor being sought by **Slate Hill Mennonite Church, Camp Hill, Pa.** New half-time position, available immediately.

Direct inquiries and resumés to **Barbara Springer, Search Committee Chair, 5 Kelly Drive, Carlisle, PA 17013, (717) 691-0626.**

Peacemaker Congress '93-94:
Christian Alternatives to a Culture of Violence

A peacemaker gathering for adults, youth, families, students and church groups. Sponsored by Christian Peacemaker Teams and New Call to Peacemaking: Mennonites, Brethren and Friends.

December 30, 1993 - January 2, 1994
International Conference Center, Chicago, IL

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or contact your Provincial or Regional MCC Office

Does Aunt Sarah really need another sweater this Christmas?

This Christmas, MCC provides an opportunity for you to support MCC's partners and projects instead of traditional gift giving. Money that would normally buy a sweater for "Aunt Sarah" can support our sisters and brothers around the world. A card provided by MCC tells Aunt Sarah of the gift given in her honor.

GIFTS WITH GLOBAL PROPORTIONS

Mennonite Central Committee

For information contact MCC or MCC Canada at the addresses here, or the MCC office nearest you.

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500
Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
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Art and Mary Newcomer
4114 US Rt. 68 S.
Bellefontaine
(513) 592-5158

Ray and Mike Childs
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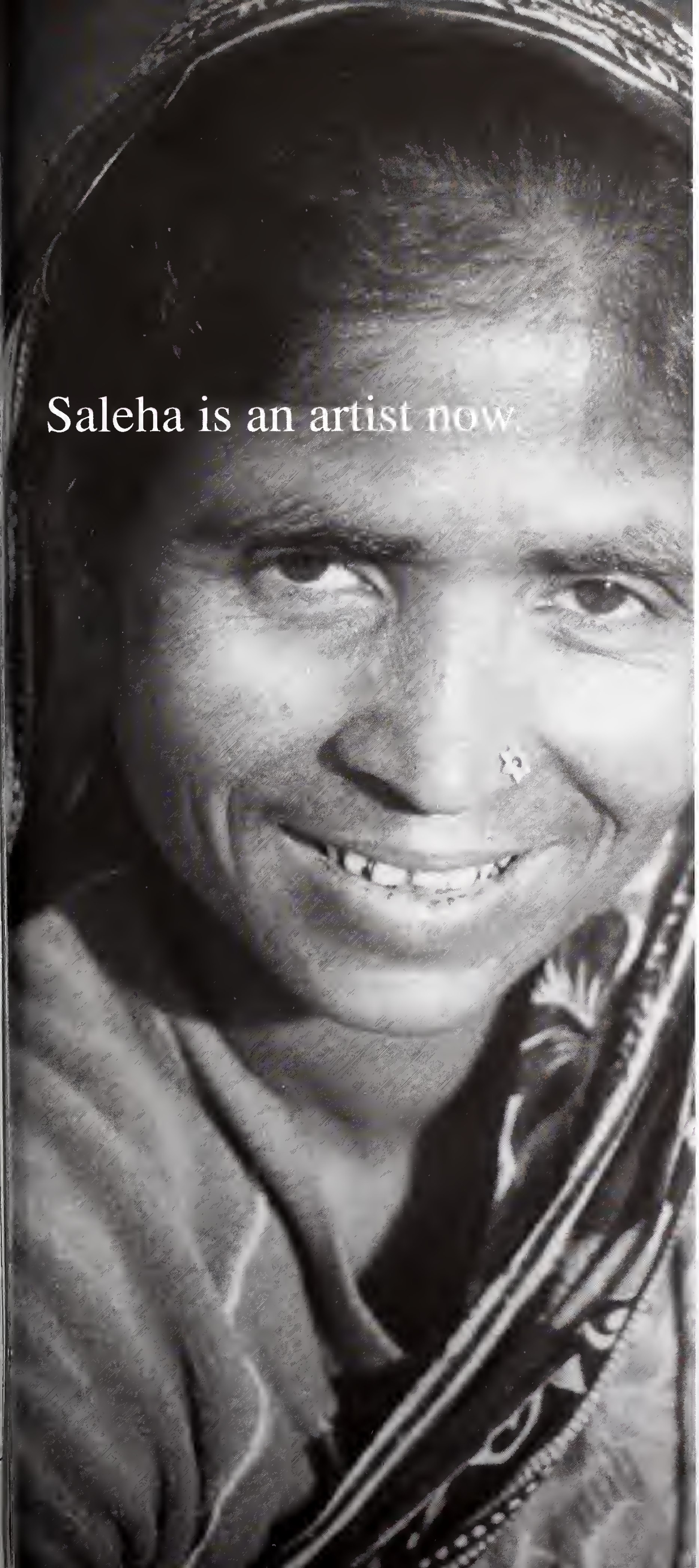
Saleha is an artist now.

Before she daily scoured Noakhali, Bangladesh, for work, offering to dust, peel potatoes — anything to feed her family.

One day MCC staff gave Saleha art supplies, and her brush gave birth to rural Bangladeshi life — a woman balancing an earthen water jar on her hip, young boys scampering up a mango tree.

Today SELFHELP Crafts of the World stores carry products with Saleha's abstract designs. Worries about the next meal no longer haunt Saleha, her children and disabled husband. Other Bangladeshi women have found jobs, and income, reproducing her designs on handmade paper.

This Christmas buy a card designed by Saleha or another beautiful gift at your local SELFHELP Crafts store. SELFHELP Crafts is a program of MCC.

GOD ADDS the Blessing!

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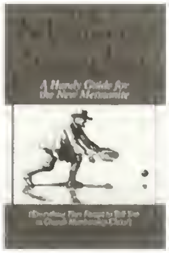
A Handy Guide for the New Mennonite

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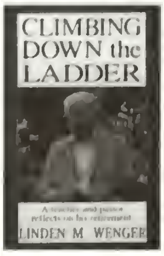
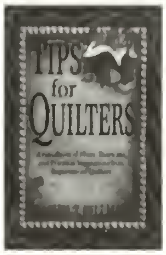
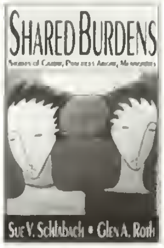
The Best of Mennonite Fellowship MEALS


CLIMBING DOWN the LADDER
LINDEN M. WENGER


TIPS for QUILTERS

An Amish Portrait
Merle Good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MENNONITE WOMEN
1994 CALENDAR

MENNONITE FURNITURE

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Reviews

FILMS

Mothers and daughters

The Joy Luck Club, *written by Amy Tan and Ronald Bass, directed by Wayne Wang, produced by Oliver Stone*

Reviewed by Larry Penner, assistant editor

It's a woman's world in Amy Tan's novel-turned-movie *The Joy Luck Club.* Following the story of four Chinese women immigrants and their daughters, the film presents the classic American immigrant experience through Chinese women's eyes.

The film flows like a novel, with unobtrusive cinematography and with extensive narration. Its realistic style gives the experiences of the women maximum impact.

The Joy Luck Club is about acculturation, generations and values. As the younger generation struggles to sort through their identities as Chinese-Americans, the mothers adapt, or refuse to adapt, to their changing daughters. Flashbacks take us back to China, when the mothers struggled to come of age in a radically different culture.

While the film shows a specifically Chinese experience, many of the scenes are universal. Viewers may see their own mothers in two women who play out their competitiveness through their children's skill at the piano or chess. Viewers may see themselves in those daughters, as childhood competitiveness follows the daughters into adulthood. Or viewers may see themselves in the well-meaning American son-in-law who is a klutz with chopsticks.

The Joy Luck Club addresses universal issues intimately, personally. The weight of class, race and gender conflicts all come to rest on four women and their daughters. Sometimes they carry the weight heroically, other times they break.

The film captures the tricky details of communication across cultures and the challenges of trying to make a home in two radically different societies. But, fundamentally, it is a story about mothers and daughters not understanding each other yet reaching across the chasms of generations and cultures to love each other.

If you do go to this movie (and by all means do), take a hankie. You'll need it.

BOOKS

Troubling details

Untold Stories of Advent *by Mark Vincent (Faith & Life Press, 1993, 74 pages)*

Reviewed by Muriel Thiessen Stackley, Newton, Kan.

Mark Vincent is minister of youth for the Indiana-Michigan Mennonite Conference and co-director (with Lorie, his wife) of the adult program at Camp Amigo, Sturgis, Mich. He has done us a service with this dandy little book about events surrounding the birth of Jesus. A biblical text precedes each of five chapters: "The Sign of the Messiah," "The Birth of John the Baptist," "The Census," "The Consultation of the Magi" and "The Slaughter of the Innocents."

UNTOLD STORIES OF
ADVENT
Mark Vincent

Vincent fulfills his purpose—to bring us some of the mysterious and troubling details of Christmas. We who are familiar with the core story will do well to explore this salvation history.

For example, take the significant naming of Isaiah's and the prophetess's son "Spoil Quickly, Plunder Speedily" (Maher-Shalal-Hash-Baz): Could Isaiah's hearers believe that the birth of this little boy was proof enough that a God-child named "God-with-us" (Emmanuel) would later be born?

I was delighted to learn about the priestly duties carried out by Zechariah. But I chafed at Vincent's assumption that Zechariah's wife, Elizabeth, the daughter of a priest, could not read.

Contrary to the title of the book, these stories are not ready to be told as is. Rather, the information here will enrich *your* telling. Vincent models well the inclusion of his own family experiences. I felt spoken to—and that is the story of Advent, that the Word came to live with us.

The book's colorful cover ("Adoration of the Magi" by Domenico Ghirlandaio) and pocket size (4 x 7 inches) make it a good candidate for gift giving.

South America
an unfolding of Mennonite missions in
Paraguay, Argentina, Uruguay

The Chaco Colonies, Mennonite cooperatives, the seminary, Buenos Aires with Delbert Erb, Bragado Church's 75th anniversary, the Pervajó congregation, the leprosy clinic, San Ignacio Ruins, Iguazú Falls, Ascunción, Indian missions, MEDA projects.
March 7-24, Cal & Freda Redekop

TOURMAGINATION '94

Other tours:
Jamaica in January, Jan. 14-21, Bob & Bertha Landers
Family Business Seminar, Jamaica, Jan. 21-28, Henry Landes, Leonard Geiser
January Jamaica Journey, Jan. 28- Feb. 4, Sam & Helen Lapp
Australia & New Zealand, Feb. 18- Mar. 12, Leon & Nancy Stauffer, Hubert Schwartzentruber and Henry Landes
Anabaptist Vision for the 21st Century, June 20- July 8, Rod Sawatsky, John Ruth, Wilmer Martin
Anabaptist Heritage, Aug. 1-22, Jan Gleysteen and co-leader
European Fall Harvest, Sept. 22- Oct. 6, Wilmer Martin, John Ruth
Lands of the Bible, Sept.

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Editorial

Balance freedom and commitment

Single people are unstable. At least, that is the perception. As Fred Martin told Western District Conference delegates in late October, "It's easier for the church to accept married people than single people in leadership in the church."

To some extent, the perception is correct. Single people are more likely than married people to make partial, temporary commitments. Certainly single people are capable of commitment. But being less tied to the needs of a spouse gives single people more flexibility. It is one of the perks of being single.

The church is not set up for this. As Ben Chappell says (see page 5), marriage is the norm in church culture. Too often church, like marriage, expects total commitment. "Church hopping" is seen as irresponsible. Committee terms require commitments of three years or more. You can't miss a Sunday without people asking where you were.

Heavy personal investment in the church is invaluable in sustaining the local church as an institution. But such investment may not have the same payoff for singles, whose mobility may take them away from that particular local community.

Partial commitment is not a sign of immaturity. It can be a sign of maturity and self-awareness. The study of codependency has given us language and perspective to begin to value partial commitment. Coming from situations of unhealthy selflessness, codependent people learn they must establish healthy boundaries and set limits to their commitments.

Can we find a middle ground where both single and married people can balance freedom and commitment?

Don't get married: There is great potential in the freedom of singleness. It is that potential that Paul wanted to realize when in 1 Corinthians 7 he encouraged all Christians not to marry. Paul felt a Christian should avoid any commitment that could distract from pursuing spiritual growth. We as Mennonites, on the other hand, have encouraged our children to marry. We have emphasized that commitment is a part of all healthy relationships. Perhaps we can compromise with Paul and find a middle ground where both single and married people can balance freedom and commitment.

What might such a place look like? Would it be a setting where a married woman could go out to dinner with a male friend without her husband? Could a single man and a single woman be regularly seen in public without friends and parents dashing off to chime the wedding bells?

The church must become the site where that new setting is realized. The average age of people when they marry is getting older. The church will either begin to see more and more single people in its pews, or it will speak to an ever-shrinking portion of society.

The church will be uncomfortable becoming a church of single people as well as a church of married people. The rule book has not been written for twenty-something single people. We are writing it as we go. The church has no body of teachings that address this group.

But teachings are not the only— perhaps not even the most important—thing the church can provide. In addition to being a storehouse of common wisdom, the church is a place of shared experiences. It can become the testing ground for new models of relationships and lifestyles, if it is willing to risk failure as well as success.

To begin that testing process, we must recognize that there is no single experience of singleness. Sharing stories and opinions adds depth to understanding. I write from the experience of a never-married, young single man. Read Crystal Sanhueza's experience of being a divorced single mother (page 3). Or Martha Graber's experience of being a widow (page 8). Hear a group of people discuss their experience of being single in the church (pages 5-7). Then, rather than figuring out a program to include the single people in your congregation, talk with them. *Larry Penner*

Recyclable

Inside

That's the way God planned it / p. 6

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Weep with Rachel for the children / p. 11

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

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DECEMBER 14, 1993

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Celebrate the coming of Jesus

- How to resist the consumer Christmas (see page 3)
- 7 things you can do about violent toys (see page 5)
- Give yourself a gift this Christmas (see page 12)

Prologue

Christmas is a time when our cultural selves and our religious selves often conflict. We want to celebrate the birth of Jesus, God's incarnation among us, yet we are surrounded by the tinsel and trappings of commercialization.

This issue offers some alternative ways to celebrate Christmas. Nancy Brubaker (see page 3) points us to a resource called *Alternatives*, which specializes in discovering genuine, Christian ways to celebrate holidays without succumbing to our culture's consumerism.

Elizabeth Slotter (page 5) alerts us to the danger of violent toys and lists things we can do about it.

For a different perspective on what is a brief story in the Bible, read the excerpt from Mark Vincent's *Untold Stories of Advent* (Faith & Life Press) on pages 6-8. Janet Plenert (page 9), Sara Wenger Shenk (page 11) and J.B. Miller (page 12) offer other helpful perspectives.

The Mennonite staff (pictured below) wish you all a blessed holiday season and grace and peace as you look toward a new year. *gh*

Carla Reimer

Merry Christmas: *John, Gordon, Larry, Melanie*

Next issue: Winning the battle with depression

Cover: Photo by Marilyn Nolt

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114. ©1993**

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whose BIRTHDAY is it anyway?

Nancy Brubaker

The idea of Christmas is to celebrate the birth of Jesus, not to be a commercial orgy.

Contentment with fewer things brings more enjoyment in celebrating.

It's that time of the year again, when Christmas ornaments and paraphernalia bulge from store aisles, and a Santa greets us around every corner. I hear a variety of feelings expressed among us about the "Christmas season." Some hate the whole thing; some enjoy the crafts, shopping, baking and partying; some stay away from stores and search for the Prince of Peace in less glittery surroundings; some become depressed.

There are few among the people I know who do not mourn what Christmas in North America has become—big business, glitz, the yearly festival to the gods of commercialism, consumerism and materialism. It can be hard to find the infant Jesus, hard to hold on to hope, peace and joy.

Alternatives, an ecumenical organization, offers many resources for helping us find alternative ways to celebrate Christmas. Sometimes a few concrete suggestions are just what we need. It can be hard to go against the pull of holiday expectations.

The idea of Christmas is to celebrate the birth of Jesus, to celebrate God's gift of Jesus to the world. Why then has the celebration of Christmas become such an awful orgy?

A celebration involves something special, something out of the ordinary. Our everyday lives have become bloated and extravagant, and it takes a blockbuster to be anything special. If we gorge ourselves daily on rich foods, what will it take to feast at Christmas? If we already own everything we need or want (and a good bit that we don't), how can gift giving be special? If we regularly have several kinds of sweets on hand, how many must we make to celebrate?

Contentment: Our family has journeyed for many years with these lifestyle questions. We don't have all the answers, but we believe that contentment with fewer things brings more enjoyment in celebrating. I say this with fear and trembling, for this is truly a journey, and we still consider ourselves rich, even though the U.S. government doesn't.

It brings joy to take small steps of change, flowing from our love for God, for brothers and sisters who struggle for daily existence, for the church and for God's beautiful creation. There is also a growing awareness that excess in the way of things not only contributes to others not having enough but also weighs down our souls. Our fulfillment and completion lie in God alone. What freedom we discover when we let go of some of this excess baggage!

It's hard, though, to be different alone. Get together as a family, or with some friends, or as a congregation and begin some new traditions

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Excess in the way of things not only contributes to others not having enough but also weighs down our souls.

this Christmas. Get some *Alternatives* resources if you need ideas. God will help us shape a Christmas that brings to us and others the love, peace and joy of the birthday of Jesus. With a few suggestions to get us started, we can remember again what it is we celebrate and find meaningful ways to celebrate it.

Besides informative and encouraging articles, *Alternatives* offers worship materials, Sunday school resources for all ages, plays, suggestions for alternative gift-giving, activities, Advent resources and ideas for establishing new traditions. These will help anyone looking for a more meaningful Christmas celebration.

Perhaps we can begin this Christmas season with hearts open to overflowing with the love of God for the poor, the lonely, the hurting, the oppressed. Perhaps we can allow that love to transform even ourselves, until the glittering, commercialized Christmas ceases to draw us, and we find ourselves instead kneeling beside the Child to whom we have given our lives.

Nancy Brubaker is from Lancaster County, Pa., where she lives on an extended-family farm and divides her time between homemaking and parenting four school-age children, plus working part-time in the Latin American and Caribbean department of Mennonite Central Committee.

A COMMITMENT TO RESIST THE CONSUMER CHRISTMAS

In response to God's great gift, I will

- ☐ **R**emember whose birthday is being celebrated;
- ☐ **E**armark at least 25 percent of my Christmas giving budget for those who are truly in need of my gifts;
- ☐ **S**et aside time each day to read Scripture, pray, be still and prepare for the coming of the Prince of Peace;
- ☐ **I**nclude the hungry, the estranged, the sick and the imprisoned in my Christmas celebration;
- ☐ **S**trive to be a peacemaker in my family, community and world;
- ☐ **T**ake back my celebration of Christmas from the marketplace by resisting consumer pressures to spend beyond my means.

X ____________________

X ____________________

X ____________________

X ____________________

This and other ideas for alternative Christmas celebrations are available from Alternatives, *Box 429, Ellenwood, GA 30049, (404) 961-0102.*

Change the images, educate the children

Elizabeth Slotter

If we are to reach real peace, and wage a real war against war, we shall have to begin with the children.
M. K. Gandhi

A variety of images barrage children every day. Based on these images, children learn to function in our society. Seeing the perfection Barbie demands, children slip into patterns of dieting and low self-esteem. Seeing the aggression of G.I. Joe and Teenage Mutant Ninja Turtles, children are numbed to the real effects of violence and don't learn creative problem solving.

What is a violent toy?

A toy of violence is a toy that
- teaches that war is an acceptable way of settling disputes,
- encourages play at hurting and killing others,
- falsely glamorizes military life, combat and war,
- reinforces sexist stereotypes of male dominance and female passivity,
- depicts ethnic or racial groups in a negative way,
- fosters unnecessary aggressive competition,
- creates the need for an enemy,
- hurts other children or animals.

These images help create behavior. A survey of teachers on the impact of the Teenage Mutant Ninja Turtles found that 91 percent of those who responded have witnessed higher levels of violence and aggression in the classroom, inspired by the "heroic" violence of the Turtles. And these images send messages. More than 60,000 Barbie dolls have been sold in military outfits since the beginning of the Gulf War. Change the images, educate the children, and you will create an alternative to our culture of coercion and domination.

We can strengthen our congregations and communities by dispelling the myths hiding in our children's toy boxes. Violent toys encourage play at hurting or killing, reinforce sexist or racist stereotypes or create a need for an enemy (see box above right).

A commitment to peacemaking requires a commitment to alternatives to behaviors of violence, competition and retribution. Children deserve tools to shape a better future, toys with which they can learn peace. Toys can teach, and parents can educate for peace and justice. An alternative future depends on the alternatives offered now.

As an intern for the Minneapolis office of Christian Peacemaker Teams, I have taken part in a local and national campaign against violent toys. Taking steps toward peacemaking by addressing local needs is a crucial element of the CPT program.

Last year a Minneapolis CPT group organized a protest vigil outside a local Toys 'R Us store on Nov. 28, the busiest shopping day of the year. The group offered "toxic toy" turn-in, and Santa Claus was available to explain to shoppers that these military toys were the result of a mistake in his workshop and should not be sold.

This year we organized an Alternative Toys Fair for Nov. 13 that showcased area stores seeking to market toys and books promoting creativity, cooperation and problem solving.

Let the birth of the Christ child call us all to respond to our world in the spirit of peace during this season.

Elizabeth Slotter was a summer intern for Christian Peacemaker Teams, an initiative in peacemaking sponsored by Mennonite, General Conference Mennonite and Church of the Brethren congregations. Facts and figures were compiled from National Coalition on Television Violence and Toy & Hobby World.

7 things you can do about violent toys

1. Gather a group of friends and hold a vigil or organize a protest against the sale of violent toys.
2. Plan an Alternative Toys Fair.
3. Write to local toy stores and the editors of local papers encouraging retailers not to sell, and consumers not to purchase, toys that promote violence, racism and sexism.
4. Organize a war toys turn-in at schools or churches where children can discard violent toys or swap them for teddy bears or other donated toys.
5. Present a special message to children during your local worship service or during Sunday school.
6. Use violent toys as a discussion topic for adult Sunday school or youth groups.
7. Contact Christian Peacemaker Teams for an information packet, including worship suggestions, help for holding vigils, "working with kids" activities and more. Write or call Jane Miller, CPT, 2025 Nicollet Ave. #203, Minneapolis, MN 55404, (612) 870-1501.
8. Don't buy violent toys

That's the way GOD plan

If God has the authority to rule the nations, then we need not fear our own future.

Mark Vincent

The servant of a wealthy man was making purchases in the marketplace when he ran into Death. That's right, Death. The fellow with the black hood that covers his skull-like face, and who carries that antique farm implement.

The servant was surprised to see Death out in public, but he was more surprised when Death made threatening gestures toward him. The servant fled to the home of his master and asked to be allowed to go to Samarra. "I encountered Death at the marketplace a few moments ago," he said, "and apparently he has come for me. If I leave now I can be in Samarra by nightfall. I will lie low a few days, then return. Perhaps I can escape my fate."

The master gave his permission, and the servant finished packing and left. Later that day the master went to the marketplace and also found Death. "Death," the master said, "why did you threaten my servant?" Death said, "I did not threaten your servant; I was surprised. I wasn't expecting to see him here, for I have an appointment with him in Samarra tonight."

This may be a morbid story, but it shows us that many of life's events are out of our control, in spite of what we do to avoid them. It was the servant's time to die. Despite his efforts, death would overtake him.

God used Caesar Augustus in a way he never expected—to bring about the salvation of the human race. Augustus knew little or nothing about Jehovah. He had become a priest for the Roman religion at age 16 and had worshiped the Roman gods all his life. He also made a habit of deflowering the virgins that Livia, his wife, found for him. He ordered the murder of at least one potential rival when he gained control of the Roman Empire. He banished family members from Rome for violating the public code of morality he expected of Roman citizens but never followed himself. Yet God used this ungodly man to accomplish God's purposes.

Caesar Augustus is credited with establishing the Roman Empire and creating a form of government that lasted nearly 500 years. Historians believe this sickly little man with bad teeth, pitted skin and piercing gaze "was one of the most talented, energetic and skillful administrators this world has ever known" (Michael Grant, *The Roman Emperors: A Biographical Guide to the Rulers of Imperial Rome*, Scribner's, 1985).

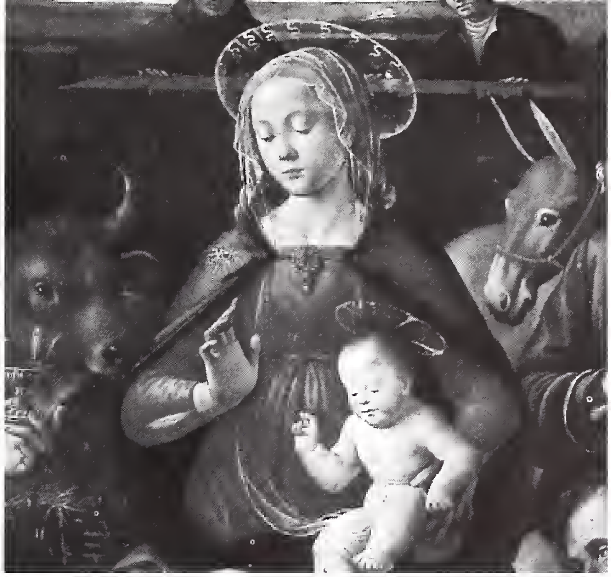
If any ruler was concerned with posterity, Caesar Augustus was. A great orator and prolific writer, he made notes for everything he said, including conversations with his wife. He took great pains to be sure records of his rule were accurate. He worked to ensure the success of the one who would inherit his throne. He even wore elevator shoes so he would appear larger. He wanted to be remembered as the one who improved Rome's commerce, encouraged intellectual pursuits and improved travel, trade and the local economy. Yet God used a decision so insignificant that Augustus' historians didn't bother to record it, to fulfill the prophecy of the Christ child being born in Bethlehem. As a result, Caesar Augustus is more famous for his census than for anything else he did.

When we consider Caesar Augustus' census, we see God using the most obscure of circumstances to bring about the accuracy of his salvation plans for the human race. If we reflect on this we discover a reason to have a hope in the future, regardless of what we face. If God could use a decision made in Italy to bring the Christ child to Bethlehem, hundreds of miles away, God can also use any event we face to further his work in us.

The right authority

Let's look further at this obscure census and see how God used it for God's own purposes. First, the right kind of authority was involved.

The census Augustus ordered covered what was called "the inhabited world," a term the Romans borrowed from the Greeks to describe the Roman Empire. Apparently it was the first of two such censuses Augustus ordered, the second one occurring 11 years later and referred to in Acts 5:37. We are unsure whether this census was merely to number the population or to be a tool for forming a tax roll. But we do know that only a king with the authority of Caesar Augustus could have carried it out. The Roman Peace ("Pax Romana") had begun under his d it


Detail from "Adoration of the Magi" by Domenico Ghirlandaio

God's authority is behind the entire Christmas event, from the promise of Gabriel to Mary, to the star placed in the heavens, to the song of the angels, to the census that Augustus ordered a couple years before the Christ child was born.

rule. This was a 200-year period in which the Roman world, with the exception of regional uprisings, enjoyed a cessation of warfare. An emperor powerful enough to enjoy a time of peace could turn his attention away from military matters and focus on administrative concerns, like ordering a census.

Not only did Augustus have the authority to order such a census, he had astute regents under him who served him well. One of those was King Herod, tetrarch of Judea. Herod apparently held up the census for a couple years, perhaps for administrative reasons, but once he carried it out he did so in a politically sensitive way. Herod, like Augustus, was a government leader concerned with self-preservation. Yet, it seems God worked within Herod's selfishness so that Herod formed a census administration policy Jews could support. When Jews registered, they were to return to their tribal homelands and register in the cities of their ancestors. Although Herod may have done this for selfish reasons, it allowed the Jews to feel their traditions were valued by the government that ruled over them, and it secured their cooperation.

This census policy is what took Mary and Joseph—both descendants of the House of David and both probably Benjaminites now living in the north—back to Bethlehem, the original city of David. Augustus could not have known this; neither could Herod—at least not until the Wise Men came. Yet God used this to fulfill the prophecy of Micah 5:2: "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel."

There is one other authority in this story we must not overlook. It is the authority God has in the declarations of the Word. God is the only one in the universe powerful enough to declare what will happen centuries ahead of time and who lives long enough and is authoritative enough to bring those declarations about. God's authority is behind the entire Christmas event, from the promise of Gabriel to Mary, to the star placed in the heavens, to the song of the angels, to the census that Augustus ordered a couple years before the Christ child was born. If God's authority overarches the authority of the world's greatest emperors, then God's authority is capable of working within current events of human history to bring about God's kingdom.

The right timing

The Roman Peace was unprecedented in human history. Never before had the world seen such prosperity. Never before were people able to engage in international travel in such safety. Never before had an international governmental structure of this magnitude succeeded for this long. All others had been overthrown or reduced to internal chaos. The Roman Peace not only provided an occasion for the birth of the Christ child so it would fulfill Old Testament prophecies, the Roman Peace also made possible the rapid spread of Christianity. This is certainly not what the Roman Empire intended. But God used the timing of these events for his ends.

The census decree and the way it was administered were also timely. Think about this. A census decree is delivered in approximately 8 B.C.E. The local regent delays carrying it out for a couple of years for political reasons, and when he does so it coincides with the final days of Mary's pregnancy.

This decree also comes during the height of Jewish expectations for the Messiah. People like Zechariah, Elizabeth, Simeon and Anna had spent their entire lives praying for the advent of their Lord. In every generation someone arose who purported to be the Messiah, and hundreds of Jews followed with the expectation that God was now ready to establish the kingdom (Acts 5:33-39). When John the Baptist began his public ministry, for instance, the question was immediately asked, "Are you the Messiah we are expecting?" (Luke 3:15). Israel was more ready for the Messiah than at any other point in its history.

There is a pattern here that supersedes mere coincidence. Surely God was responsible for this incredible timing. If you believe God could use the timing of these apparently unrelated events to further the work of salvation, then you can also believe God is capable of preparing a place for you in heaven.

I'm certain there are things for which you have given up hope. Like Sarah, who waited 25 years, unable to have a child, then laughed when told she would give birth the following year, maybe you too have stopped waiting. What you are hoping for has taken too long to arrive. In the midst of your impatience, remember that God doesn't function on your time

We can hope in the future because the most unusual of circumstances can be used by and for God's purposes.

schedule. God's knowledge of events and what is required to bring about God's plans extend beyond your ability to fathom.

The right people

This census involved the right people, because it involved the Jews. The census affected the entire Jewish nation. The journey so many of them had to make to their ancestral lands forced them to get in touch with their history as a people. They were asked once again to consider the fact that they were the people of Jehovah, the people of the covenant made with Abraham, the people from whom the Messiah would come.

The census involved the right people because it affected a carpenter from the village of Nazareth and his young bride, who was far advanced in her pregnancy. It is not inconceivable that other babies were born in Bethlehem in those days, perhaps even on the same night Jesus was born. But in order for God's salvation plan to progress it needed to be one family in particular that made the pilgrimage to Bethlehem. And it was their baby in particular that had to be born there. Somehow God got them involved.

God's ability to involve the right people demonstrates his ability to be God. Will God's will work any differently in your life than it did back then? The people in your life are there for a reason. God intends to teach you something through them. God intends to teach them something through you. The relationships you enjoy, and those you don't, form a framework in which God shapes you into the divine image. If you ignore this fact and behave as if God does not know what God is doing, then you fail to back up your belief that God involved the right people in the birth of the Christ child.

On that night so long ago, Mary, Joseph and the shepherds had no way of fully understanding how God brought about the miraculous event. They only knew God had done and was going to do something wondrous. We have the benefit of looking back and seeing just what God did. This should fill us with a certainty as we consider contemporary circumstances. We can hope in the future because the most unusual of circumstances can be used by and for God's purposes.

Mark Vincent is minister of youth for the Indiana-Michigan Mennonite Conference, along with his wife, Lorie. They also direct the adult program for Camp Amigo, located near Sturgis, Mich. This article is excerpted from Mark's book Untold Stories of Advent *(Faith & Life Press, 1993).*

What to discuss and what to do

Scripture: Luke 2:1-7

Hymns (all selections are from *Hymnal: A Worship Book*): "Hail to the Lord's anointed (# 185), "Fling wide the door, unbar the gate!" (# 186), "Sleepers, wake!" (# 188), "Good Christian friends, rejoice" (# 210), "Let all together praise our God" (# 213)

Discussion starter: What are some things you thought you would never do but ended up doing?

Questions:

1. In addition to Caesar Augustus, who are other historical figures—either loved or despised—whom God seemed to use for divine purposes? How?
2. How should you understand your answer to question one in light of Romans 13:1-7?
3. It may be easy to see God working on a cosmic scale, as in the birth of Jesus, but how can you be certain God works in historical events in God's quest for you?
4. Reread the next to last paragraph of the article. How are the people in your life shaping you into the divine image?

Related activity: If you identified people who have shaped you in positive ways for God's glory, take the time to write them thank-you letters.

We are the WOMB

We all wait for the birth of God's word within us.

Janet Plenert

Pregnancy is at the core of the Christian message. We are pregnant. We are the place of waiting, the place of the question, of the advent. We are the womb through whose pulsing life God is born.

Wendy Wright

It seems I've been waiting for so long, and the baby still is a couple months away. But this mysterious time will come to an end, and the new little life that is kicking within me will rock in this seat. I remember the uncertainty of the waiting with my first child, all the crazy things I thought of. Like the night I woke up petrified because I didn't know how to fold a diaper—let alone put one on. It seems silly now, but it was a real fear then.

Then there is all the time I've spent wondering what this child will be like, if it will be healthy. How well will I cope if it isn't? I know I will love the child no matter what, but do I have the stamina to handle the stress of illness? Is it a boy or another girl? How will we all adjust to a bigger family?

I think of Mary and the waiting she was called to do. How many more questions she must have had. How patient and strong she must have been. She was called to receive God's seed, to let it germinate slowly within her. She felt it growing within her, consuming her energy and changing who she was. I don't think any woman can undergo pregnancy and childbirth and remain unchanged, but for Mary it must have been even more so. She bore the word and flesh of God.

I too have been chosen to accept into myself the seed of God's word. When I respond willingly to God, gestation begins. At the beginning of this pregnancy there is the fear and excitement, the mystery of the future life hidden within. It becomes a part of who I am, even though few others know there is anything different about me.

The middle part of pregnancy is a time of acceptance of what is to come. The wait seems long, but I don't feel too anxious. The hidden presence becomes more visible, and the moment arrives when I feel a movement unlike any other, something alive with its own will and spirit, living in the dark recesses of my body. I have little control over it, but it is intimately connected to me. And it gives me a sense of connectedness to every living person and to the divine presence alive within me.

Nearer to the time of birth, who I am focuses on the round bulge. During the whole waiting time the knowledge of a presence within is inescapable.

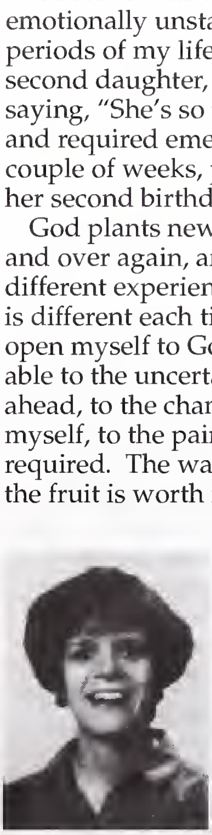
Fruit: I can't help thinking about my Zairian sisters and how their identity is linked to their ability to bring forth fruit from their wombs. They too cannot separate their personhood from the growing life within them. The difference, though, is after the birth. To my North American friends my name remained Janet even after my first child, Gabrielle, was born. But to my Zairian sisters I was Mama Gabrielle, or Mua Muanjelo—Mother of Gabrielle.

Waiting isn't always fun, nor is it easy. Although I usually think of waiting as passive, this is an active waiting. It consumes a surprising amount of energy to nurture new life within. From early on, my activities have had to change.

Bringing forth life into the world, be it my child or the life God is growing in me, has its own pain and struggle. I have learned that I cannot bring forth life of any kind without giving of myself. Mary must have known that, too. The Christmas story we tell about her is sweet and gentle, but she must have faced great persecution. Being pregnant and unmarried now is all too common, but then the shame and disgrace were immense. The suffering she endured for the sake of God's seed within her is not a part of the story we usually tell. But isn't it part of the story of every pregnant woman, of every person who has permitted God to be present within? One cannot bring forth life without waiting, wondering and struggle as the seed germinates and grows.

I have waited through two other pregnancies and have given birth to two children. I marvel at how naive I have been in expecting one pregnancy to be like another and to be able to treat one child like another. My first pregnancy was a wonderful experience, and I bore a happy, healthy child who tickled and melted my heart from the moment she came into the world. The second was one of the most emotionally unstable and miserable periods of my life. I brought forth my second daughter, and I remember saying, "She's so ugly." She was sick and required emergency care for a couple of weeks, plus patience until her second birthday.

God plants new life within me over and over again, and each time is a different experience. Waiting for birth is different each time. Whenever I open myself to God I become vulnerable to the uncertainty of what lies ahead, to the changes I must allow in myself, to the pain that may be required. The waiting is not easy, but the fruit is worth it.

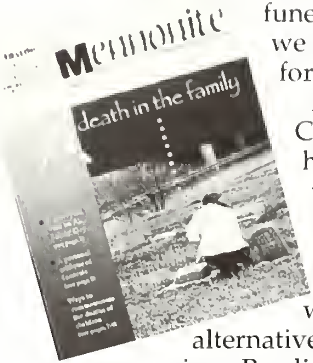


Janet Plenert serves with her husband, Steve, in Brasilia, Brazil, with the Commission on Overseas Mission.

Letters

On death and funerals

Thank you for the articles on death and alternative funerals in the Oct. 26 issue. I especially enjoyed Muriel Stackley's and Stan Hill's remembrances. They brought tears to my eyes. All four articles are sensitive and thought-provoking. I hope that these insights will be helpful to our congregations as we continue to face dying, death and funerals of those we love and care for in life.



My husband, Craig, and I have often thought ahead to our funerals. We believe we will want an alternative ritual to mark our passing. Reading how others have commemorated their loved ones will give us guidance as we continue to think through to a time that we often wish to avoid—our deaths.

Thank you again for four sensitive and thoughtful articles. *Karla C. Morton, Elbing, Kan.*

Bravo for the excellent Oct. 26 issue, which focused on questions of death and funerals.

Gayle Gerber Koontz (page 3) described the Filipino Christians' practice of having graveyard visiting, even barbecuing, at least once a year on All Saints' Day. That sounds like something I would like to do, too. Our family had a major family gathering a few years ago, but we failed to include a visit to the cemetery where our ancestors are buried. We should have done that. Muriel Thiessen Stackley's description of her husband's death and disposal of his body (page 5) was heartwarming and raised all sorts of questions relating to our own deaths. And Terry Widrick's description of the Mohawk practices following a death in the family (page 7) filled me with amazement. It seems clear that the people of the First Nations have learned to dramatize their feelings of grief and loss more adequately than we do. Their rituals, which focus on wiping away the tears, washing away the grief, clearing the lumps from the throat and relighting the fire that was extinguished at the time of death all help "put the sun back in the sky." *Paul I. Dyck, Bluffton, Ohio*

UMC name is confusing

The materials being circulated by the Integration Exploration Committee are excellent except for one flaw. The term "United Mennonite Church (UMC)" has not been sufficiently researched.

This term is much too similar to the name now used by the Methodists, United Methodist Church (UMC). The United *Methodist* Church has a much larger constituency than the MC/GC churches combined, and they have been using this name for several decades now. Our use of UMC might cause them some consternation as well as mail mix-ups.

As someone who has been associated with the United Methodist Church as well as the General Conference Mennonite Church, I find it personally problematic to read materials having to do with Mennonites, using the term UMC.

Even for a working term, I prefer something else. What about these working names: Combining, Connecting, Integrating, General, Mutual, Joint, Cooperating, Inclusive, or just New Name Mennonite Church?

Continuing use of UMC in relation to Mennonites could give some of our churches and conferences the idea that it is a viable name. I don't think we should use it even for a working name. *Helen R. Tieszen, Sioux Falls, S.D.*

From our leaders

Darrell Fast

In 1968, the year he was assassinated, Martin Luther King Jr. wrote this:

> "Some years ago a famous novelist died. Among his papers was a list of suggested plots for future stories, the most prominently underscored being this one: 'A widely separated family inherits a house in which they have to live together.' This is the great new problem of mankind. We have inherited a large house, a great 'world house' in which we have to live together" (*Where Do We Go from Here: Chaos or Community?*, Beacon Press, 1968).

This is a parable for the General Conference Mennonite Church. We have been given a spiritual house to live in. But in our diversity of perspectives and experiences we find it difficult to stay under one roof.

In Christ God has brought us together into a spiritual family. Now we have to accept this inheritance and make it work for us in our time and place.

The apostle Paul is our primary example of how to do this. Though called to be a missionary to gentiles, he always made room for Jewish Christians who observed the Mosaic Law. Christian freedom allowed these two categories of people to be different (re: circumcision) but still together in one spiritual world house. We should follow Paul's example:

> "According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ" (1 Corinthians 3:10-11).

Darrell Fast, pastor at Bethel College Mennonite Church in North Newton, Kan., is moderator of the General Conference Mennonite Church. Incidentally, he scored 100 percent on the Bible quiz in our Nov. 9 issue, pages 8-9.

A way home

Weep with Rachel for the children

The failure of marriage commitment is having a devastating effect on our children.

Sara Wenger Shenk

Sara Wenger Shenk, author of Coming Home *(Good Books, 1992), from which this article is partially excerpted, lives in Harrisonburg, Va.*

North American children "are more and more in peril," reports Jean Bethke Elshtain in *The Christian Century*, "because they are less and less assured of *sustained* nurture, support and safety." She reports that there is a high correlation between the problems of children and the lack of stable, two-parent families. "If one controls for all other factors, including economic status, father absence is the single most important risk factor for children," she writes.

The *Washington Post*, in a column entitled "The Tragedy of Illegitimacy," reports that 50 years ago, 5 percent of American births were to unmarried women. That began to change in the 1960s. By 1970 it was 10 percent. Since then the increasing rate has produced an almost straight line—almost one percent each year for 21 years.

The column reports that Lee Rainwater, a Harvard sociologist emeritus, testifying to the U.S. Senate finance committee, foresees 40 percent of all American births, and 80 percent of minority births, being out of wedlock by the turn of the century. In 2016, if the ascending line on the graph stays straight, 50 percent of births to all races will be out of wedlock. "Rising illegitimacy is a self-reinforcing trend," the columnist notes, "because of the many mechanisms of the intergenerational transmission of poverty. The principal one is, People tend to parent as they were parented."

In the modern scenario of freedom gone to seed, our children are being robbed of their rightful inheritance on an unprecedented scale. The marriage covenant and the intact, bonded family are a birthright, it seems to me, a gift of committed interrelatedness whose structure and significance were bequeathed to us by generations gone by. Yet in countless ways we are both hearing and giving the message that wholesome family life and a marriage that endures are rarely worth the effort.

Given our social milieu, where sexual permissiveness is encouraged by most of the popular media and by the majority of adults (according to Gallup polls), the current fragmentation of families is the bitter fruit of a despised birthright. The children born in a society without a strong commitment to preserve full sexual intimacy for covenanted marital relationships are heirs to an empty pot—a hollow farce of all that was meant to be. As long as the expansion of our own personal freedom as adults takes priority over our commitments to the "least of these," the blessing of coming home to our true inheritance will forever elude us.

Massacring the spirit: If every illicit sexual encounter, every divorce, every budgetary decision, every career choice were measured for its effect on a child's well-being, we would as a society be held liable for massacring the spirit and future of our children. Rachel weeps for her children and will not be comforted.

When the disease is so widespread, how and where does one effect the cure? From the protected vantage point of my middle-class comfort, I find it alarmingly easy to cast aspersions on individual victims of true societal disorders. My righteous self rises up in anger at every married couple who can't keep it together, at every mother and father who fail to deal responsibly with their commitments. I want to scream at all those who play with sex, who exploit and tantalize youth or who romanticize extramarital liaisons: *Think of the children!* What you are doing is directly related to the health and well-being of the little ones.

Yet it is those of us with abundant education, resources and the luxury to choose from an array of options who must be held accountable. To a large extent, we of the socially privileged classes are the perpetrators of this epidemic. Because we who have options have often chosen self-interest ahead of family or neighborhood commitments, we have spread the disease, pretending that we can pamper ourselves without negative consequences.

Donald Joy, author of several books on bonding and sexual integrity, suggests that when sexual intimacy is saved for one exclusive relationship, it becomes the glue of a powerful bond. The innocence and wonder of awakening together to the joys of sexuality forge an intimacy that often unites two lovers for life. And the whole community ought to have a stake in preserving the well-being of that union—for the sake of the children.

Will the cries of our children move us to repent, or are we already deaf to their pleas? The least we can do is to weep with Rachel and refuse comfort until our children are honored with the tender loving care within a bonded family that is their birthright.

The children born in a society without a strong commitment to preserve full sexual intimacy for covenanted marital relationships are heirs to an empty pot.

Fiscal health

Give yourself a gift this Christmas

Take a look at your gift-giving patterns

J.B. Miller

Christmas is a wonderful time of year. It is a time for families to gather, for people to rekindle friendships and to enjoy the holiday season. It is also an appropriate time to assess our generosity. Have we been generous, cheerful givers, giving from the first fruits? Or did we give what's left after we paid the credit card bills from last Christmas, the house payment, utilities, groceries and entertainment?

It seems particularly appropriate to spend time this Christmas looking at our gift-giving patterns. Are we guilty of buying gifts for people who really don't need anything, but we buy them something because it is the expected thing to do?

I'm not trying to be a grinch. I enjoy Christmas and all our holiday traditions. But when I watch people go about their frantic Christmas shopping, I wonder if we shouldn't focus on Christmas as a time to give to people who have needs.

It's not realistic or even desirable to cut out all Christmas gifts to family and friends, but maybe we could eliminate one or two this year. Better yet, if we know we're going to get a gift from someone, suggest to the giver an alternative. Instead of the gift, suggest a contribution to one of our church organizations that is helping meet spiritual and material needs around the world.

This year commit to just one special act of generosity that is new for you or for your family. Here are some suggestions:

J.B. Miller is vice president of financial services for Mennonite Mutual Aid and manager of Mennonite Foundation.

1. For that niece or nephew who always gives you a tie or a pair of gloves you don't wear anyway, suggest that they give $22 (U.S.) /$27 (Canadian) to *The Mennonite*. This will provide a subscription for a prisoner who longs for Christian literature but cannot afford it.

What about that stack of sweaters in your closet? Instead of adding to the stack, give $45 (U.S.)/$56 (Canadian) to the Commission on Overseas Mission (COM) of the General Conference Mennonite Church to provide one-half of a scholarship so a child can attend one of the Mennonite elementary schools in Colombia. Or give a gift of $25 (U.S.) /$31 (Canadian) to COM to enable one child to participate in a retreat program run by the Mennonite church in Colombia.

2. Involve children. Help them in eliminating $10 (U.S.) / $12.50 (Canadian) from their Christmas list and give the money to the Commission on Education (COE), where it will help support staff involved in planning Mennonite summer camps for children and youth.

A gift of $7.15 (U.S.)/$9.40 (Canadian) will provide for one day of support services for a Mennonite Voluntary Service worker in Canada or the United States. These services include orientation, training and administrative support for volunteers and local committees.

3. Get your Sunday school class involved. $750 (U.S.)/$938 (Canadian) will provide half of a scholarship for one student to attend Hopi Mission School in Kykotsmovi, Ariz. The school has 31 students in kindergarten through grade 6. Many of the faculty and staff are volunteers with Mennonite Voluntary Service of the Commission on Home Ministries (CHM). Why not support one student's financial needs there next year?

Congregations are asking for ideas about junior high groups. A gift of $100 (U.S.) /$125 (Canadian) helps support COE staff involved in planning resources for this important group in the church.

These are only a few suggestions. No doubt there are many needs in your community that deserve your support as well.

Generous living: The birth of Christ reflects the ultimate act of generosity: God sending Christ to redeem us. As followers of Christ, we need to find ways to live generously, not just at the end of the year, when we get ready to calculate our income tax, but generous living that is part of our being. We must have generous spirits that are reflected in acts of generosity in which we expect nothing in return. The Christmas season is an especially good time to recommit what has been entrusted to us to further the work of Christ and the church. Our church agencies represent our generosity around the world, and they provide great dividends.

This year, instead of thinking there is always one more gift to buy to make the stack under the tree complete, think of the wonderful opportunities we have to be generous with our resources. Give yourself a gift—the gift of the good feeling that you did something to help alleviate the poverty and suffering that exists in the world.

Blessings to you this Christmas season.

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The Christmas season is an especially good time to recommit what has been entrusted to us to further the work of Christ and the church.

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Gifts to COM, CHM, COE or to *The Mennonite* may be addressed to the General Conference Mennonite Church, Box 347, Newton, KS 67114.

- A Mennonite Central Committee publication
- November 1993
- vol 16
- no 4

MCC contact

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Mark 10:14

The world's children

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Managua street kids grow up fast, pages 2, 3

•••

Young Zambians lead the fight against AIDS, pages 4, 5

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Pull-out poster: State of the world's children, pages 6, 7

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Does anyone care about Iraqi children?, page 8

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Country profile: Bangladesh, page 10

Managua street kids grow up fast

Tonio darts across the parking lot in front of Managua's central post office dodging cars, his bare feet slapping on the hot pavement. Other kids appear from behind parked cars in a desperate race to catch the attention of a driver just swinging into the lot. This time Tonio wins. The driver points to him as the car pulls into a parking place.

Latin American child works with his parents to recycle garbage

Tonio "watches" cars. For a few cents he'll guard your car so it's not vandalized while you're in the post office. He's on the job every afternoon. Looking more like 7 than the 12 years he claims, Tonio makes two or three dollars a day, which he takes home to his mother. He lives with her and a younger brother and sister in a tin and cardboard shack in a nearby squatters' settlement. Tonio's family relies on his income. Offer him a coke and he'll decline. He needs the money more.

Life in the parking lot is brutal and fast-paced. Last year Tonio broke his arm when he was hit by a car. He's often punched by older boys. Though he enjoys playing marbles and baseball, he rarely has time. Scrambling for tips is a full-time job. Tonio's situation is becoming more and more commonplace in Nicaragua, where economic policies laid down by international lending agencies are making life increasingly difficult for the majority of the 4 million inhabitants. As public spending is cut, credit tightened, state enterprises privatized, and trade liberalized, unemployment and poverty have skyrocketed. Sixty percent of the population is out of work. Three-quarters live in poverty.

The social costs are felt more keenly by the young. According to World Bank figures, each child born in Nicaragua begins life $3,000 U.S. in debt, an amount reflecting the per capita distribution of Nicaragua's foreign debt. Many spend the rest of their lives working it off. A study by the International Alliance for the Support of Children concludes that "the boys and girls who make up the majority of the population of Nicaragua are the ones who suffer the most from the effects of the adjustment policies."

Nicaragua is a young country, with more than half the population less than 16 years old. One out of every three minors, nearly three-quarters of a million children, live in what the United Nations calls "especially difficult circumstances." Twenty-three percent of children under 6 suffer some degree of malnutrition. One out of every four children doesn't attend school, due to shrinking education budgets and parents' inability to pay for fees, books and uniforms.

Seen against the backdrop of such grim statistics, Tonio is actually one of the lucky. Although he's still in first grade, he is able to attend school in the morning. He also goes home at night, though his mother scolds him if he doesn't bring home "enough" change. Their shack is scant protection from Managua's torrential rains, but at least it's better than sleeping on the streets.

About 6,000 children live and work on the streets of Managua. Most are there because of unstable family situations exacerbated by the growing economic crisis. While they're not preyed upon like the street children in such places as Brazil and Guatemala, their lives are difficult nonetheless. They hover in ragged armies at every stoplight selling gum and newspapers, washing windshields and begging. They're in every parking lot, like Tonio, watching cars. They precede the garbage trucks down the streets, looking for edible or recyclable rubbish. Girls Tonio's age are introduced to prostitution. Hundreds have found their way to Managua's sprawling Eastern Market where they steal to survive and sniff glue at night in abandoned buildings to get high and escape their sorry plight.

Latin American children sleeping on the street

It's anybody's guess what the future holds for kids like Tonio. But if current economic policies are left in place, it is hard to be optimistic.

••• **Bob Molsberry of Tipton, Iowa**
MCC Nicaragua

The gift of Jesus

In November 1991 I joined a group touring Bolivia and Brazil. I was particularly interested in Brazil because I grew up there as a missionary kid, and knew the language. I was also asked to take photographs for MCC.

One day we visited Community of Small Prophets, an MCC-supported farm used as a retreat center for street children, a place where they can feel safe and enjoy nature. I thought the name — Community of Small Prophets — was interesting, but was not prepared for how appropriate it would turn out to be.

When we arrived, the person to grant permission for photography was not available. I was hoping we might run into him as we toured the farm, so I kept my camera equipment ready.

We walked along, gazing at the animals, crops and fruit trees, and at the boys happily working together on chores.

I came across one boy who asked me to take his picture. I tried to talk with him, hoping to avoid giving an answer since I did not yet have permission. He proceeded to draw a face in the sand.

"Who is that?" I asked. "Jesus," he replied. "I drew it for you."

I remembered that Jesus, too, sketched in the sand to communicate. And he likened himself to a child. "The greatest in the kingdom of heaven is the one who humbles herself/himself and becomes like this child. And whoever welcomes one such child as this, welcomes me." (Matt. 18:3-4)

I was blessed and challenged by the boy's gift. He was generous with what he had — not material possessions, but with his spirit and his thoughts.

I did take a photo then, and it's loaded with meaning for me. I had caught a glimpse of and had a chat with Jesus that day.

••• **G. Bruce Hildebrand of Winnipeg, Man.**
MCC Canada
Information Services

Young Zambians lead the fight against AIDS

Surveys indicate one quarter of Zambia's adult population is infected with HIV, the virus that causes AIDS. Long-range hope for combating the disease's spread lies with children, says MCC volunteer Anne Marie Stoner-Eby, Club Coordinator for the Anti-AIDS Project in Lusaka, Zambia's capital.

The Anti-AIDS Project educates youth, ages 10 to 25, about AIDS and encourages AIDS-safe behavior. Much education is done through 1,600 Anti-AIDS Clubs.

"Children are most receptive to what they hear from other children. Anti-AIDS Clubs give children accurate information about AIDS that they can share with their friends," says Stoner-Eby.

With support from the Anti-AIDS Project, clubs organize themselves and plan activities. Anti-AIDS Club members make three promises: to protect themselves from AIDS by avoiding sex before or outside marriage, to teach friends and family about AIDS and to help people who have HIV or AIDS.

"We want boys to know that trying to prove they're men by having sex could mean never becoming men. We want girls to know that they have the power to say `no' to sex.

"Children aren't doomed to be victims. The clubs provide a structure that empowers them to make positive choices and to be a force for change in their communities," says Stoner-Eby.

Wadada Theater Group uses song, dance and drama to spread the anti-AIDS message to young Zambians in schools and marketplaces.

Because so many Zambians already have AIDS, Stoner-Eby and other Anti-AIDS staff encourage compassion for those who are sick. One club slogan is "My friend with AIDS is still my friend."

The Anti-AIDS Project receives 2,000-plus letters monthly from club members asking questions about AIDS. These letters provide valuable information about young people's concerns that staff use to develop brochures, booklets and other educational materials.

Frequent questions include: Do mosquitos spread AIDS? Can I get AIDS from going to the barber? Can I get AIDS by kissing?

"We receive letters every day from young people who tell us about their club activities, their commitment to stopping AIDS and their desire to learn more about AIDS. While AIDS is a disaster for Zambia, I am continually encouraged by the energy and dedication of the Anti-AIDS Club members," says Stoner-Eby.

Stoner-Eby and other Anti-AIDS Project staff promote creative writing, rap music and other competitions to keep clubs active and motivated. They also publish newsletters and a yearly club magazine with entries from young people (see accompanying stories).

••• **Pearl Sensenig of Lancaster, Pa.**
MCC Information Services

Children in distress

It is so cruel of you AIDS
To take away my parents
While I am still young.
Without my mother, without my father
I will suffer loneliness.
I will suffer poverty.
Who will help me?

M. Chileshe, Mporokoso, Zambia, reprinted by permission from Anti-AIDS club magazine

Zambian child

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ambian secondary school students

Peanut Butter Girl

Once there was a beautiful girl from a poor family called Catherine. She worked hard at school and got into grade 10. Her friends laughed at her because she always brought bread and homemade peanut butter to eat at school. They brought sweets, imported biscuits and soft drinks. They always had money, and they told her how they made it. Unfortunately, she was foolish enough to listen to them.

One evening she was kept late at school. The minibuses were full, and Catherine got stranded. A big, shiny car stopped beside her and out got a fat man with a bright smile. He offered to help her. When she accepted he said he couldn't take her home as his car had run out of fuel, and the filling stations were closed. He offered to book a room for her at a big hotel. The foolish girl accepted, and later that night he asked her to make love with him. She refused at first, but when he showed her K500 she accepted. The next morning he told her that he was infected with HIV.

Girls — resist temptation! Peanut butter won't give you AIDS, sugar daddies could.

Ackim Mwale, Mazabuka, Zambia, reprinted by permission from Anti-AIDS club magazine

MCC-supported community pre-school in Botswana.

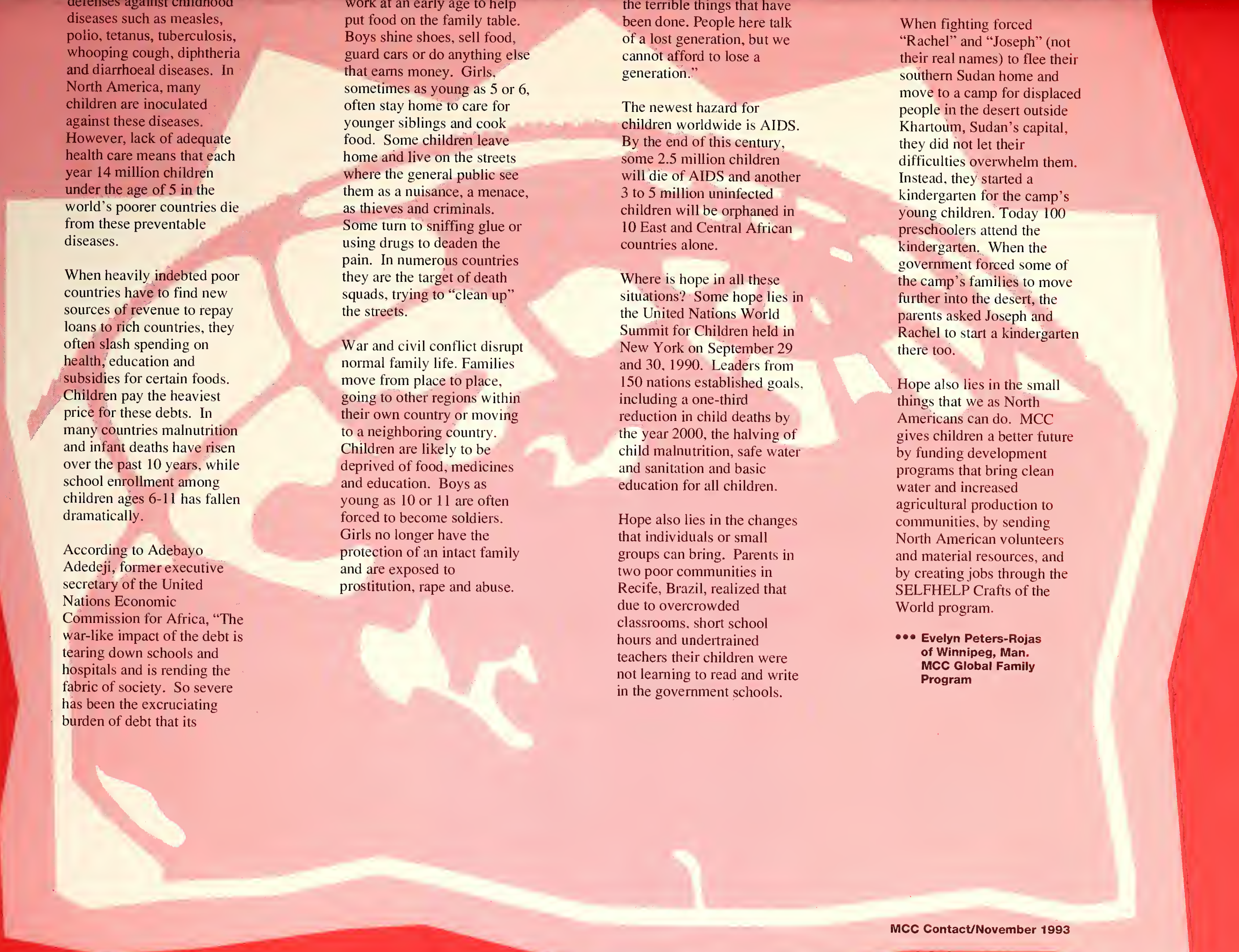
State of the world's children

Children are the future of the world. But, unfortunately, they are also almost always the first to suffer during times

destructive impact is comparable only to that of war, the difference being that it is women and children

Ethel Vina of Mozambique says, "Who will help our children? They must grow up to take charge of the country.

They decided to begin an after-school program that today has about 80 students ranging in age from 4 to 7.



defenses against childhood diseases such as measles, polio, tetanus, tuberculosis, whooping cough, diphtheria and diarrhoeal diseases. In North America, many children are inoculated against these diseases. However, lack of adequate health care means that each year 14 million children under the age of 5 in the world's poorer countries die from these preventable diseases.

When heavily indebted poor countries have to find new sources of revenue to repay loans to rich countries, they often slash spending on health, education and subsidies for certain foods. Children pay the heaviest price for these debts. In many countries malnutrition and infant deaths have risen over the past 10 years, while school enrollment among children ages 6-11 has fallen dramatically.

According to Adebayo Adedeji, former executive secretary of the United Nations Economic Commission for Africa, "The war-like impact of the debt is tearing down schools and hospitals and is rending the fabric of society. So severe has been the excruciating burden of debt that its work at an early age to help put food on the family table. Boys shine shoes, sell food, guard cars or do anything else that earns money. Girls, sometimes as young as 5 or 6, often stay home to care for younger siblings and cook food. Some children leave home and live on the streets where the general public see them as a nuisance, a menace, as thieves and criminals. Some turn to sniffing glue or using drugs to deaden the pain. In numerous countries they are the target of death squads, trying to "clean up" the streets.

War and civil conflict disrupt normal family life. Families move from place to place, going to other regions within their own country or moving to a neighboring country. Children are likely to be deprived of food, medicines and education. Boys as young as 10 or 11 are often forced to become soldiers. Girls no longer have the protection of an intact family and are exposed to prostitution, rape and abuse.

the terrible things that have been done. People here talk of a lost generation, but we cannot afford to lose a generation."

The newest hazard for children worldwide is AIDS. By the end of this century, some 2.5 million children will die of AIDS and another 3 to 5 million uninfected children will be orphaned in 10 East and Central African countries alone.

Where is hope in all these situations? Some hope lies in the United Nations World Summit for Children held in New York on September 29 and 30, 1990. Leaders from 150 nations established goals, including a one-third reduction in child deaths by the year 2000, the halving of child malnutrition, safe water and sanitation and basic education for all children.

Hope also lies in the changes that individuals or small groups can bring. Parents in two poor communities in Recife, Brazil, realized that due to overcrowded classrooms, short school hours and undertrained teachers their children were not learning to read and write in the government schools.

When fighting forced "Rachel" and "Joseph" (not their real names) to flee their southern Sudan home and move to a camp for displaced people in the desert outside Khartoum, Sudan's capital, they did not let their difficulties overwhelm them. Instead, they started a kindergarten for the camp's young children. Today 100 preschoolers attend the kindergarten. When the government forced some of the camp's families to move further into the desert, the parents asked Joseph and Rachel to start a kindergarten there too.

Hope also lies in the small things that we as North Americans can do. MCC gives children a better future by funding development programs that bring clean water and increased agricultural production to communities, by sending North American volunteers and material resources, and by creating jobs through the SELFHELP Crafts of the World program.

••• **Evelyn Peters-Rojas**
of Winnipeg, Man.
MCC Global Family
Program

An African proverb says, "When the elephants fight, the grass gets trampled."

It seems as if every six months the feud between the presidents of Iraq and the United States erupts in another military strike against Baghdad. Although the attacks have always been characterized as being directed at Saddam Hussein, inevitably innocent people in Iraq suffer. All too often it is the children, one-quarter of Iraq's population, who are most affected. Children are not only on the receiving ends of new rocket attacks, but they also still suffer daily from the after-effects of the 1991 Gulf War.

The armor-piercing shells and missiles used by allied forces in Iraq during the Gulf War were tipped with depleted uranium. Upon impact, the uranium coating disintegrated into uranium dust, contaminating the soil, air and water table. Today about 40 tons of uranium dust are dispersed throughout Iraq.

Children, whose cells are multiplying as they grow, are the most vulnerable to this radioactivity. Cancer rates among children in Iraq have increased dramatically. To add to this situation, the treatment needed to tackle such cancers is not available in Iraq. The importing of needed technology into Iraq continues to be banned because of United Nations sanctions against the country.

Staff Comment: Does anyone care about Iraqi children?

Qasim, a malnourished 2-year-old with measles, is comforted by his mother at a hospital in Najaf, Iraq.

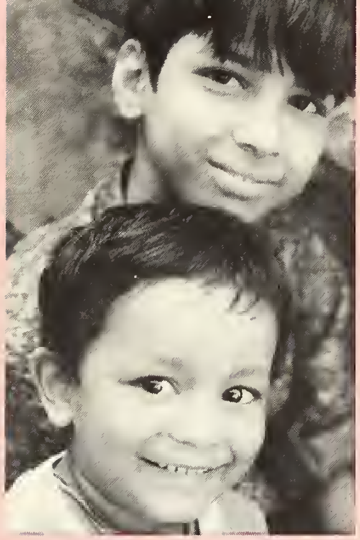
I have never been an apologist for the Iraqi regime and I am under no illusions concerning Saddam Hussein and his human rights record. I do not support Hussein's continued defiance of United Nations nuclear inspection teams, nor would I like to see Iraq possess nuclear weapons.

However, I sincerely doubt whether the attacks on Baghdad and the ongoing economic sanctions in any way affect Saddam Hussein's daily routine. I am highly confident that his medical care will not suffer, nor will his calorie intake.

It is the people of Iraq who bear the brunt of this continuing war. The Iraqi people bear little responsibility for the person of Saddam Hussein and his regime. The average person in Iraq - yes, a person like you and me, with a home or apartment, children, hopes and dreams for a future - has much less say in his or her government than we do in ours.

My two young daughters may one day study the Gulf War in their university classroom. I fear the answer I will have to give them when they ask me that difficult question: "Did anyone in North America care about the people of Iraq?"

••• **Ed Epp of Winnipeg, Man.**
MCC Middle East secretary



MCC's Global Family Program can enlarge your family

MCC's Global Family Program gives North Americans the opportunity to assist individuals, families or communities in other countries by providing monthly support. Global Family Program benefits nearly 2,000 people directly, and many more indirectly, in 18 countries.

Cost

The cost for U.S. sponsors is $15 monthly or $180 yearly. Canadian sponsors pay $18 monthly or $216 yearly. Eighty-seven percent of this money goes to the sponsored group or individual; the remaining 13 percent pays program costs.

Use of money

Some Global Family Program sponsors help families in poor countries send their children to school. School is free in many countries but students must buy books, pens and pencils, uniforms and other supplies. By providing for a child's education, North American sponsors enable the family to use their meager earnings for other basic needs such as food and clothing.

Global Family Program also supports an orphanage in Bangladesh, a school for disabled children in Sudan, AIDS orphans in Burkina Faso, community preschools for Bushmen (also called Basarwa) in Botswana and other institutions. Global Family sponsors' money is used to drill wells, dig latrines, purchase beds and wheelchairs and other items.

Choosing recipients

MCC workers in each country choose recipients based on need. MCC workers monitor this assistance and send reports to North American sponsors.

To become involved, U.S. residents can contact MCC Global Family Program, 21 South 12th Street, PO Box 500, Akron, PA 17501-0500; phone (717) 859-1151. Canadian residents can contact MCC Canada Global Family Program, 134 Plaza Drive, Winnipeg, MB R3T 5K9; phone (204) 261-6381.

Resources

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***The world's children*, series of short videos produced by Asterick productions, shows how children in Nepal, Bolivia, Kenya, Thailand, Peru, St. Vincent and the Philippines live, and explores the bonds that link all children. Includes discussion guide. Available from MCC Akron and MCC Canada.**

•••

***MCC feeds hungry people*, a 38-minute MCC video produced in 1993, looks at how MCC provides food and addresses the causes of hunger. Part 1 (6 minutes) gives an overview of MCC programs that help to alleviate hunger. Part 2 (32 minutes) features people telling of their participation in projects such as Houses against Hunger, Canadian Foodgrains Bank, an MCC relief sale, a fast to raise awareness about hunger, a CROP walk and the Global Family program. Available from all MCC offices.**

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***Violence destroys the dreams of children; let's spread peace for the next generation*, a new MCC poster, is now available from all MCC offices.**

MCC Contact (ISSN 1060-3492) is published in February, May, August and November by Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500. Editors are Charmayne Denlinger Brubaker, Pearl Sensenig and John Longhurst. Design by Ronald Tinsley. Copies are sent in bulk to church addresses upon request. Address correspondence to **MCC Contact** Editor, 21 South 12th Street, PO Box 500, Akron, PA 17501-0500. In Canada, address correspondence to **MCC Contact** Editor, MCC Canada, 134 Plaza Dr., Winnipeg, MB, R3T 5K9. Second class postage paid at Akron, Pa., and additional mailing offices. POSTMASTER: Send address changes to PO Box 500, Akron, PA 17501-0500. Printed in U.S.A.

Photo credits: page 1, Howard Zehr, John Leckie, Jim King; page 2, Linda Shelly; page 3, G. Bruce Hildebrand; page 4, Pearl Sensenig; pages 5, 6, 7, Howard Zehr; page 8, Jane Taylor; page 9, Howard Zehr; page 10, Mary Oxley; page 11, Emily Will; page 12, John Leckie, Rebecca Pereverzoff.

NEPAL
BHUTAN
BANGLADESH
INDIA
BURMA
Bay of Bengal

MCC country profile

Bangladesh

Bangladesh Population: 115.6 million
MCC present since: 1970
Number of North American MCC staff: 24
Number of Bangladeshi staff: 200
1992 program expenses: $1,154,662 U.S./$1,539,549 Cdn.
1992 material resources: $488,452 U.S./$651,269 Cdn.

Bangladesh is one of the world's poorest countries. Almost half the children are born malnourished. One in five does not live past 5 years old. MCC attempst to help Bangladesh's poor gain skills they can use to improve their family's lives.

MCC agriculture programs encourage farmers to set up tree nurseries, plant vegetable gardens and increase crop yields. More than half Bangladesh's population is landless. MCC job creation programs train jobless people, many of them women, to make and market products such as paper, jewelry, jute bags, wooden toys and other saleable items. SELFHELP Crafts of the World stores throughout North America carry many products made in Bangladesh.

MCC-donated wheat, milk and other material resources are given to people in exchange for digging fish ponds, moving ground to elevate areas where people can go in times of flooding and for other food-for-work projects.

MCC's Global Family Program supports 280 poor students in seven institutions, including 50 girls at St. Scholastica's Convent in Chittagong, Bangladesh. Some girls are orphans, others come from single parent homes; living and studying at St. Scholastica's saves them from becoming servants to rich landowners, a job that often entails sexual abuse. Several girls share their dreams for the future:

"I want to be a sewing teacher. I have no father. If I teach sewing I can look after my mother."

"I want to be a doctor to help those who are sick."

"I want to teach dancing. I love to dance!"

News from MCC

Katar, 8-year-old refugee at Gasinci Camp outside of Dakobo, Croatia.

Is God calling you to fill one of these urgent personnel openings?

* * *

Washington, D.C.: ESL teacher

* * *

Alberta: ESL assistant

* * *

Chad: community developer/water resource worker

* * *

Pennsylvania: canner operator

* * *

Mozambique: peace/mediation consultant

* * *

Bangladesh: agriculture economist and country representative

* * *

Sudan: country representative for northern Sudan

If you are or someone you know is interested in any of these positions, contact MCC Personnel Services, PO Box 500, Akron, PA 17501-0500; (717) 859-1151. In Canada, contact MCC Personnel Services, 134 Plaza Drive, Winnipeg, MB R3T 5K9; (204) 261-6381.

Personnel spotlight: January 15, 1994, is the deadline for applications to MCC's Serving and Learning Together (SALT) program. People ages 18 to 26 are eligible to participate in a year of service, cross-cultural challenges and learning experiences. For more information, contact MCC Personnel Services in Akron, Pa., or Winnipeg, Man.

MCC continues to respond to needs in the former Yugoslavia. MCC-donated medical supplies treated 30,000 wounded and sick people in Serbia and Bosnia for three months; an additional shipment of canned beef, soap and blankets will assist refugees and others in need. MCC, in conjunction with Swiss Mennonites, plans to spend $70,000 U.S./$93,333 Cdn. on these and other material resource projects by the end of 1993. This fall MCC volunteers Mark and Alice Hartman Jantzen of Plymouth, Neb., arrived in Belgrade to assist these efforts.

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Twenty-nine job-seekers, some immigrants and refugees, hoping to find work as auto mechanics or metal workers attended a training project sponsored by the Mennonite Central Committee (MCC) Alberta Employment Development Program in June. This is the second training MCC has offered; both were held in cooperation with the Southern Alberta Institute of Technology. Last February 24 people graduated from the 10-month program; all but three are now employed.

* * *

Local Bedouin and MCC received permission from Jordan's Department of Antiquities to make a mountainside cistern built in 7000 B.C. more sanitary and easier to use for the 70 families nearby. MCC provided $7,000 U.S./ $8,960 Cdn. and local Bedouin provided the labor needed to clean the cistern, install a pipe and faucet near the bottom and build watering troughs near the outlet.

* * *

Mennonite Disaster Service (MDS) volunteers are mopping up and reconstructing homes in six water-logged Midwest U.S. locations, following summer floods. Ten to 12 volunteers are needed weekly at each project. Volunteers outside the U.S. Midwest should call the MDS office in Hannibal, Missouri, at (314) 248-1717 to schedule a time and place to work. Contact your local MDS unit to find out about groups being arranged in your area.

Rebecca Pereverzoff, MCC Jordan co-country representative, discusses plans to improve the North Shoneh village school playground that is located dangerously close to a deep irrigation ditch.

Jordanian students will benefit from the January cash project.

Cash projects

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(January) Fences and trees will make a Jordanian school's playground safer and shadier; fruit sales will help the school financially. $3.75 U.S./$4.70 Cdn. plants a citrus tree. $373 U.S./$466 Cdn. erects wire and corner posts for a fence. Mark your contribution B856-15.

•••

(February) Toys, educational supplies and emergency funds for a day-care center in a poor area of Recife, Brazil. $80 U.S./$100 Cdn. provides a month of healthier learning and living for children. Mark your contribution B905-50.

•••

(March) Forty deaf Jamaican children learn to read, write, farm, sew and acquire many other skills at a Jamaica Mennonite Church school. $3,500 U.S./$4,375 Cdn. pays the head teacher's salary for a year..

Material resources projects

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(January) School kits: After recent shipments to Iraq, Jamaica, Mexico, Russia and the West Bank, MCC inventory is depleted. MCC plans to restock its warehouse to be ready for future requests. To prepare a school kit, place these items in a 10- by 16- inch (25- by 41- centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), 1 package of 12 to 16 crayons or colored pencils and 1 pencil eraser.

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(February and March) New towels and sheets: MCC workers in Bangladesh are requesting 15,000 bath towels and 2,000 single sheets for 57 institutions, including orphanages, health clinics, maternity centers and hospitals. Recurring floods, cyclones and other natural disasters compound the problems poor people there face.

Mennonite
Central
Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg MB R3T 5K9

Please include the following information with all contributions for Contact cash projects:

Name of project: ____________________

Your name: ____________________

Address: ____________________

Conference or church affiliation: ____________________

Project no. ____________________

News

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Taiwanese pastor attacked

Hualien, Taiwan (GCMC)—Two masked men and a masked woman beat Mennonite pastor Katherine Wu Lue unconscious as she approached the door to the Good Shepherd Home, a refuge for child prostitutes here, on the morning of Nov. 4. She sustained no serious injuries.

The Good Shepherd Home is a ministry of the Fellowship of Mennonite Churches in Taiwan. Lue began serving as the volunteer interim director of the home this fall.

"When they [the attackers] first grabbed me, I thought it was a robbery. When they stuffed rags into my mouth, I thought that someone wanted to kidnap me to get something from my husband," said Lue. "When they started to punch me, I knew that it was because of my work at Good Shepherd."

After regaining consciousness, Lue was able to ring the doorbell at the Good Shepherd Home before collapsing. She was taken to the Mennonite Christian Hospital in Hualien, where she was admitted for observation.

She had some bruising and abdominal pain from being punched in the stomach, and her voice was hoarse from being choked. She was released from the hospital on Nov. 7.

Lue believes that gangsters involved in the prostitution business carried out the attack. The prostitution industry in Taiwan, an illegal activity fueled by tourism, makes approximately $400 million each year. Child advocate groups estimate there are 60,000 child prostitutes; the government disputes this figure. The child prostitutes are as young as 8 years old.

Lue's husband, Harold, thinks the attackers wanted the beating to serve as a warning to his wife and that in the future it could be worse.

Lue said she began to prepare herself mentally for the possibility of an attack when she started receiving threats in 1986 as the result of her work on a Good Shepherd committee.

"God prepared me also for this through my problems at the Po Ai Church," said Lue. As pastor of this Mennonite congregation in Hualien, Lue received death threats and other forms of intimidation, including finding a poisonous snake at the church (see *The Mennonite*, July 13, page 15).

Even though Lue knew an attack might happen, she said, "It still came as a shock." This is the first time anyone who works at the Good Shepherd Home has been physically attacked. Other volunteers have also received threats over the telephone.

"I am still recovering [eight days after the attack]," said Lue. "I have already returned to my work at the Good Shepherd Home, but I am afraid to go. In my mind I can still see my attackers at the door of the home.

"When I walk outdoors, I am always looking behind me to see if anyone is following me. Nighttime is worse. Sometimes I wake up at night [after a nightmare] to find myself hitting my husband in the bed beside me. But he understands.

"One night my son

Under attack: *Mennonite pastor Katherine Wu Lue counsels two girls at the Good Shepherd Home, a refuge for child prostitutes in Hualien, Taiwan. The 12-year-old girl (left) was a prostitute for close to two years. Her 9-year-old sister (right) was offered refuge at the home in order to prevent her from being sold into prostitution like her sister. Lue was beaten on Nov. 4 as she approached the door of the home, where she works as the interim director. She believes gangsters in the prostitution business planned the attack.*

Inside the news

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MCC stays ahead in tight financial times / p. 15

Budget cut from Mennonite Indian Leaders Council / p. 16

Teenager uses *With* magazine to discourage drinking, smoking / p. 17

No official legal charges have been filed against Ricardo Esquivia. Esquivia, director of the Colombian Mennonite peace and justice organization called Justapaz, fled to the United States in August after a Colombian newspaper named him as one of four involved in a Catholic priest's murder (see *The Mennonite*, Sept. 28, page 13). The Colombian Mennonite Church had asked North Americans to send telegrams to Colombian officials asking them to withdraw the charges. The newspaper that had named Esquivia as one of the accused has since retracted the story. Ricardo, his wife and two youngest sons are staying in Virginia.

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Canadian Mennonite and Brethren in Christ conferences and Mennonite Central Committee Canada are joining together to address domestic violence and sexual abuse. A proposal to create a coordinating committee for the issue was approved at the annual meeting of the Canadian Council of Mennonite and Brethren in Christ Moderators Consultation, held Oct. 27-28 in Calgary. The committee will serve as an information clearinghouse and a "forum for theologizing [about] lack of peace in our homes, churches and communities." The council also agreed to encourage the formation of regional interconference committees to address the issue on a local level.

Delegates and visitors at Mennonite Central Committee Canada's annual meeting in Calgary Oct. 28-29 told MCC not to use professional fundraisers, a tactic gaining wider acceptance in Mennonite organizations. The delegates also said MCC should not spend more of its resources on promotion, and they agreed that the fact that MCC spent little on promotion was attractive to them. "MCC is highly regarded for not spending a lot of money promoting itself," one group noted.

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A conference on sexual abuse will be held April 29-30, 1994, at Breslau (Ont.) Mennonite Church. Sponsored by MCC Ontario, Shalom Counseling Ontario and the Institute of Peace and Conflict Studies at Conrad Grebel College in Waterloo, Ont., the conference is intended to deepen understanding of and response to abuse. People directly affected by abuse, lay people, pastors and professionals are welcome. Carolyn Holderread Heggen will be the main speaker. Contact Esther Epp-Tiessen, MCC Ontario, 50 Kent Ave., Kitchener, ON N2G 3R1, (519) 745-8458.

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An enrollment decline over the last 10 years at Associated Mennonite Biblical Seminary, Elkhart, Ind., was detailed by Richard A. Kauffman, seminary administrative vice president, at the seminary board meetings in Elkhart Oct. 21-23. He said enrollments are lower among U.S. students, male students, students under 30, Mennonite Church students and full-time students. Also at the meetings, Gayle Gerber Koontz, dean, described a new curriculum for the Master of Divinity degree, to begin with new students in fall 1994. The primary emphasis will be to prepare ministerial leaders for congregations, with increased attention to spiritual growth and training in preaching and counseling. Two additional concentrations are being developed, in pastoral counseling and theological studies.

Helping child prostitutes—the work of Good Shepherd Home

Hualien, Taiwan (GCMC)—The issue of child prostitution is gaining more visibility in Taiwan. Many legislators, especially those seeking re-election this year, have said they will support stronger laws restricting child prostitution. A large rally of people opposed to child prostitution was held in Taipei Nov. 14.

While there are few child prostitutes in Hualien, many girls from nearby mountain villages are sold into prostitution and taken to Taipei. The girls who stay at the Good Shepherd Home are usually sent there by the courts. Over the period of a month, the home offers refuge to an average of five to six girls. Good Shepherd Home is the only refuge for child prostitutes in Hualien; Taipei has two such homes.

Hair styling: At the home, volunteer counselors and a volunteer psychologist help the girls gain a sense of self-worth. Others help them with schoolwork. Older girls who are interested receive training in hair styling. All the girls participate in Bible classes, devotions and church services.

If any of the girls was sold into prostitution by her family, she is not returned to her village, since she probably would be sold again. She stays at the Good Shepherd Home until she finishes school and finds a job or gets married.

Good Shepherd's ministry also includes work in five of the mountain villages near Hualien, where the girls are at risk. The volunteers try to meet the needs of the families, who often have problems related to alcohol abuse. They also try to keep track of all the girls in these villages; they make inquiries if any of the girls are missing.

Currently the Fellowship of Mennonite Churches in Taiwan gives the home $2,400 annually. The remainder of its support comes from donations and the work of volunteers such as Katherine Wu Lue (see story, p. 13). The General Conference Mennonite Church has a fraternal relationship with Taiwanese Mennonites through the Commission on Overseas Mission.

climbed into bed between my husband and me, and I woke up hitting him. He started to cry and said, 'Why are you hitting me, Mommy?' How can I explain it to him?"

She relies on "reading God's Word for encouragement and praying to God to help me moment by moment each day. I also know that people are praying for me at this time."

Lue and her husband also believe the beating was God's way of "bringing good out of a bad thing" because of the nationwide attention the attack has received. The premier and governor both visited Lue, and the government has now promised to complete the registration of the Good Shepherd Home, a process that had been stalled in the past. The home also has been promised land for a permanent building; it rents the current facility. It also has received many donations.

"I am happy to be in this work," said Lue. "I see changes in the lives of the girls. Some of the girls have come to accept Jesus as their Lord and Savior.

"Each girl's life is important to God. Jesus said that we should love our neighbors as ourselves. These mountain girls are my neighbors." *Carla Reimer and Chris Leuz*

Peacemaking conference draws diverse opinions

Akron, Pa. (Meetinghouse)—It was to have been a meeting of 10 to advise Mennonite Central Committee's peace office as it worked with personnel in the world's "hot spots."

The Nov. 4-5 meeting turned into a consultation of more than 60 people from several Mennonite groups and various countries interested in the question "Can pacifist Christians support or be silent about military intervention to make humanitarian aid possible?"

Presenters were Duane Friesen, professor of Bible and religion at Bethel College, North Newton, Kan.; J. Robert Charles, Goshen, Ind., who recently completed doctoral work in international relations at Tufts University;

MCC conciliation specialist John Paul Lederach; and N. Gerald Shenk, who has worked with peacemaking efforts in the former Yugoslavia.

New order: If the speakers agreed on anything, it is that we live in a rapidly changing world. With the end of the Cold War and the demise of the Soviet Union, the axis of conflict is no longer East and West, Charles said.

What has replaced it, he said, are "other fault lines of international conflict based on cultural and/or religious differences."

But if the world is changing, participants also agreed that the church and its institutions, such as MCC, must find new ways to work for peace. The question, Friesen said, is, "How does the church define 'Christian' … in relation to political structures?" He noted that some Mennonites, whom he labeled "dualists," argue that while nonviolence is required for Christians, it is not possible for governments.

By contrast, "monists" believe the nonviolent norm applies to both Christians and government structures.

Friesen, who identified himself as a monist, said Christians can hold political institutions to certain standards when they use force.

Others weren't so sure. They returned again and again to a statement from Merle Good, Lancaster, Pa., in an opening devotional for the consultation: "Some of us in the Mennonite church believe we stand perilously close to moving from advocating *peace* to *peace and justice* to *justice and peace* to the *just war*."

Charles noted that recent peacemaking efforts by Mennonites have included speaking to governments. He called this "prophetic opposition" and cited the work of the Christian Peacemaker Teams as an example. CPT is a peacemaking initiative among Mennonites and Church of the Brethren churches emphasizing the art of negotiation, public congregational response to organized violence and nonviolent direct actions.

Grass roots: By far the major work of Mennonite peacemaking in the past has been at the grass roots with local people, Charles said.

Charles believes this should be the church's emphasis for the future. "But grass grows," he said. "We cannot always work with just the grass roots. There may be individuals who are able to work on a higher level."

Lederach also urged identifying a few people to work at changing government structures. But he encouraged MCC to continue its efforts to work at peacemaking "from the bottom up."

"Peacemaking builds less on events than on relationships," Lederach said. If these relationships exist on both sides of a conflict, then the church can encourage peacemaking by providing space for different sides to get together to talk.

But why should a Western organization such as MCC involve itself at all in trying to settle disputes in other cultures? "Our energies are limited," Friesen said. "We must get over our [Western] 'can do it' or 'fix it' mentality. There is a danger of arrogance in any claim to 'fix' these problems."

In discussion several participants noted that a first step in discovering the role of peacemaking for the future is to focus on the identity of the church, recognizing why we are peacemakers in the first place.

"Who we are—that's why I care about the people in the former Yugoslavia," Shenk said. "We have to respond because we are the people of God. I'll have nothing to do with a moral superiority that advocates doing nothing." *J. Lorne Peachey*

MCC outpaces conferences in financial support

Newton, Kan. (Meetinghouse)—The headlines leave little doubt that Mennonite agencies face difficult financial times: "Contributions to MBM Lagging Behind Budget," "General Conference Fails to Meet Budget Goals," "Church Leaders to MWC: Our Coffers Are Empty."

But while conferences and mission boards struggle, Mennonite Central Committee retains solid support.

"The last three to five years MCC has enjoyed great support, for which we're very thankful," admitted MCC executive secretary John A. Lapp.

A recent report by the Canadian International Development Agency noted MCC's financial strength. "To see an organization literally awash with money by comparison to others, I say, 'My word, MCC is recession-proof!'" said CIDA evaluator Andy Hamilton.

continued on next page

The Bethel College (North Newton, Kan.) Congregational Advisory Council met Oct. 31-Nov. 3 on the college campus for the first time since the group's formation in 1991. Consisting of 12 representatives from General Conference Mennonite Church congregations, the council was created by college president John E. Zehr as "an important first step to improving the communication between the congregations and the college," Zehr said.

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The annual meetings of Mennonite Central Committee and MCC U.S. will be held in Sarasota, Fla., Feb. 16-19, 1994. MCC and MCC U.S. board members will discuss proposed program plans and budgets for the coming year. Sessions are open to the public.

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Servant Community Mennonite Church, Arroyo Grande, Calif., used media to evangelize its community. Using a low-cost ($3 for 30 seconds) rate from the local cable TV company, Servant Church aired three TV spots from Mennonite Media Ministries to inform the community about Mennonites. Then members began a telephone campaign of 15,000 to 20,000 calls offering information about the new church. "We didn't have enough people to do all the calling, so about a third of these were done by computer dialing," says pastor Ken Ashman. About 300 people asked for more information. A series of mailings followed over the next six weeks, culminating in an invitation to the church's Easter service. Eighty people from the community attended the service, and 40 are still with the congregation, Ashman says. "The bottom line of our media outreach is that it gave us the opportunity to connect with people."

Nearly as many Mennonites speak Amharic or Telegu as German today. While English is the most commonly used language in the Mennonite world, we speak about 80 languages, including Bengali, Hopi, Santali and Swahili.

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An 11-member Christian Peacemaker Team was in Haiti the week of Oct. 30, when President Jean-Baptiste Aristide was to return after being deposed two years ago. Two weeks before the scheduled return, the 250 United Nations and Organization of American States observers who were to monitor the human-rights situation were abruptly withdrawn in response to military intimidation. Despite threats that foreigners would not be safe, CPT decided to send the team. "This is precisely the wrong time to abandon our sisters and brothers in Haiti," said Carla Bluntschli, of CPT Port au Prince. The team held a prayer service at the gates of the U.S. Embassy, and held a special prayer vigil in front of the Sacre Coeur Catholic Church, where businessman Antoine Izmery was assassinated in September, to observe the day Aristide was to return. CPT has sent eight delegations to Haiti in the last year and plans to send additional teams.

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A few steps behind: *Mike Bogard plays soccer with students from a Mennonite school in Cachipay, Colombia. Bogard, youth minister for the Western District Conference, joined seven other youth ministers in a Commission on Overseas Mission International Learning Visit. "The trip helped me put my own life situation in better perspective," he said.*

During the past five fiscal years, MCC has received 102.2 percent of its budgeted contributions. Meanwhile, giving to the U.S. Conference of Mennonite Brethren Churches the last five years has been only 73 percent of budget. Giving to the Canadian (MB) Conference has been 85 percent. Contributions to MB Missions/Services last year lagged more than $300,000 behind expenses. At Mennonite Board of Missions (Mennonite Church) since 1988, contributions have been 5 percent short of budget. Ten staff positions there have had to be cut in the past two years.

The General Conference Mennonite Church had a $467,026 deficit in 1992. Congregational giving has remained constant at about $3.6 million the past three years. GC treasurer and business manager Ted Stuckey echoed a prevailing attitude: "I'm not fond of this word, but we're downsizing."

Non-Mennonite pockets: So why is MCC enjoying relative financial strength while other agencies are finding money hard to come by?

It is not necessarily Mennonites who are giving more. While MCC's budget has grown from $29.1 million in 1988 to $37.4 million in 1993, congregational and individual contributions have fluctuated the past five years.

But income from projects that attract non-Mennonite dollars has risen. Self-Help Crafts sales have jumped from $3.5 million in 1987 to $5.3 million in 1992. Other sales from MCC stores have gone from $946,000 to $1.3 million during that time. And relief sales and Houses Against Hunger brought in $3.3 million last year, compared with $2.3 million in 1987.

Irrelevant? For Burton Buller of Henderson, Neb., the issue boils down to this: People are questioning whether church agencies are relevant and effective.

Buller has been affiliated with MCC almost continuously since 1968 as a service worker and board member. He is now a member of the MCC U.S. executive committee.

He said current congregations and conferences, while perhaps a place to discuss the work of God's kingdom, are not very practical places to do that work.

"It is difficult for a pastor to take on an issue with any type of consistency," Buller said. "Unless a congregation is very much united, you don't have sermons on peace, you don't have sermons on justice."

Lapp said there may be an appeal to contributing to MCC vs. the perceived "hard slogging" of evangelism. "I do think there is a kind of drama to responding to Indian earthquakes," he said.

Close to home: GC officials also suggested that declining giving may be due to churches allocating more funds to meet local needs.

GC church members gave about 12 percent of their total giving in 1992 to the General Conference and kept about 59 percent locally. In 1988 they gave 15 percent for conference work and about 46 percent locally. Estimates for the year 2000 put the figures at about 5 percent for the conference and almost 70 percent kept locally.

Stuckey said congregations and regional conferences now have the ability to do more activities themselves. "There are a lot of things they can now do that they looked to some authority [for] in the past," he said.

Current giving patterns and their effects on church programs do not necessarily mean denominational work is unsuccessful, said Jim Harder, a business and economics professor and department head at Bethel College, North Newton, Kan. "You can have a very thriving operation with less money, but you have to do different things," he said. *Rich Preheim*

Mennonite Indian Leaders Council to lose funds

Berne, Ind. (GCMC)—The U.S. section of the Commission on Home Ministries of the General Conference Mennonite Church took preliminary action at a Nov. 5-6 meeting here to propose changes in the way it funds the Mennonite Indian Leaders Council.

The changes include cuts in funding to MILC intended to help Native churches in Arizona, Montana and Oklahoma as well as the Hopi Mission School move toward self-support.

Some funds would also be redirected toward training Native church leaders, starting Native churches in urban areas and establishing an endowment fund for Hopi Mission School.

Final adoption of the proposal will take place in March 1994. At that time CHM U.S. will decide on the size of the cuts as well as a timetable. CHM executive secretary Lois Barrett will meet with the MILC executive committee in December to discuss the proposal.

In other action, CHM adopted a revised mission statement that states the following: "The mission of the Commission on Home Ministries is to expand the witness and growth of the church, God's holy nation; to proclaim the gospel of reconciliation to the nations and powers; and to invite peoples of all cultures in North America to turn from sin and false gods, joyfully give their allegiance to Jesus Christ as Lord and Savior, and follow in his servant way of life, the cross, and resurrection in the power of the Holy Spirit."

Teen uses *With* to discourage drinking, smoking

Newton, Kan. (GCMC/MC)—When 14-year-old Andrea Troyer of Manistique, Mich., read the September issue of *With*, which is about peer pressure, she decided it might help encourage some of her friends to stop drinking and smoking.

She said that youth at her school face tremendous pressure to drink and smoke. Troyer, who is in eighth grade, knows students who began drinking and smoking in sixth grade.

"One of my friends has gotten messed up because of drinking. She told me that she wanted to quit," said Troyer, who attends the Cedar Grove Mennonite Church in Manistique.

When Troyer gave her friend the issue of *With*, she told her, "I'm not telling you what to do, but this *With* has some interesting articles that might help you."

Her friend went to see a school counselor after she read the articles. "She still drinks, but not as much. [*With*] is probably one of the reasons she made a change," said Troyer.

Another one of Troyer's friends started smoking. Troyer was shocked when this friend asked her if she wanted to join her for a smoke. "I never thought I would hear it from her."

"I'm trying to get her to quit smoking. I showed her the issue of *With*," said Troyer. "I think if I stopped being her friend, she would start smoking more."

Troyer estimates that about 80 percent of the students at her school smoke. "Right now, it's the really cool thing to do. Even the athletes smoke, especially before games," she said.

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"You have to know why you don't want to drink or smoke and why you never will."

Andrea Troyer

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Drinking isn't quite as popular at her school since a 17-year-old student was killed and two other high school students were seriously injured in an alcohol-related accident in early November.

"They were drag racing on a gravel road. A lot of my friends were close to the kid who died. He went around with the attitude that nothing was ever going to hurt him," she said. "I think everybody was shocked."

Still, Troyer knows students who get together three to four times during the school week to get drunk. "Their parents have alcohol in the house. Some parents even buy booze for their kids."

Troyer believes it's important for *With* to deal with difficult issues such as drinking and smoking. "Some Mennonite kids live in largely Mennonite communities. They have a big support group and may not have had to think about it much," she said. "But sometime in their lives they will encounter pressure to participate in these activities.

"I've had to learn how to deal with smoking and drinking. You have to know why you don't want to drink or smoke and why you never will."

With is published by the General Conference Mennonite Church and the Mennonite Church. *Carla Reimer*

Only 114 of the nearly 1,600 professors at schools accredited by the Association of Theological Schools are women. Only 36 teach theology, and of these only eight are full professors. The association accredits 220 schools. (*Mennonite Brethren Herald*)

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A Mennonite pastor and members of his family were among the 250 killed in an Oct. 31 flash flood in the northeast department of Colón in Honduras. Emiliano Villatoro, his mother and 4-year-old son were killed. Villatoro's wife, Angela, and their 14-year-old son survived. Other Mennonites also died in the flood. Mennonite Central Committee gave $10,580 (U.S.) / $14,110 (Canadian) to aid flood victims. The Honduran Mennonite Church and local congregations have also responded.

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On Oct. 24 some 120 Botswana church leaders, North American Mennonite workers and others gathered at Gaborone, Botswana, to celebrate 25 years of Mennonite presence in Botswana. More than 200 Mennonite Central Committee and 30 Africa Inter-Mennonite Mission workers have served in Botswana. In the 1970s many taught in secondary schools and teacher-training colleges. In the 1980s their focus shifted to community development.

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Various Native Mennonite groups met for the first time together in Riverton, Man., Sept. 30-Oct. 3. Canadian Cree, Seaulteaux and Metis joined with Creek, Choctaw, Northern and Southern Cheyenne, Comanche, Apache, Navajo and Hopi under the theme "Spirit of Unity." The convening groups included: Mennonite Indian Leaders Council (General Conference Mennonite Church), Native Ministries (Conference of Mennonites in Canada) and United Native Ministries (Mennonite Church).

Record

The canonization process for Catholic San Salvador Archbishop Oscar Romero has begun. Romero was murdered while celebrating Mass in March 1980. Archbishop Rivera y Damas, Romero's successor, said that Pope John Paul II, after overriding the objections of several Vatican secretariats, had approved the start of the process. The Congregation for the Causes of the Saints will make the final decision on Romero's sainthood. (*National Catholic Reporter*)

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The Alabama legislature declared them a "menace to the happiness ... of the community." A Mississippi statute called them "unfit for citizenship." A Texas law mandated segregation to relieve society of "the heavy economic and moral losses arising from the existence at large of these unfortunate persons." Convicted felons? African-Americans? asks Timothy M. Cook in *Dialogue on Disabilities*. These quotes show the treatment accorded disabled people, especially those with severe disabilities, by elected state legislatures in this century.

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André Gingerich Stoner, a student at Associated Mennonite Biblical Seminary, Elkhart, Ind., is taking time out from his seminary studies to initiate a "listening project" in the Elkhart community where he lives. Stoner's neighborhood is racially mixed and is facing growing problems of violence and drugs. For the project, teams of two will visit homes in the neighborhood as an initial step in helping the community confront its problems. "The listening project is really an excuse to get into conversation with people," Stoner says. "By asking questions and taking seriously what we hear, we want to get people thinking in new ways." Stoner received a Jonathan Daniels Fellowship from Episcopal Divinity School, Cambridge, Mass., to support the project.

MINISTERS

Jeff Borg has begun serving as interim pastor at Fort Collins (Colo.) Mennonite Fellowship.

Abe Boschmann began Oct. 4 as pastor at the Mennonite Church of Butterfield (Minn.).

Paula Diller Lehman, pastor at Faith Church, Minneapolis, was ordained Nov. 14.

Brent Foster began as co-pastor at Community Church, Markham, Ill.

Ron Krehbiel, pastor at Salem Church, Freeman, S.D., is retiring next summer.

Ted Kuschel has resigned from Grace Church, Enid, Okla.

Joseph Miller, pastor at Bethel Church, Lancaster, Pa., was ordained Oct. 24.

Craig Morton has resigned as pastor of Zion Church, Elbing, Kan., effective in January 1994. He will become associate pastor at Salford Church, Harleysville, Pa.

WORKERS

Mawo F. Abaya has been named assistant professor of education and director of media resources at Bluffton (Ohio) College.

John O. Bello-Ogunu has been named associate professor of communication and director of multicultural programs at Bluffton College.

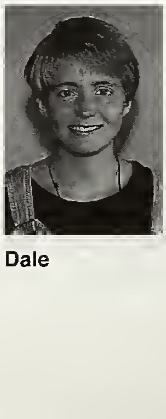
Julie Dale has begun a one-year MVS term with Interfaith Task Force in Denver.

Sheila Giesbrecht, Bethel Church, Winnipeg, has begun a nine-month MVS term as a teacher with Latino Youth in Chicago.

Gayle Gerber Koontz has resigned as dean of Associated Mennonite Biblical Seminary, effective June 30, 1995.

Marlin Kym, First Church, Hutchinson, Kan., was elected to a one-year term to the board of directors of Bethel College in North Newton, Kan.

Gloria Martin Eby has been appointed director of development at Conrad Grebel College, Waterloo, Ont., effective Jan. 1, 1994.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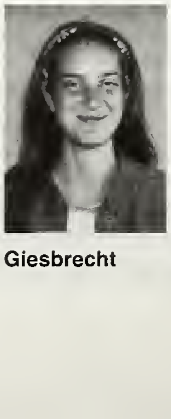
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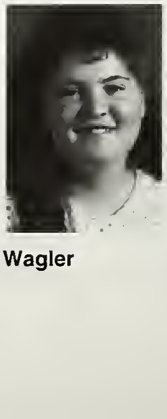

Wagler

MVS—Mennonite Voluntary Service
MCC—Mennonite Central Committee

Waldo Neufeld has resigned as executive director of MCC British Columbia, effective June 1994, to work in resource development for MCC B.C.

George Richert, First Church, Winnipeg, was elected to a three-year term as chair of MCC Canada.

Yvonne Sieber has been named acting executive director at Prairie View Mental Health Center, Newton, Kan.

Sonia Wagler, East Zorra Church, Tavistock, Ont., is beginning a two-year MCC assignment in Akron, Pa., as an administrative and customer service secretary with Self-Help Crafts of the World.

Faculty position in education. Doctorate and experience in secondary education preferred. Includes advising and teaching secondary education courses, including computer and instructional technology. Opening fall 1994. Minorities are encouraged to apply.

Send resumé to **Dr. Lee Snyder, Interim President and Academic Dean, Eastern Mennonite College, Harrisonburg, VA 22801.**

Goshen College solicits applications for a full-time, one-year position in **early childhood and elementary education** for the 1994-95 academic year, with possibility of long-term employment. Doctorate in education preferred; master's degree required. Graduate study in early childhood, elementary or special education and teaching experience in early childhood or elementary classes expected. Minorities are especially encouraged to apply.

To apply, send a resumé and three professional references **by Jan. 15, 1994, to Dr. John Eby, Academic Dean, Goshen College, Goshen, IN 46526, (219) 535-7503, fax (219) 535-7660.**

Static Lines and Canopies: Stories from the Smokejumpers of 1943-45 Civilian Public Service Camp 103, Missoula, Montana is a collection of true stories and experiences of conscientious objectors who served in the U.S. Forest Service during World War II.

This 78-page volume is available for $13 (with discount prices for orders of 10 or more) from **Asa Mundell, 5420 S.W. Erickson Ave., Beaverton, OR 97005, (503) 646-2733.**

First Mennonite Church, Calgary, Alta., invites applications for a full-time **leading minister** to assume duties fall 1994. The congregation will benefit from a pastor having strong Anabaptist orientation, good communication skills, who is creative and experienced. All applications will be confidential.

Please send resumé to **Aldred Neufeldt, Pastor Search Committee, First Mennonite Church, 2600 Richmond Road S.W., Calgary, AB T3E 4M3.**

Teacher/naturalist positions available beginning February 1994 at **Spruce Lake Retreat**, a Mennonite retreat center in the Pocono Mountains of Pennsylvania. Provide instruction in Christian outdoor education to primarily elementary school students spring and fall. Other assignments in camp/retreat program in summer. Salary, benefits and limited housing.

Contact **Sterling Edwards, RR 1, Box 605, Canadensis, PA 18325, (717) 595-7505.**

Eastern Mennonite Seminary is seeking a **registrar** beginning August 1994. The full-time position includes half-time registrar and half-time teaching. Registrar responsibilities include student registration and academic records, course scheduling and academic/vocational advising. The qualified candidate will possess a doctorate (or be enrolled in a doctoral program) in theological discipline and have administrative experience. Must be committed to the Anabaptist/Mennonite faith perspective and support the mission and philosophy of Eastern Mennonite Seminary. Women and multi-ethnic persons are urged to apply.

Send resumé to **Dean's Office, Eastern Mennonite Seminary, Harrisonburg, VA 22801-2462.**

Indianapolis First Mennonite Church seeks full-time **pastoral leadership**. The call for permanent pastor(s) will be based upon the congregational self-study currently under way.

If grounded in Anabaptism and called to serve a diverse urban congregation of 250+ participants, send a current Mennonite Pastoral Information Form to **Pastoral Search Committee, 1980 W. 46th St., Indianapolis, IN 46208, (317) 251-1980.** Forms are available from Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515, or local conference ministers.

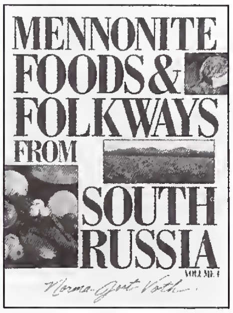
Goshen College seeks applicants for a two-year teaching appointment in the **chemistry department** beginning August 1994. Teaching duties include a variety of introductory chemistry courses and analytical chemistry. Duties include the supervision of undergraduate research students. Ph.D. preferred. Goshen College, an affirmative-action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Women and minorities are especially encouraged to apply.

Send resumé, transcripts and three letters of recommendation **by Dec. 30, 1993,** to **Dr. John Eby, Academic Dean, Goshen College, Goshen, IN 46526, (219) 535-7503, fax (219) 535-7660.**

Goshen College, a four-year liberal arts institution, is accepting applications from people holding or near to the Ph.D. degree for a tenure-track position as teacher of **U.S. history**, beginning as early as fall 1994. Teaching responsibilities may also include courses in European/world civilization and/or women's history. Extra consideration will go to people whose scholarship would enhance Goshen's strong tradition in Mennonite and Mennonite-related studies. Women and minorities are especially encouraged to apply. Applications accepted until position is filled. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

To apply send curriculum vitae and three professional references to **Dr. John Eby, Academic Dean, Goshen College, Goshen, IN 46526, (219) 535-7503, fax (219) 535-7660.**

Russian Mennonite Traditions



Mennonite Foods & Folkways from South Russia, Vol. I

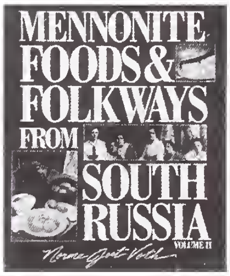
by Norma Jost Voth

This book explores the abundant food tradition which developed when Mennonites from eastern Europe settled in the Soviet Union. Their flavorful cooking blended with their Ukrainian neighbors' foods to create delectable and distinguishing dishes. This thoroughly researched collection of recipes is laced with memories from these people and their North American descendants. A wonderful cookbook and foodbook, rich with stories and more than 500 recipes.

480 pages • 20 color plates • $24.95, hardcover

Mennonite Foods & Folkways from South Russia, Vol. II

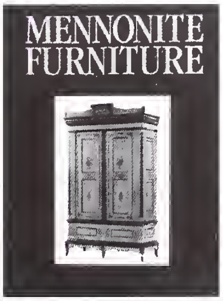
by Norma Jost Voth



Who were these people who originated in The Netherlands in the 1600s, who later drained the swamps of the Vistula Delta and who eventually answered Catherine the Great's invitation to farm the Ukraine?

A Russian Mennonite herself, Norma Jost Voth interviewed persons whose lives have spanned most of Russian Mennonite history. Their memories of orchards and gardens, Faspa and weddings, food preservation and wheat harvest fill this volume. In addition, there are more than 100 recipes (different from those in Volume I).

288 pages • 16 historical black & white plates • $19.95, hardcover



Mennonite Furniture: A Migrant Tradition (1766-1910)

by Reinhild Kauenhoven Janzen and John M. Janzen

The group of Mennonites who eventually settled the plains states and provinces of North America developed a furniture tradition that reflected their values and the mid-1700s styles of the Vistula Delta. A century of life in South Russia brought few changes to the way they made their furniture and passed it on.

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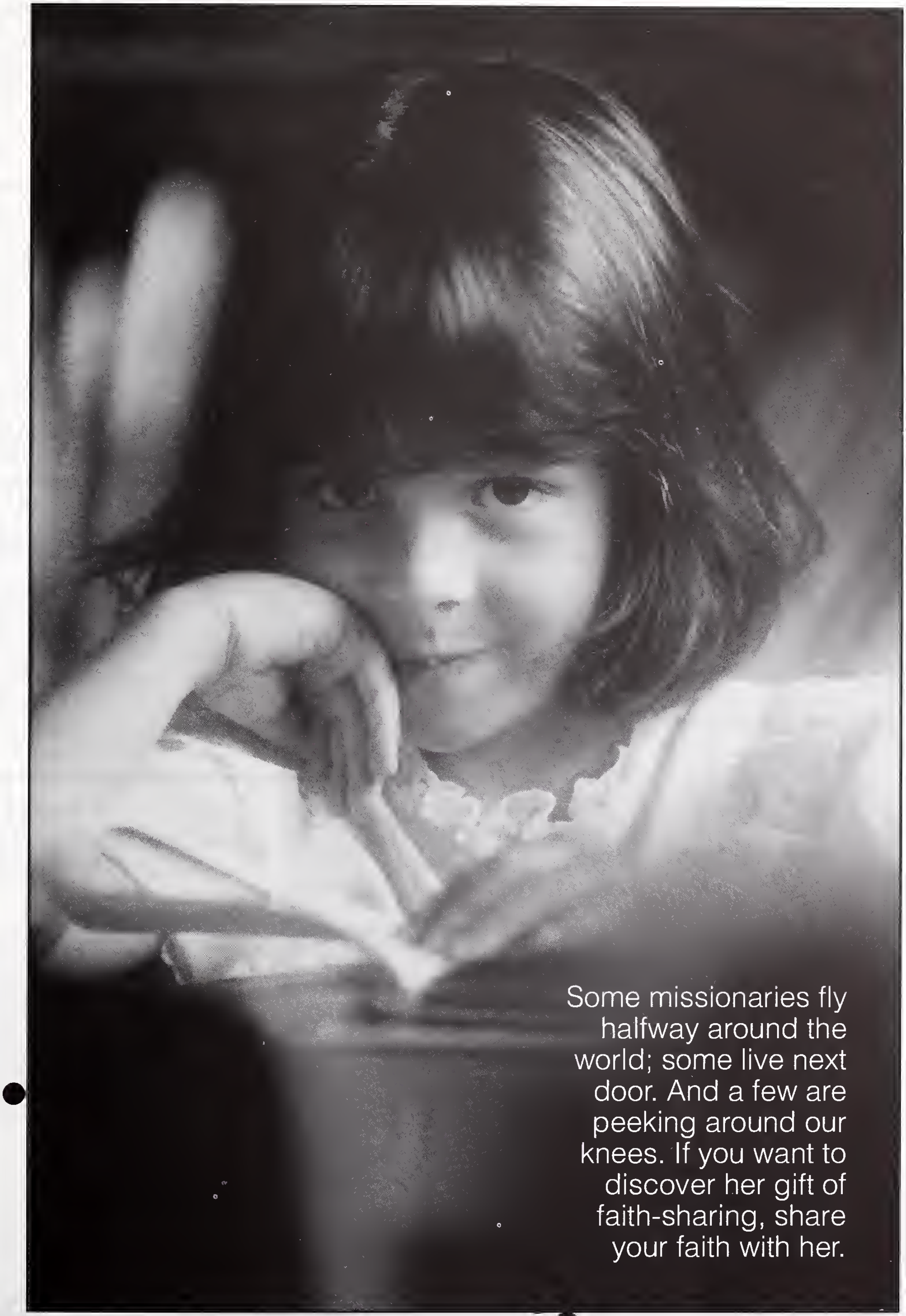

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Reviews

BOOKS

New model of community

The Community of the Spirit: How the Church Is in the World *by C. Norman Kraus (Herald Press, 1993, 221 pages)*

Reviewed by David Orr, Cleveland

We live in an individualistic society. Even deeply committed believers treat the church as a social club.

Other members see the church as little more than a spiritual gas station. They stop in for a fill-up when their faith tank is empty or for repairs in times of crisis.

the Community of the SPIRIT
How the Church Is in the World
C. Norman Kraus

Much of the popular counsel for churches today focuses on adapting to our cultural environment. There is a belief that, if only the right methods are adopted, churches will continue to attract individualistic believers.

In *The Community of the Spirit*, Norman Kraus presents something different. His understanding of the body of Christ, led by the Holy Spirit, offers an alternative to traditional views. He argues that the gospel message is not limited to the life, death and resurrection of Jesus Christ. The giving of the Holy Spirit on Pentecost and the formation of the new community that the Spirit creates are integral parts of God's good news.

Challenging us, Kraus outlines how the church as a "community of the Spirit" is drawn into the "God movement" to announce the rule of God. The Spirit calls people from individualism to participation in a koinonia community that builds the peace of God and practices loving service. It is this community that gives an authentic witness to the good news of God's saving grace.

In this revised and expanded edition, Kraus stakes out his position and compares it with other viewpoints, ranging from fundamentalist and Pentecostal to New Age. The book's far-reaching implications are sketched with necessarily broad strokes—thought provoking but sometimes leaving the reader wishing for more.

The Community of the Spirit may sound strange to status quo ears. It will, however, be refreshing to those who long to experience the body of Christ as more than a haphazard collection of individual believers.

Greening the church

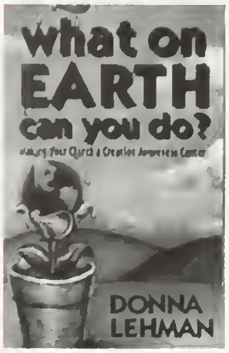
What on Earth Can You Do? Making Your Church a Creation Awareness Center *by Donna Lehman (Herald Press, 1993, 200 pages)*

Reviewed by David E. Ortman, Seattle

This slim volume offers a survey of individual and church community responses to our environmental crisis.

Part one discusses environmental problems, including an excellent exposure to "Chemical Conditions and Disease Awareness." Part two includes practical ways to improve the environment, including "Planning for Weddings, Celebrations and Holidays." Part three covers environmental action. Following each chapter are questions for discussion.

Considering the few examples provided nearly a quarter century after Earth Day, making your church a creation awareness center remains a virgin mission field. To get started, Appendix C contains a checklist prepared by the Evangelical Lutheran Church.



what on EARTH can you do?
Making Your Church a Creation Awareness Center
DONNA LEHMAN

While chapter 12 includes a brief summary of environmental programs at Mennonite church colleges, conspicuously absent is any report from the Associated Mennonite Biblical Seminary.

A weak point of books of this type is the handling of a theology of ecology. No attempt is made to reconcile environmental awakening with, for example, the prophet Isaiah (24:1): "Behold, the Lord will lay waste the earth and make it desolate." John the Baptist called up this imagery in Luke 3:4-6: "Prepare the way of the Lord, make his path straight. Every valley shall be filled and every mountain and hill be brought low." Or the bizarre story of Jesus' cursing of the fig tree in Matthew 21:18-19.

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Statements on the environment from various denominations are provided, including the 1989 General Conference Mennonite Church/Mennonite Church joint "Stewardship of the Earth" resolution. Unmentioned is that both conferences have terminated funding of the Joint Environmental Task Force established by the resolution.

Regrettably, the author fails to explore the wall between church and state, preferring to focus on recycling church bulletins rather than focus on political action or the demonic power of corporations.

Environmental organizations are not only ignored—the author twice raises an unsubstantiated charge that "some environmental groups foster a nature-centered spirituality which involves worship of the earth." A bit of research could have clarified this matter.

This book would be suitable for Sunday schools or small groups looking for discussion questions.

MUSIC

A contemplative challenge

Part of Me Wishes, Part of Me Knows
by Chuck Neufeld (MVS Records, 1993, produced by Doug Jones and Chuck Neufeld)

Reviewed by Ben Chappell, North Newton, Kan.

Part of me wishes Part of me knows
Chuck Neufeld

Preaching an effective message through music presents a formidable challenge to the recording artist and may sometimes mean sacrificing musical creativity in order to give words center stage.

In his latest recording effort, *Part of Me Wishes, Part of Me Knows*, Chuck Neufeld has risen to that challenge, producing a contemplative collection of songs that remains true to his folk roots and lyrical mission but also branches out in a variety of musical directions.

The first sound on *Part of Me Wishes* is a piano, unusual for a Neufeld album. The piano makes several appearances on the album, lending a soft, pop ballad feel to many of the tracks. Shortly into the first song, "Who Are the People," however, the arrangement picks up to a fast, country gospel pace, setting the tone for the country-flavored rhythms of "Raging River," "Harvest," "Ways & Means" and "No Matter."

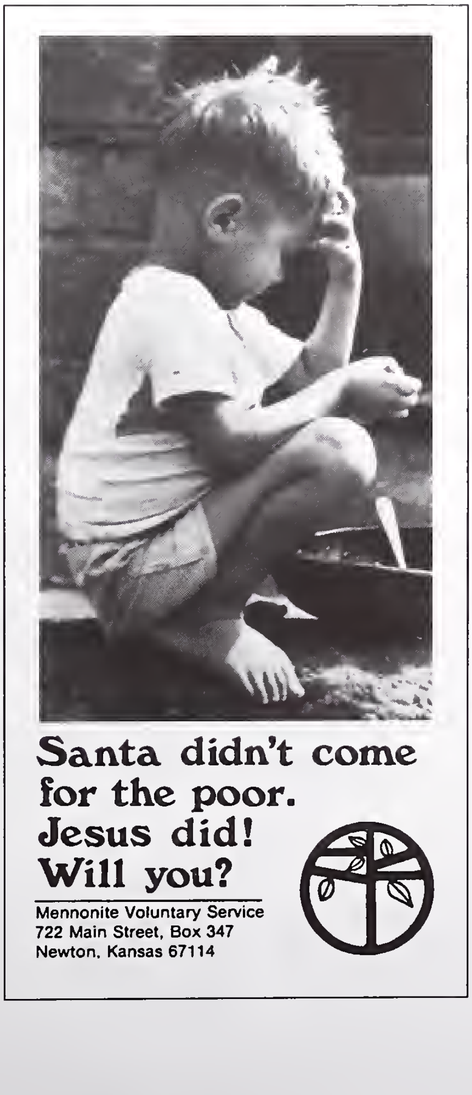
Other styles lend diversity to the album, too. The title track is a strolling blues jam. Congas add a touch of exotic variety on "We Will Heal Again," and the Bethel College (North Newton, Kan.) Gospel Choir is a welcome addition on "Jesus On the Mainline." The album's stylistic excursions are tied together by an overall musical impression that is meditative and intimate.

This introspective mood turns up in the lyrics as well, giving Neufeld's characteristic attention to social issues a personal focus. An extensive liner note dedicates the album to survivors of interpersonal abuse. "All By Myself," a portrait of abused children, is terrifying in its poignancy. On this track and others throughout the album, Neufeld lets the stories of the abused speak their own protest, and on "We Will Heal Again" he offers a word of hope for victim and abuser.

The album is brought to artful closure in the final song, "Hope to the End," when Neufeld's voice is tastefully faded out, leaving the piano alone again to bring the album full circle. Creative touches like this cadence show Neufeld's concern for maintaining the musical integrity of his art and his willingness to grow as an artist while continuing to preach justice through music.

• •

Part of Me Wishes, Part of Me Knows is available from MVS records, Box 347, Newton, KS 67114. Prices are $15 (U.S.)/$17 (Canadian) for compact discs and $9 (U.S.)/$10 (Canadian) for cassettes. Include $1.50 for shipping/handling.


Santa didn't come for the poor.
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Resources

- **In the Workplace** (Mennonite Central Committee Maritimes, $1 in Canada) is a booklet to help unemployed people find work. Contact MCC Maritimes, Box 540, Petitcodiac, NB E0A 2H0.
- **A Calendar for Peace 1994** with photography by Carolyn Prieb is available for $8.50 from Carolyn Prieb, Box 608131, Chicago, IL 60660.
- A **Christmas Fair packet** and a **30-day giving calendar** are available free from Mennonite Central Committee. The packet provides materials for organizing a gift-giving "fair" to promote relief work. The calendar, for use any time of year, lists a month's simple daily activities for relief. Contact MCC at (717) 859-1151.
- **Beyond This Darkness** by Linn Creighton (Herald Press, 1993, $7.95, $9.95 in Canada) is a novel that takes a 20th-century skeptic back in time to meet people who knew Jesus.
- **Christopher Dock, Colonial Schoolmaster** by Gerald C. Studer (Herald Press, 1993, $17.95, $22.50 in Canada) is a paperback volume of a 1967 work that includes Dock's biography and some of his writings.
- **The Greeter's Manual** and **The Usher's Manual** by Leslie Parrott (Zondervan, 1993, $4.99 U.S. each) are practical how-to books for churches wanting to be more welcoming.

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Editorial

A model for us all

We tend to look at Mary in one of two ways, which some have labeled the Protestant and the Catholic perspectives. The former ignores her, partly in reaction to the latter, which exalts her to an otherworldly status. We should do neither. Mary is a good, flesh-and-blood model for us all.

If you look at the annunciation story in Luke 1, you'll see a number of traits that get lost in the usual telling of the Christmas story. For example, she calls herself a "servant of the Lord" (v. 38). Her servanthood is not one of convenience, not a career track. Rather she is a slave ("doulos" in the Greek), submitted to God's will. Her response seems almost matter of fact. Of course, she says, "let it happen to me as you have said" (*New Jerusalem Bible*).

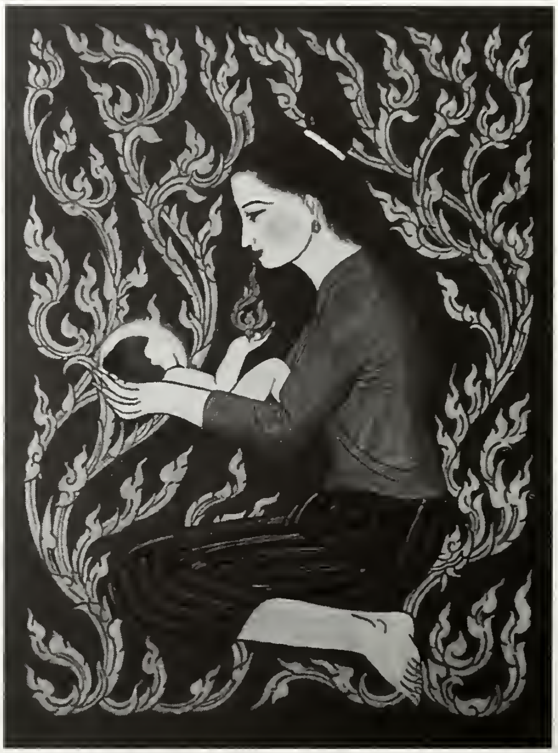
Her submission to God's will is a perfect example of what German Mennonites called "Gelassenheit" (self-surrender or letting-it-be-ness). It is a trait that should characterize all of us who seek to follow Jesus.

But Mary is not passive. She acts on the word of the angel, sets out "with haste" to visit her cousin Elizabeth, who is pregnant with John the Baptist. Such "decisive action beyond our fears," writes Richard Rohr in *Radical Grace*, "gives us a sense of our own power and the power of God within us."

Mary then "proclaims the greatness of the Lord" (NJB) in a song called the Magnificat (Luke 1:46-55). Speaking in a voice that combines so-called conservative and liberal points of view, she quotes Scripture (borrowing much from Hannah's prayer in 1 Samuel 2) and rails against her oppressors ("He has brought down the powerful from their thrones and lifted up the lowly," v. 52). If you consider that it comes from an unmarried, pregnant girl of 13 or so, Mary's song is a powerful prophecy.

Mary is a model for both men and women, who may have different growing edges. While women generally do not need to hear more about being servants, men desperately need to ponder Mary's stance of opening herself to God's will as a "servant of the Lord." That kind of vulnerability is difficult for most men, and Mary can serve as our teacher.

Self-possessed: Women, on the other hand, may need to meditate on Mary's decisive action and her powerful opposition to the rulers on their thrones. Rohr writes, "Mary is a woman who is profoundly self-possessed. She can hold her power comfortably because she knows it is from Beyond." Young as she is at this time, Mary shows us how to move from servanthood to prophecy.



"Madonna and Child" by The Reverend Sawai Chinnawong

Mary is a model for both men and women, who may have different growing edges.

Mary went on to be not only the mother of our Lord but a faithful follower of her son. She allowed God to work within her, and she continued to follow the Spirit's leading and obey God's commands, sometimes at great risk. She is a model for us, a faithful disciple whose example we should follow. *Gordon Houser*

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Inside

Skating through the Beatitudes / p. 11

Deepening her faith in Montreal / p. 12

Pastor fosters gun buy-back / p. 13

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

108: 24
DECEMBER 28, 1993

Face to face with the black hole of depression

- A journey from fear to forgiveness (see page 3)
- How a woman's mental illness taught a congregation about unconditional love (see page 6)

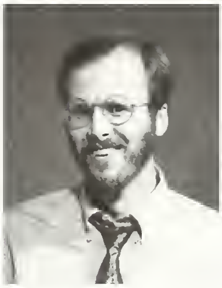
Prologue

Here we are at the end of another calendar year. This can be a time to take stock of our lives, to reflect on the past year and ask the Lord what direction we should take in the coming year.

As a staff we usually take a half-day retreat in January to look at how our work and our relationships are faring and to set goals for the coming year. Please pray for us as we seek God's guidance. We plan to meet on Jan. 12.

Depression is a malady that many of us suffer at some time in our lives, yet we talk little about it. Or we may feel there's not much that can be done about it. But there is. Given proper support and treatment, most people do recover from depression. One of the church's tasks is to be a community of support, both for the person who is depressed and for that person's family.

Read one woman's story of her difficult journey through depression (page 3). Eddy Hall (page 6) shows that trying to help a person who is mentally ill can be frustrating, yet it can also offer insights into God's character.



Virgil Wiebe takes Scripture to the streets, or at least to the sidewalks, of New York (page 11), while Laura Loewen serves the Lord in a nontraditional church in Montreal (page 12).

May your new year draw you into a deeper experience of God's love. *gh*

Next issue: Ways to fight racism

Cover: Photo ©1979 Jonathan A. Meyers

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The Mennonite is a member of Associated Church Press, Evangelical Press Association and Meetinghouse (a Mennonite and Brethren in Christ editors' group) and an associate member of Canadian Church Press.

The Mennonite (ISSN 0025-9330) is published semimonthly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscription rates: $22 U.S., $25.50 Canadian. Group rates available. Advertising rates available on request. Second-class postage paid at Newton, Kan., and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.** ©1993

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Assistant editor: Larry Penner

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One woman's journey through depression

Facing the black hole

Anonymous

The little girl's world was brown, dismal brown. Brown walls. Brown ceiling. Brown haze. She sat alone at a round table in a brown coat with a brown tam pulled over her ears. The darkness of the window toward the street was broken only by fierce lightning, followed by rolling thunder. Before her gaped an open cellar door leading to a big black hole. The little girl got up and walked to the hole to close the door.

This picture was my recurring dream for years. I awakened, shaking, at the terror in that big black hole. I found myself saying, "I must close the door so that I don't fall into the hole."

This dream was but one of many symptoms of the depression I was suffering. Others were low self-esteem, difficulty sleeping or making decisions, withdrawal and loss of appetite.

I listened in horror when my psychiatrist said, "That cellar door is the door we will open." I had resisted looking for professional help. I didn't place much credence in psychiatry, but my depression had deepened so much that I was dysfunctional. The pastor visited me, but I was relieved when he left. He babbled about trusting God and this and that, but he offered no concrete help.

I realize now that the pastor didn't know how to help. I went to the psychiatrist weekly for two years because I knew that if I stopped, I had no one to direct my feet on the path to healing.

I considered myself a failure as a missionary with a Mennonite board. Yet that overseas country is not the villain. Nor are my parents, whom I also blamed. The villain is my inability to deal with situations beyond my control. My parents would have taught me better coping skills if they had had them. But they did the best they could with the resources at their disposal.

Missionary life: I went overseas with the joyous well wishes of family, church and denomination, thinking our going was the will of God. But I wasn't prepared for missionary life. Our assignment was poorly planned and devised, and I, being a young, ignorant woman, stepped into it with romantic views of being a missionary "to the heathen." Had I known who I was and my capabilities, strengths and weaknesses, I would never have left the United States. But I went. And it didn't work out. I felt like a failure.

Even now my heart sinks when I think about our final departure after several years. I couldn't wait for the car to get out of the compound. At the gate the station wagon stopped where the national pastor stood to say good-bye. My husband got out, but I held my head down. I wanted to be gone; I couldn't even speak to this fine man.

I listened in horror when my psychiatrist said, "That cellar door is the door we will open."

He stopped me. "Who has not forgiven you?"

If I had stayed in the United States and lived a fairly normal life, I would have worked through my problems gradually in healthier ways. But missionary service demanded accomplishments to report, and I couldn't list successful ventures. I lacked a sure self-identity as a person before Christ and before others who accepted me as I was.

I didn't know what to do when what I had been taught about a sovereign, loving God didn't jibe with the desperate realities of life. I couldn't produce the glowing testimonies of God's miraculous working in my life that I thought were expected of me. I blamed myself for my dismal lack of faith.

In my weekly visits the psychiatrist helped me confront myself. He helped me say, "Failure is OK." He took me through the severest part of my inability to acknowledge my true identity. He helped me see that I am somebody, but that person is terribly afraid and won't allow anyone to see that fearful person.

Much of my recovery was up to me. I had to put one foot ahead of the other, even when all I wanted to do was stay in bed and sleep. The psychiatrist couldn't make me well unless I wanted to be well.

I used to dread going for my weekly appointment. If my appointment was at one o'clock, I couldn't do anything until then but sit and wait. Then I'd slink into his office, ashamed, hardly daring to look at the other people sitting there.

My psychiatrist always came down to the waiting room to take me upstairs to his office. I'd walk into the office thinking, I have to get out of here. I can't stay here.

During my first session I sat and sobbed. During those two hours, I kept asking, "If God told me to go to India, why didn't God help me there?"

He stopped me. "Who has not forgiven you?"

"Well, some of the family haven't." In our church, missionary service was the highest Christian accomplishment. Mothers aspired to have children serve overseas. Our family was achievement-oriented in other ways as well—school, community and business. But maybe I read more into family members' comments than they intended.

"Go home and think about where you have to find forgiveness for all you've done."

Professional help: As soon as I got out of his office I rushed to the public library to check out every book on psychiatry. I wanted to understand where he was coming from. My reading helped break down my resistance to professional help. As I learned to know my analyst, I gained confidence in him, even though he did not identify himself as a Christian.

The power of words, the power of concern, the power of caring without judgment, are paramount to depressed people.

At our next appointment, he asked, "Who has not forgiven you?"

I said I didn't know about the family.

"Is it important to know?"

"Not really."

"Has God forgiven you."

"God has forgiven me."

"Who hasn't forgiven you?"

I had to admit it. I hadn't forgiven myself. I couldn't forgive myself for what I had done. Dr. M. gave me freedom to forgive myself. I had gone overseas and done the best I could, but I didn't measure up to the expectations of others. But that was all right.

For about six months I was in a daze. Dr. M. firmly expected me to complete simple concrete tasks each day, like getting out of bed, getting dressed, combing my hair. My 12-year-old daughter came into the bedroom each morning and asked, "What are you going to put on today, Mom? Why don't you wear this outfit?" Then she reached into the closet and hauled out a matched outfit of slacks and sweater, and I put it on.

When the children had left for school, I felt immensely relieved. Like many depressed people, I pushed my family from me. But now I faced the other daily assignments on the list the psychiatrist had given me, like eating every two hours and doing one load of laundry.

Laundry. The task looked formidable. I'd work my way down to the basement, clinging to the rail, fearful, thinking, "I have to do that one load of laundry—get the clothes in and get the machine going." Then I'd climb upstairs again. But I had done it. And I could cross that task off my list.

Dr. M. made me face my basic fears and insecurities. I had never been able to face them all, but I inched along, and he supervised the program to get me back into society.

I enrolled in a summer course. To walk into a classroom full of students was painful. I wanted to withdraw, but, fighting nausea, I'd walk in and sit there, trying to listen to the instructor, trying not to rush to the restroom to throw up. I got through that first course. It was probably my first firm step toward good mental health.

As other classes followed, I found my professors supportive and encouraging. No one looked down on me because of my weak emotional state. I kept a self-analysis journal for one class and wrote about the ways I dealt with difficulties. I finally faced my anger toward my parents for my problems. As I wrote I found I no longer needed to mentally rehearse my accusations. I could let go of the past and could forgive them.

After that, I occasionally wrote in my journal to help me sort out my thoughts when I felt confused and in despair. I had a haunting fear of losing my mind. When the black hole of my dream beckoned, fear clutched me in a vice-like grip. I asked myself dozens of times each day, What will happen to me? I was afraid somebody would put me into a mental hospital—doctor, husband, children, anyone. At one point I pleaded with my husband to never allow anyone to put me into a mental institution.

Another step forward was getting off anti-depressive drugs. Although for me drugs were necessary for a while, I realized I couldn't control my behavior while on drugs. Once my psychiatrist encouraged me to stay on a drug a little longer, then he paused to ask, "Is it affecting your eyes?"

I hadn't realized that I often rubbed my forehead. "Yes," I said.

"Then let's stop," he said. Another small step.

Though I was learning to control some fears and move out a little more, Dr. M. continued to assure me. "You're doing fine," he'd often say. At other times he'd laugh when I reported some terrible event. "So what?" he said. No big deal. It happens.

The power of words, the power of concern, the power of caring without judgment, are paramount to depressed people. A few words can make you think, Whew! Someone accepts me as I am. I don't need to be perfect.

Roller coaster: Once a friend invited me to a luncheon without telling me who the speaker was. I was tense, but I was determined to get through the luncheon. As the woman told her life story, I listened, spellbound, for she was telling my story. She, too, had become incapacitated, gone into depression and moved through its roller coaster ups and downs. Now she had achieved a more stable position.

When the chairperson announced the door prize of a brilliant geranium, to my horror she called out my name. I had to walk to the platform in front of all these women, everyone watching me. I refused to go.

"You won it, go get it," my friend urged me. No road was ever longer than those 15 feet to the platform. Inside me everything churned. I wanted to throw up. I wanted to turn and run. By the time I reached the front I was trembling. But I had the courage to tell the speaker, "I am on that roller coaster." She put her arms around me and said, "You'll come off that roller coaster."

For a moment the black hole had a faint light in it. The brown haze lifted. The speaker didn't tell me to pull up my socks and get on with life or to have more faith. She acknowledged depression as real. She said it wouldn't always be this way. She knew what was happening to me. She offered hope.

Depression will always be around the corner for me. I can't say I will never feel depressed again, but I recognize when I am on the edge, and I have a procedure I go through to help myself. Having gone down the black hole with the psychiatrist and having discovered what was there has given me a better understanding of myself and how to tap the resources to change the color of my life. Dull brown no more, but vivid pinks and blues, brushed with gentle violet, or even a startling orange.

The writer is a professional health-care worker living in the Midwest.

Action you can take

if you or someone you know has symptoms of depression:

- **See a physician** for a complete checkup and discussion of symptoms.
- **Talk things over** with an understanding friend.
- **Don't expect too much of yourself.** Avoid setting difficult goals or taking on too much responsibility.
- **Take a break** for a favorite activity—an evening out, a trip, a visit.
- **Get some exercise** to help work off bottled-up tension, relax and sleep better.
- **Avoid extra stress** or big changes. These can create too much tension.

Signs you may be depressed

According to the Mental Health Association, anyone experiencing any five of the following symptoms for two weeks or more should consult a mental health professional:

- feelings of sadness and/or irritability,
- loss of interest or pleasure in activities once enjoyed,
- changes in weight or appetite,
- changes in sleep patterns,
- feeling guilty, hopeless or worthless,
- inability to concentrate, remember things or make decisions,
- fatigue or loss of energy,
- restlessness or decreased activity noticed by others,
- thoughts of death or suicide.

MHA has published a free booklet titled "Answers to Your Questions About Clinical Depression." To obtain a copy, readers in the United States and Canada may call, toll-free, (800) 228-1114.

The gift of Florence's weakness

How a woman's mental illness opened the writer's eyes to the meaning of unconditional love.

Eddy Hall

What should I do—become a bag lady or commit myself to the mental hospital?" We were sitting on our front steps when she asked, her gray-white hair pulled into a topknot, her face drawn tight.

Inwardly I protested, but outwardly I calmly asked, "What do you think?"

Florence* had come to our little church fellowship about a year and a half earlier. After growing up in an oppressive home, she had moved into an equally oppressive marriage and finally divorced. When we met her she was trying for the first time in her life to live alone and earn her own way.

From the beginning we knew that Florence was troubled. Still we hoped for her. A Christian for about two years, Florence wanted to overcome her problems, was eager to grow spiritually and was confident of God's power to heal her. But in spite of her faith and the support of a caring church she was not doing well.

A few weeks after she began worshiping with us, Florence called me outside just as our Sunday evening service was about to begin. A fire across town that afternoon had left a mother and baby homeless. "I believe that TV report was a message from God telling me to take care of that baby," she whispered. "Will you take me over there right now so the baby will not starve?"

While the group inside waited for me to start the service, I tried to persuade her that the baby would be all right. After 10 minutes or so, she accepted my reassurances, at least enough that we could start the service.

But later I wondered, Had I shown Florence the same respect I would have wanted? How could I show her that I took her seriously even at those times I could not take seriously what she believed?

The key to whether Florence could live independently, her counselor explained, was her learning to distinguish reality from imagination. One day Florence told me her neighbor had been trying to scare her into moving by transmitting frightening thoughts into her mind. As we talked I did not tell her what I thought was real or imagined; I just asked questions to help her sort it out for herself. While her fears did not vanish, she seemed more in touch with reality when she left, and I felt encouraged.

About this time Florence landed a job at a fast-food restaurant—one more step toward independence. But when the manager began calling her "our little flower," Florence was afraid the other employees would think she had gotten her job by providing sexual favors. Feeling humiliated, she quit.

Grocery shopping: In time Florence grew depressed, stopped eating regularly and neglected her medication, so I helped arrange for her to live temporarily in a county group home. There she received regular psychological counseling and training in such basic living skills as menu-planning, grocery shopping, cooking and cleaning. She also received job counseling, had to look for work and developed a budget. She especially enjoyed Mondays, when a counselor helped residents identify their abilities and set goals.

After three months, Florence asked to come back to our neighborhood. We helped her rent an apartment, and she got a job in a sheltered workplace and started seeing a Christian counselor.

After this fresh start, though, Florence again proved unequal to the ordinary stresses of work. Minor conflicts with co-workers and supervisors accumulated until she felt overwhelmed. She quit her job, withdrew into her home and stopped coming to church.

Hoping to draw her out again, Greg and Sonia, a couple in our fellowship, invited Florence to celebrate her birthday with them. "We won't do anything elaborate," Sonia promised. "Just a quiet dinner. You can go home any time you like."

Florence accepted. But when Greg came to pick her up, she came to the door in her bathrobe. "I've decided just to spend a quiet day at home."

"That's fine," Greg said. "Could I at least bring you a piece of the birthday cake Sonia baked for you?"

"That would be nice," Florence said.

When Greg returned with the cake and a couple of gifts, Florence smiled and thanked him. Later that evening, though, she walked from her home to Greg and Sonia's to return the cake and unopened gifts.

A few days later, as I sat with her in her living room, Florence asked me, "Do you think there are some people that God never intended to take care of themselves?"

Her group home counselor had told

**Names and some incidents have been changed to disguise the person's identity.*

me that Florence's illness, paranoid schizophrenia, was incurable and that she would end up in an institution. Her Christian counselor said much the same thing: "I can't help her through counseling; her only hope is miraculous healing."

I knew God could heal Florence, and I longed to see that happen, but no healing took place.

I knew God could heal Florence, and I longed to see that happen, but no healing took place. Finally, I had to admit what Florence herself had concluded: Maybe she would never be able to take care of herself.

As she sat on our steps that afternoon, eviction was imminent. Unemployed, unemployable and frustrated in her attempts to collect disability, she had given up hope of ever catching up on her rent. Even if someone paid her back rent, she knew that would only postpone her problem, not solve it.

Horror: The streets or a mental hospital? As Florence weighed those options, somehow I controlled my horror and listened. As she talked, I put myself in her place. I let go of my illusion that she could or should see the situation as I saw it or choose what I would choose. For the first time I accepted her, not as I wished her to be but as she was.

Florence must have sensed this, for after a tentative start she opened up. She longed to depend fully on God. She didn't want to turn to institutional living as a substitute for trusting God to take care of her. Yet neither did she want to refuse the hospital's help if that was what God wanted.

I did not offer Florence advice that day, nor did I feel competent to. Yet as she talked, her turmoil gave way to peace. By the time she headed home she no longer seemed lost but confident, decisive. A few weeks later she admitted herself into the state mental hospital.

Florence had wanted desperately to hold a job and live in her own home. Our church had tried every way we knew to help her reach her goal. And we had failed. The months at the group home, the counseling, the financial help, the sheltered workplace, uncounted hours of being with and doing for Florence—all wasted.

Wasted? No, because for a couple of years, at least, Florence had known she was loved. She had belonged.

We, too, were richer because of her. She had brought a willingness to serve—she often babysat or helped with chores. With gifts of food or other tokens, she showed her love.

But of Florence's gifts, one came to mean more to me than any other: the gift of her weakness. If ever our church had a weaker member, it was Florence. And it was Florence who opened to me the meaning of Paul's words, "those parts of the body that seem to be weaker are indispensable" (1 Corinthians 12:22 NIV).

Her presence confronted us with our prejudices. As an inner-city congregation we felt especially called to serve the poor and broken. But when Florence made an irrational comment, we felt embarrassed. When she delayed the start of a service, we felt annoyed. When we found it difficult to accept her, her presence showed us how much more we enjoyed talking about serving the poor than we did actually serving them.

I thought I had accepted Florence from the start. I had cared about her, invested time and energy. I had been patient and firm; sometimes comforting, other times confrontational.

Respect: Maybe that was love, but it was not unconditional. For along with all my hours of giving, I had expectations. I expected change, growth, results. It was not until that day on our steps as I listened to Florence with new ears that I truly accepted her, not for who she might become but for who she was. That day I gave her my respect—the respect of one human being to another, an equal to an equal.

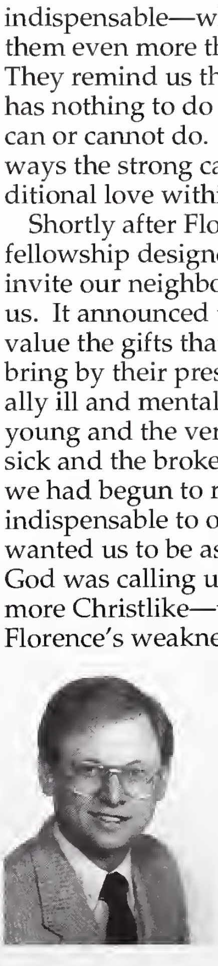
A few months later I wrote in my journal something God seemed to be saying to me:

"It's hard for you to love someone who cannot give you in return what your achievement-oriented ego most craves—results. I don't call you to love people only when your love brings results; I call you to love people because each person needs and deserves love simply by virtue of being a person.

"Some of your talk of 'not perpetuating dependency' is a smoke screen, an excuse for not getting your hands dirty with the most hopeless of the poor. Would you have these people believe I don't care about them? That they have to show a certain level of 'promise' before I'm willing to give them my time, my presence?"

I am coming to understand why the weaker members of the body are indispensable—why we may need them even more than they need us. They remind us that a person's worth has nothing to do with what a person can or cannot do. The weak call us, in ways the strong cannot, to the unconditional love within the body of Christ.

Shortly after Florence left, our fellowship designed a brochure to invite our neighbors to worship with us. It announced that we "especially value the gifts that 'weaker members' bring by their presence—the emotionally ill and mentally retarded, the very young and the very old, the physically sick and the broken in spirit." These, we had begun to realize, were in fact indispensable to our becoming all God wanted us to be as a body of believers. God was calling us to be more human, more Christlike—thanks to the gift of Florence's weakness.



Eddy Hall, a free-lance writer and co-editor of With *magazine, lives in Goessel, Kan.*

Letters

What's not in a name

The gospel is not in the name "Mennonite." Neither is the church. "Men" is. "No" is. "Nite" is. Schism is. The "game" is. Plain coats and prayer bonnets were (and some places still are). *Recovery of the Anabaptist Vision* is Mennonite. But vision isn't, nor is truth.

If Old Menno only knew! "Me? Me—simple priest turned pastor? No! No! That should never be! No other foundation can be laid than that which is laid, even Jesus Christ." Come now, isn't that what he'd tell us?

History may account for our spiritual ancestors getting labeled "Mennists" (or "menaces," as some might put it), but what accounts for our embracing, even clutching, the name? Is it our continuing insecurity, our drive for a sense of identity—especially since the larger world now buys our quilts and our quaintness?

But what about our Third World brothers and sisters and African-Americans and Hispanics here at home? What do they know—or care—about Ewerts being able to trace their ancestry back to Friesland, Menno's land? They have their own stories to tell. Why bind them with a name that becomes just one more cultural barrier to cross before the Good News is even hearable? A recent inquirer, upon hearing the name Mennonite, asked, "Isn't that a people from the Old Testament?" (meaning "Midianite"). And so it goes. I know of one pastor who has managed the unfamiliarity issue, in certain contexts, by referring to his church as the "Mennonite Baptist Church."

I'm not talking of abandoning New Testament teaching about peacemaking or servanthood or community or stewardship. We don't have a corner on those issues anyway. My Roman Catholic friend Bob knows and lives more of those concerns than many Mennonites do. I'm talking about dropping off my ethnic gunnysack labeled "Mennonite," not as part of my personal history (I can't and don't want to), but leaving it at home, so to speak, on my way to being church.

When—or if—we ever get around to being serious about integration (actually, reconciliation—all kinds), why don't we have an international competition for a new name? Or here's a really radical (as in root) idea: Almost every week I drive by a meetinghouse with this simple sign posted on its lawn—"Welcome to a church of Christ." Nothing more. I think of stopping and congratulating these folks on their modesty, but I'm afraid I'll find them to be just as sectarian as we Mennonites, only a little more subtle. And so I live with the dream—a church of Christ. Imagine that. *David Ewert, Markham, Ill.*

Keep historical committee

Forced to cut its budget and programs, the Commission on Education voted to terminate the five-year-old General Conference historical committee last spring at Council of Commissions, and at the end of December the committee will cease to exist. Few noticed this action, and no one has protested. After all, this is the third time—the second in less than 10 years—that the denomination has eliminated its historical committee. (The Mennonite Church and Mennonite Brethren have active and well-funded historical committees whose abolition would be unthinkable.) While the General Conference as a whole seems to value its heritage, it is not clear why institutional backing for the historical committee has remained weak, particularly its support from COE. An appeal to COE and to the General Board and general secretary to examine alternatives to ending the committee went unheard. The committee was willing to operate with less than its annual $5,000 budget, about 0.1 percent of the overall budget of the commissions and roughly 10 percent of COE's travel budget.

The historical committee lists many accomplishments during its short and minimally funded existence. It distributed a resource book on planning heritage celebrations to every congregation in 1992, and a second book on heritage preservation will be mailed in early 1994. The committee has also prepared a traveling exhibit, commissioned articles on historical themes and distributed a semiannual newsletter to every congregation. It imbibes historical activities with a visibility and coherence beyond what paid staff can provide.

Despite these achievements and being an official committee of the denomination, the historical committee operated as an outsider, almost an outcast, according to some members. In reporting achievements during the triennium, the executive secretary of COE forgot to mention the work or even existence of the committee in her official report. The editor of this publication refused to print a report on the activities of the committee, stating that it might be used as a "Speaking Out" piece, not as a report from a conference entity.

The discontinuation of the historical committee will leave a significant void to fill, especially in its increasingly critical role as liaison with the historical committee of the Mennonite Church. The two committees have met together and sent representatives to each other's meetings while planning joint conferences and other cooperative projects. The integration of the two denominations will involve combining historical activities and archives, and the General Conference enters the discussions in this sphere in a decidedly unequal position.

Fortunately, district and provincial conferences of the General Conference have well-established historical committees and societies, and they will carry forward the mission of heritage education and preservation. However, as we set priorities in the face of hard times, the denomination should keep in mind not only what is cost efficient, but also what is fundamental to our faith. It is popular to denigrate aspects of our identity that are based on ethnicity, but our heritage, and the understanding thereof promoted by the historical committee, runs deeper than ethnicity. When we abandon the institutional basis of preserving our memory, we may eventually lose our Anabaptism as well. *David A. Haury, chair, General Conference historical committee, Topeka, Kan.*

Understanding the Bible

You are right, the Bible is "not a wand or a weapon" (Nov. 9 issue, editorial).

I was only 6 years old when my Grandpa Schmidt died. During the weeks immediately following his death, my mother and I visited Grandma Schmidt often. One day, when my aunts Augusta and Johanna, my mother and I were all visiting with Grandma and feeling sorry for ourselves because Grandpa had died, I thought I should try to say something cheerful. "Maybe we will have an earthquake," I managed to say. Everyone suddenly became quiet, like they sometimes do when someone has committed a social blunder. Thinking that I had not been understood, I repeated my statement, "Maybe there will be an earthquake." Aunt Augusta said, "Why do you think there will be an earthquake?" I said, "Then maybe Grandpa will come out of his grave."

Then it dawned on Aunt Augusta why I wanted to have an earthquake. "No," she said, "we don't want to have an earthquake. Sometimes buildings fall down when there is an earthquake, and sometimes people get killed when there is an earthquake. It was only in the Bible (Matthew 27:52) that people came out of the graves after there was a great earthquake at the time of the raising of Jesus from the dead."

The night before I got my Nov. 9 issue of *The Mennonite* I dreamed that I had gotten into an argument in our Sunday school class. Someone had made the flat statement that Jesus was a scientific healer. I insisted that Jesus was not a scientific healer. Jesus showed his disciples the way to God.

I now think that although Jesus probably did not object to using the best science that was available to him, he did object to performing miracles just for the entertainment of crowds.

You had a good suggestion when you suggested that we use good tools in our Bible study. *Harold Peters, North Newton, Kan.*

Thanks for the excellent Nov. 9 issue of *The Mennonite*. We especially appreciated the article concerning

From our mission workers

Brazil—One interesting part of shopping here is how people negotiate money payment. Prices are fixed as they are at home, but one must be aware of inflation and interest rates at all times. The trick is to ask the store to hold your check for a few days before turning it over to the bank. Advertising from stores even says the price "in two payments." Given that money in the bank (checking account) makes 1.27 percent interest *per day*, a few extra days can make a big difference. And there is always a choice of paying today, in two payments (one today and one in 30 days) or over a longer period. Sometimes the price is different for each method, so you calculate the predicted 34 percent inflation rate for this month and figure out the best price. A higher price may actually be cheaper when compared with the inflation rate. Managing money wisely seems to take a lot of time here. Brazilians spend their money as they get it because they know it won't buy them much next week or month. Stores adjust their prices weekly. *Steve and Janet Plenert*

Transkei—Our Bible conference work tries to respond to the needs of the people. At our last round of conferences the subject eliciting the most interest was death and funerals.

Though I have not attended many funerals in our years here, I have had occasion to observe and/or be told about several problems that often arise. I was concerned that we address these problems in a helpful and culturally appropriate way as well as give some biblical teaching about death and the other relevant eschatological topics. I used the morning for biblical teaching and the afternoon for discussions about funerals.

I opened the discussion by asking people reasons for having funerals. We examined how to conduct them. I had asked Bishop Adonis to give input and conduct the discussion. We discussed the following issues: (1) the escalating costs of funerals because of community expectations, leaving families in debt for a long time; (2) how to break the feeling that "more expense shows more respect"; (3) the problem of excluding women from attending burials when a person has died from an accident or under mysterious circumstances (due to the belief that women are more likely to have caused the death through witchcraft); (4) reburials when the dead person makes a demand through dreams to be moved to the homeplace after having been buried in the "bush" because of suspicion of death through witchcraft.

Bishop Adonis emphasized how to comfort the bereaved and how various problems at funerals actually make the bereaved feel worse rather than bring comfort. Often this happens because speakers (especially at the all-night wakes) try to convert people or preach a pet doctrine, such as "you must be baptized in the river."

The other problem we discussed was contention in the family about where the body should be buried. I attended two funerals where burial did not take place after the service for this reason, and in both cases the services were disrupted because of the squabble.

People participated actively through illustrating the problems or offering possible solutions. It was clear that the participants appreciated this forum. I appreciated the input of Bishop Adonis, who has much experience and wisdom to offer. *Gary and Jean Isaac*

Oita, Japan—Our group has been struggling with what it means to be responsible to each other in a church community. Often people can't come to a worship service because of job responsibilities. [What] becomes disturbingly apparent is that church life in Japan is only for those who have time. What meaning, then, does the church have for this work-centered society? There is the danger of the church becoming merely something for those whose interests lie in the "area" of Christianity. But the more I learn about the early Christians the more I realize that their faith was the dynamic current running through the core of their lives. We are facing an obvious tension here, and I want to find a role through which we can apply Christ's touch to busy working people.

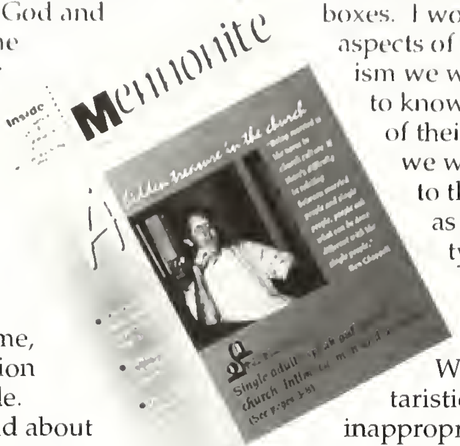
One event I was excited about was the annual peace seminar [held in August]. The theme was "Peace and Healing." The content of the presentations and participation was top-notch, beyond anything I imagined coming out of our Mennonite circles. About 50 people attended. *Bill Derksen*

Bible study by Perry Yoder and the way you tied it together following the article by Jon C. Olson on the grace key that opens the Scriptures. *Eugene and Gladys Sprunger, Berne, Ind.*

Being single

Why feel bad in church about being single?

The single person as well as the married person has the privilege to worship God and sing to him in the church. Neither have single people been forbidden to come to Sunday school. If some have been discouraged or forbidden to come, maybe a correction needs to be made.



One time I read about a widow feeling hurt at a church dinner. The singles and widows were seated at a table by themselves. It would not bother me to be seated among single people.

Single people also have a responsibility to behave themselves.

Overall the people of my church and of other churches have not mistreated me, even though I am single. *Irene Fern Schmidt, Newton, Kan.*

Avoid stereotypical boxes

The Oct. 12 issue of *The Mennonite* arrived here this week and I would like to register a sense of uneasiness with the general theme of that issue, "The Generation Factor." The cover says, "How to reach out to GIs, Baby Boomers and Baby Busters," but surely this approach is just as mistaken as it would be for us here to try to reach out to "the Japanese." We reach out to real people with names and faces, not to categories.

While I am sure that your authors are as sensitive to this as we are and that thinking about the characteristics of a group may be helpful, although only in a limited way, it would be easy to think that *The Mennonite* encourages putting people into stereotypical boxes. I would hope that in all aspects of our ministry and evangelism we would emphasize getting to know people as friends in all of their individuality and that we would resist the temptation to think of them in any way as representatives of stereotypical categories.

I also wondered how appropriate it is to label my generation "GI." With all its sexist and militaristic associations it seems an inappropriate term to use among Christians. Even though it may be widely used by students of generational characteristics, I found it offensive.

Finally, I also felt uncomfortable with the "honorable elderly" article (page 7 of the Oct. 12 issue), which seemed to be saying that we should listen to old people simply because they are old. As one who has become "old" relatively recently, I would hope that we would listen to people because they have something to say worth listening to, not because they have lived a certain length of time. I would be most offended if I felt someone was listening to me primarily because I happen to have been born 64 years ago.

In contrast to the above, Whitestone Church's W.O.W. (see page 8 of the Oct. 12 issue) seems a good idea indeed! *Robert L. Ramseyer, Hiroshima, Japan*

Talking about funerals

Thanks to Muriel Thiessen Stackley for breaking the ice about a less expensive funeral (Oct. 26 issue, page 5). You do get roped into buying many extras that you only realize later aren't necessary. I know there are others who would like to give Muriel a pat on the back. I hope her idea of a homemade coffin or a simpler coffin made by a family member or friend will take root. I do not want to belittle our undertakers. They are very understanding people and do their job well. *Mary J. Mierau, Langham, Sask.*

Don't kill trees for Christmas

Cut trees look forlorn and sad standing against the outside of stores that sell them. Chief Seattle said, "Everything is sacred and holy that the Creator made. Everything is good. Do not kill a tree or crush a flower. They have the breath of the Holy Spirit in them, and the Great Spirit wants the things he creates to live, not die. Never murder any part of his creation."

This year we have no Christmas tree but a Christmas center with lovely straw stars our boys made when they were in German kindergarten, artwork from A.D. 1300 and 1500 of Mary and the Christ child from Yugoslavia and Mexico and an Advent calendar that our grandchildren enjoy. Outdoors we enjoy two cedar trees with their blue berries and the manger scene centered between them.

We do not light God's trees—they have a daytime and moonlit glow about them all the time. My wish for Christmas is a shelter for the Holy Family so the winter cold and wild winds will not affect them. Warm hay and the breath of kindly animals reach out to touch the Christ child with their love. Lighted candles in our windows show a warmth and friendliness within our home, inviting anyone to knock at our door and share happiness with us. *Geraldine Harder, North Newton, Kan.*

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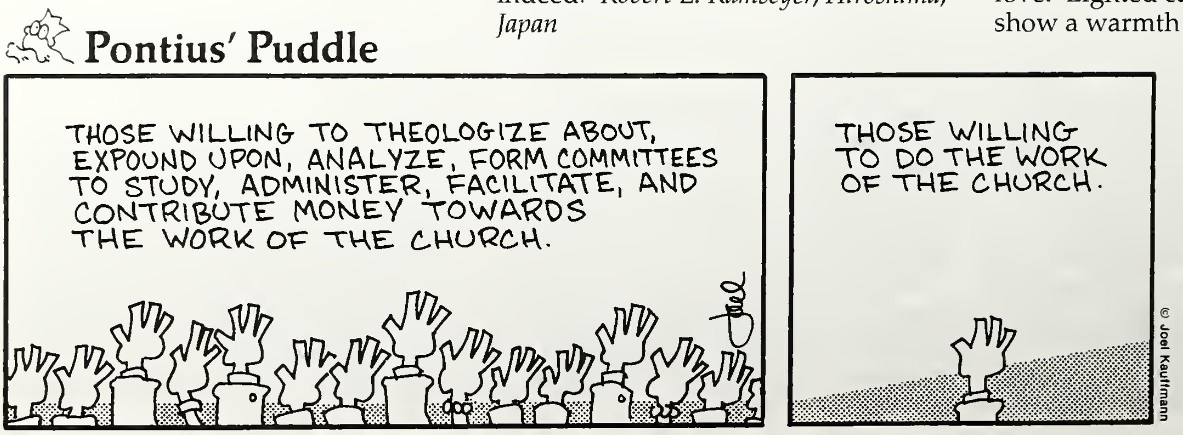
Editor's note: *All letters are welcome, though we reserve the right to edit for clarity and brevity.*


Pontius' Puddle
THOSE WILLING TO THEOLOGIZE ABOUT, EXPOUND UPON, ANALYZE, FORM COMMITTEES TO STUDY, ADMINISTER, FACILITATE, AND CONTRIBUTE MONEY TOWARDS THE WORK OF THE CHURCH.
THOSE WILLING TO DO THE WORK OF THE CHURCH.
© Joel Kauffmann

Skating through the Beatitudes

Virgil Wiebe reflects on Jesus' words as he skates through New York City

Virgil Wiebe

On the morning of Oct. 31, 1992, I set off on my skateboard for a journey down Manhattan Island, which would take me the length and breadth of the Big Apple, through Irish neighborhoods and Dominican ones, from Jewish enclaves to Chinatown, from Harlem to Little Italy, from Alphabet City to Wall Street. The purpose of the trek was to raise funds for our little midtown Manhattan congregation by taking a sponsored and unorthodox adventure. Between the 18 stops along the way to visit members and friends of the congregation, I had time to reflect more fully on the Beatitudes, the recurring theme for the trip.

"Blessed are those who mourn, for they will be comforted" (Matthew 5:4).

My first stop on the journey took me to Merv Horst's place at 181st Street in Washington Heights. The week before, in front of Merv's apartment building, a drug-related killing had left William Barclay bleeding to death. Near the spot where he fell, an impromptu shrine had grown up on the sidewalk, with dozens of candles burning around pictures and memorial messages loosely affixed to the side of a building. The shrine reminded me of scenes in Central America, where similar practices marked sites where victims of wars and death squads fell.

"Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9).

"Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven" (Matthew 5:10).

Peace, peace, when there is no peace. Racial and interpersonal conflict in our workplaces. Riots in Washington Heights in a climate of mistrust of the police. Mounting tensions between African-Americans and Jews in Crown Heights after the death of a black child in a reckless car accident and the subsequent mob murder of a rabbinical student. Growing evidence of corruption, drug dealing, bigotry and brutality in the police force. "Ethnic cleansing" in Bosnia.

Bucking the tide: How do we respond? One of my stops was "commissioned." I was to stop at the statue of Gandhi in Union Square and share the Beatitudes with him, which I did. Rumor has it that his is the only statue facing north in Manhattan as he ambles away from the centers of power in the city, away from Wall Street and City Hall. His example of bucking the tide reminds me of our Anabaptist forebears who risked all to follow Jesus' message of healing and reconciliation in the face of greater danger.

Unorthodox adventure: *Wiebe on the sidewalks of New York*

We are fed spiritually because we are called to tire ourselves out for the kingdom of heaven.

"Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matthew 5:6).

Physical hunger and thirst met me along the way, and friends who greeted me met my needs—the cups of orange juice at Mel Lehman's, the sandwich at Alicia and Oskar Kunze's. Running the race set for us by God generates a hankering for righteousness and justice—we run and are renewed by the Spirit. We are fed spiritually because we are called to tire ourselves out for the kingdom of heaven. The exciting thing is that there *is* rest for the weary, but such resting in the Spirit signals not the end of our efforts but a period of rejuvenation for what lies ahead.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3).

Many in our little congregation may be considered members of what has been called the "privileged poor." Offspring of the middle class, we have living standards, expectations and aspirations higher than our incomes. At each stop I received a memento that I would then leave at the next stop, tying together those on the journey. At one stop, I received an empty money clip—an apt symbol for the coffers of the congregation.

Our budget trimmed to the bone with a pastor on a half-time salary, we are being taught not only to reexamine our personal financial priori-

Skating

continued from previous page

ties but also our place in the larger church world. We are only one of some 19 Mennonite churches in New York City. Most of the others are larger and mostly non-white, and most are also struggling. Financial solvency leads not only to complacency but also to a sense of superiority—that we can minister to our Hispanic and African-American sisters and brothers better than they to us. Poverty puts us in the same boat, and we should not be surprised that others know better how to paddle than we do.

"Blessed are the merciful, for they will be shown mercy" (Matthew 5:7).

I had company for the last leg of our journey, as Jason Rupp pulled on his Rollerblades for the trip from Tribeca to Battery Park. Upon arrival we skated over to Castle Clinton, the gateway to Ellis Island. In front of the gates stands a marvelous sculpture entitled, simply, "The Immigrants," in commemoration of the millions who arrived here in search of a new life. We are called to show mercy to the aliens and strangers, to share with others the grace we have received from Christ. This beatitude could be transposed to read, "Blessed are those who have been shown mercy, for they will be merciful."

We are called to show mercy to the aliens and strangers, to share with others the grace we have received from Christ.

I raised approximately $1,100 for the Manhattan (N.Y.) Mennonite Fellowship, with donations ranging from $2 to those in the hundreds. There is a movement afoot to turn this into an annual event with more wheeled participants taking part next year.

Virgil Wiebe, a member of Manhattan Mennonite Fellowship and a law student, participated in the Second Annual Mennonite Skate-athon, held Oct. 30.

Profile

Helping others deepen their faith

Nontraditional church in Montreal appeals to Laura Loewen, its pastor

Carla Reimer

Located on a quiet street in Montreal's Plateau district, 120 Duluth Avenue East doesn't look like much from the outside. But inside it is all hustle and bustle.

Time and experience: *Loewen*

"This is one of the most important things a pastor can do. We need to nurture ourselves in order to nurture others."

The building is home to a diverse group of organizations, including the Mennonite Fellowship of Montreal. On any given weekday, Laura Loewen, the fellowship's pastor, has more of a chance of bumping into the children who attend the day care across from her office than one of the church members.

The fellowship sanctuary is far from typical either. The group, which has an average attendance of about 50, meets in a large gym on Sunday mornings.

"During the worship service we all sit in a circle. There isn't a pulpit," says Loewen. "Everyone is equal ... in the same sphere. It is not *my* congregation." During the rest of the week the House of Friendship uses the space as a drop-in center for immigrants.

The fact that this fellowship has few similarities with a traditional Mennonite church appeals to Loewen. "I had always perceived the role of the minister to be more hierarchical ... separate from the congregation," she said. "I didn't want the isolation and responsibility that came with that style of leadership."

Loewen, who grew up in the Fraser Valley in British Columbia, didn't initially believe that she was cut out for the ministry. "I thought it was a role beyond my abilities because I hadn't seen any women in that position and I viewed the pastor as someone up there."

But when she was a Master of Divinity student at the Associated Mennonite Biblical Seminary in Elkhart, Ind., Loewen heard strong affirmation for her pastoral gifts.

"I decided it wouldn't be fair to say no," she says. "Time and experience have helped me feel more comfortable in the role." Loewen has been with the Montreal fellowship for 5 1/2 years. Prior to her years at the seminary, she served as Mennonite Central Committee country director for Zambia and Zimbabwe.

As a pastor, Loewen says she looks for ways she can help other people deepen their faith. "I have a spiritual director who journeys with me and, therefore, makes me more aware of the Spirit's work in my own life," she says. "I think this is one of the most important things a pastor can do. We need to nurture ourselves in order to nurture others."

Carla Reimer is news service editor for the General Conference Mennonite Church.

News

Pastor fosters gun buy-back

Elkhart, Ind. (*Gospel Herald*)—Youth here have helped buy back more than 100 guns from the streets of Elkhart in the past two months.

Drop Your Guns, an effort to buy back illegal guns, primarily from underaged youth, was initiated Oct. 28 by more than 50 Elkhart youth four weeks after the funeral for their 19-year-old friend who was shot to death.

The first buy-back day was held Nov. 6, harvesting 69 guns and using all $2,000 in donations received to launch the project. A second buy-back day was held Dec. 11, this time using $2,960 to buy back 59 guns. The next buy-back day is planned for Jan. 15, 1994.

The seed was planted when a Mennonite pastor challenged several friends of John Trevor Frangis to "do something positive" in remembrance of the Elkhart youth. About 150 young people were among the mourners at the funeral for Frangis, where Duane Beck, pastor of Belmont Mennonite Church here, gave the closing prayer.

"It was really their idea for their friend. When they walked by the casket, I saw it on their faces," Beck said. "I suggested we could work at pulling guns out of kids' hands and putting God in their lives. If they took the initiative, I would help."

Gabe Sigler said he carried a gun until Frangis was killed Sept. 25, when a 15-year-old boy's gun discharged into his chest, piercing his heart and lung. The accused said the shooting, which occurred in Sigler's home, was accidental.

"He was my best friend," Sigler said. "Even though I used to carry a gun, I didn't stop and think how deadly they were until Trevor was shot.

"I carried it more to [put on] an act [about] how hard I was," he said. "People don't think it can happen to

MCC launches project in Mexico

Cuernavaca, Mexico (MCC)—Mennonite Central Committee is beginning development work in the "Las Montañas" (The Mountains) region of Guerrero, Mexico, the poorest rural region of the state.

Las Montañas' quality-of-life index is only one-third that of the national index. More than 50 percent of the people are unemployed, and 57 percent of the employed earn less than the minimum wage of about $4 (U.S.)/$5.33 (Canadian) daily.

Despite the area's obvious needs, MCC has had to work to gain acceptance. The largest obstacle has been suspicion, says Dick Plett, MCC country representative in Mexico. Many Mexicans, he says, are leery of organizations from the United States. Further, because MCC is church-based, many fear it has come to divide Roman Catholic communities with a new gospel.

"By now we have reached some level of understanding with the people of the area," Plett says. "We are now seen more as an organization dedicated to assisting social development rather than as a religious sect." *Emily Will*

Emily Will (MCC)

New work: *A mother carries her child in Tlapa, the central city of the "Las Montañas" (The Mountains) region of Guerrero, Mexico.*

Inside the news

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Canadian moderators balk at MCC peace statement / p. 15

Members question direction of Mennonite Central Committee / p. 16

Eastern Canada conference debates peace staff position and integration / p. 16

Seminary adopts new curriculum / p. 17

Elkhart couple pastors church in Moscow / p. 18

Mennonite Central Committee Canada is urging the Canadian government to help end human rights abuses caused by a misguided Canadian aid effort. Twenty years ago the Barabaig, a nomadic African tribe of about 40,000 cattle herders, were driven from their land by a wheat project of the Canadian International Development Agency. They have never been compensated for the loss. In 1991 an MCC worker studied the results of the project; he heard about assaults against the tribe, destruction of their homes and killing of cattle.

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Ricardo Esquivia and his family will return to Colombia on Dec. 14. Esquivia left Colombia in August, after he was accused of serious criminal action. The Colombia Mennonite Church believes the accusations were an attempt to silence Esquivia, a human rights lawyer (see *The Mennonite*, Sept. 28, page 13). Ricardo says his return is possible due to the outpouring of public concern. In addition to Mennonites' advocacy, Amnesty International took up his case. Under this international pressure the Colombian government named a commission that cleared Esquivia's name.

Martin E. Marty offers statistics on 1992 incoming theological students in the United States and Canada. Grouping together all denominations, including Catholics, the new students were 57 percent male, 43 percent female; 78 percent white, 9 percent black, 7 percent Asian, 6 percent other; 55 percent were age 30 and under; 25 percent were 31-40, and 20 percent were 41 or older. (*Context*)

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During a tour of Ottawa, four Chinese visitors to Rockway Mennonite Collegiate happened to meet Canadian Prime Minister Jean Chrétien at 24 Sussex Drive. The visitors were from Sichuan Agricultural University in Ya'an, China. RMC has completed its third exchange program with the university, hosting four professors for four weeks in October and November. Sixty-five Rockway students have gone to China during the three-year exchange program.

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Registration materials are available for the conference "Mennonite Voices in Dialogue: Women Doing Theology," to be held June 23-25, 1994, in Bluffton, Ohio. The conference will provide a forum for Mennonite and Brethren in Christ women to work on theological issues and a meeting place for women and men interested in exploring women's emerging theological voices. Contact MCC Women's Concerns, Box 500, Akron, PA 17501-0500, (717) 859-3889.

them, but it does. Once it does, you can't believe it."

Sigler and two other friends, Ray Flores and Rich Wegner, took up Beck's challenge because they wanted "to save someone else's life," Wegner said.

Working with Frangis' mother, Becky Biers, the three young men recruited scores of their friends and met to plan the project in the home where the shooting took place.

"I want to save any other mother from having to go through the same hell I go through every day I wake up," Biers said. "This was one way for me to vent my anger for this. ... It also makes me feel like I'm not quite so alone."

Drop Your Guns pays $40 for handguns, $20 for "long guns," and $100 for assault weapons. The group had raised $2,000 by the date for the first buy back, and $4,200 by the second.

Adult and youth members buy the guns from anyone, "anonymously and with no questions asked." The guns are turned over to Elkhart police, and will be melted and possibly formed into a memorial for Frangis and other victims of gun violence.

Organizers have not set a goal for the number of guns they hope to collect. "All of them," suggested Chris Reed, a student at Elkhart Memorial High School.

But their dreams were tempered by a realistic assessment of the impact they could have.

"We know we won't get a lot of guns at first," Sigler said. "Kids will be scared."

"Success for me is one gun. That one person might be the next one [involved in gun violence] in Elkhart," said Bill Schwinzger, a student at Indiana University at South Bend. "If [Drop Your Guns] saves one life, that's a success."

Although the group has supported efforts for gun safety training launched by families of other shooting victims, they felt a need to take a greater step.

"Gun safety doesn't tell people how to deal with their anger, it helps them know how to use a gun," Beck said. "I would hope people learn how to solve conflicts without killing each other."

Privately, the teens credited Beck with doing a lot of "the adult work." But when the lenses of the three network television affiliates focused on Drop Your Guns, Beck emphasized the youths' role.

"This would not have happened if they had not been willing to lend a hand," he said. "They have shown a lot of concern and a lot of courage."
Tom Price

General boards unofficially back integration

North Newton, Kan. (GCMC)—The general boards of the General Conference Mennonite Church and the Mennonite Church expressed support for integration of the two denominations when they met here in separate and joint sessions Nov. 19-20.

Board members took a straw vote to test their views about integration. In a joint session, GC moderator Darrell Fast, Newton, Kan., noted that 12 of 16 GC members had given support to the first of five options proposed by the MC-GC Integration Exploration Committee. That option states that MCs and GCs should integrate "as soon after 1995 as possible." The other four supported the second option—integrating "in a way that most everyone can support even if it takes much more time." GC members did not choose any of the three less supportive options.

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'I see very little energy in the congregations around this.'

Delp

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Howard Schmitt, MC member from Sarasota, Fla., reported that MC board members favored integrating slowly, saying, "We come out a little softer on option one and more strongly on option two." Delegates from both denominations will vote on integration at a joint conference in Wichita, Kan., in 1995.

Those present observed that churches are spending little time formulating opinions about the proposed merger. Lee Delp, GC board member from Lansdale, Pa., said, "While as an individual I'm supportive, I see very

General Conference board sorts priorities

North Newton, Kan. (GCMC)—At its meetings here Nov. 19-20 the GC General Board struggled with the question of how to set priorities in light of declining income.

Responding to a proposal to set priorities in November 1994, Jim Harder, North Newton, Kan., said, "We need to speed up the process."

Clare Ann Ruth-Heffelbower expanded the assignment, noting that "part of the task, in addition to simply establishing priorities, is ... reinventing the church for the coming years."

Board members discussed the process and agreed to gather information from various sources — the commissions, surveys, the GC census — in order to set priorities in March rather than November 1994.

The GC General Board supported a Division of General Services recommendation to stop publishing the quarterly *Being In Touch* after one more issue is printed in February 1994, and to distribute church bulletin inserts instead.

Low impact: Harder, a DGS member on the General Board, noted that a survey on GC image and communication (see *The Mennonite*, Nov. 9, page 10) revealed that *Being In Touch* left little impact on readers. He also noted church members' desire to receive denominational information through inserts in church bulletins.

GC General Board members also acknowledged that First Mennonite Church, Butterfield, Minn., had withdrawn its membership from the General Conference Mennonite Church. *Dave Linscheid*

little energy in the congregations around this."

But Arlene Mark, MC member from Elkhart, Ind., reported a surprising turnout several weeks ago when she invited people to discuss the issue in her congregation, with all 40 people who attended generally supporting integration.

Opportunity: When discussing changes occurring in both denominations, including a seeming decline in loyalty, GC members were quick to see change as opportunity. "Is it bad that denominations are declining, or is this an invitation to find a new model for doing church?" asked Clare Ann Ruth-Heffelbower, board member from Fresno, Calif.

GC and MC members noted that Mennonites may have answers for people living in an increasingly violent society.

Vision: They also responded to a proposed vision statement for the two denominations as well as a plan to emphasize prayer in churches. The year-long emphasis would include a ritual, with "prayer scrolls" being transported from congregation to congregation. The boards affirmed the concepts presented but suggested refinements. Development of the vision statement will culminate in a celebration at Wichita '95. *Dave Linscheid*

Canadian council can't agree on peace statement

Calgary (Meetinghouse)—One little phrase, "there is no peace without justice," snagged the discussion of a peace statement at the Canadian Council of Mennonite and Brethren in Christ Moderators consultation held here Oct. 27-28.

The consulting body to Mennonite Central Committee Canada, representing seven out of the 11 Mennonite conferences, could not endorse the peace brochure but did recommend it "for study and discussion to our churches."

The statement, "A Commitment to Christ's Way of Peace," drafted by MCC's Peace Committee, was endorsed by the MCC annual meeting in February.

As the new peace brochure was discussed in a panel, in small groups and then in an open forum, it was praised—except for that one phrase.

One member, pointing to examples in the Bible, said it is possible to have peace without justice. But Menno Wiebe, giving an illustration from his own work in MCC Native Concerns, argued that a peace without resolution of problems was an empty peace.

Another said that the statement

Money magazine has ranked Mennonite Central Committee the fifth best relief and development agency in the United States this year, up from 12th last year. Charities win high marks by wringing maximum values from contributions. The jump from 12th to fifth reflects changes in the way *Money* magazine puts its data together rather than a change in MCC's efficiency.

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An Oct. 15-17 consultation at Eastern Mennonite Seminary, Harrisonburg, Va., on house churches brought participants from Canada, the United States and Africa together. The meeting builds on a series of consultations held over the last 10 years in Ohio, England, Australia and Costa Rica. "House church is where I'm able to work hard on relationships and find my extended family," said participant Laurie Czecholinski. "There I can work on intimacy that I couldn't find in the organized church." Next year's gathering will be held Oct. 13-15, 1994, in Pasadena, Calif.

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Six Mennonite churches in Leamington, Ont., cooperated to sponsor a weekend celebration Nov. 4-7 at the United Mennonite Educational Institute in Leamington. Myron Augsburger, of Washington, was the guest speaker at the celebration, sponsored by the six area churches: Faith, Leamington United Mennonite, North Leamington United Mennonite, Evangelical Mennonite Mission Church, Harrow, and Mennonite Brethren. All participating churches closed their doors on Sunday morning, and 1,300 came to hear Augsburger speak on "A Personal Faith Amid Pluralism." Offerings at three sessions, netting $9,500, were divided equally among three groups: the Leamington Food Bank, Mennonite Central Committee and Shalom Counseling Services in Leamington.

CPT

Katelyn, Mary and Marayla Hylbom test a marble game at an Alternative Toy Fair. In Minneapolis and St. Paul, Mennonite and Church of the Brethren members organized the fair in mid-November to protest violent toys. Twelve vendors specializing in nonviolent toys were invited to sell their toys, games and books, which encourage cooperation, tolerance and creativity. Five hundred people attended the fair.

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Relief sales in Canada brought $1.2 million for the overseas work of Mennonite Central Committee. This is up from the $1.15 million raised in 1992. Sales in Ontario reached $460,900, including the New Hamburg sale, which brought $266,000. In Manitoba two sales brought $125,600. Two Saskatchewan sales brought $141,500. One sale at Coaldale, Alta., brought $141,600. Four sales in British Columbia brought $362,671, including the Central Fraser Valley sale, which brought $292,752. Two new sales are planned for next year, one in Didsbury, Alta., and one in Winnipeg.

should be enlarged to reflect the complexity of the relationship of peace and justice.

When John Lapp, executive director of MCC, was asked if changes could be made, he said that he presumed they could do what they wanted with the statement. However, he explained, the statement "did go through an extended process already. It was reviewed and passed by the MCC membership and the executive."

Council members continued to hesitate. "If this were a working paper I would have no difficulty with it."

Another member said, "The wording of this could get us into trouble."

All representing conferences eventually endorsed the brochure for "further discussion." *Wilma Derksen*

MCC's members question its direction

Calgary (Meetinghouse)—Members of Mennonite Central Committee Canada raised questions about MCC's direction at their annual meeting here Oct. 28-29.

John Lapp, MCC executive director, presented a profile of the MCC overseas worker. "Most of our people are in development activity: health, education, social services." Out of the approximately 400 overseas workers, there is none working directly with the disbursement of food and material aid. There are approximately 10 overseas personnel who are now working in reconciliation or mediation, now labeled as "causal" work.

John Redekop, from Ontario, had concerns. "If we are moving from focusing mainly on relief, which deals with symptoms, to dealing with causes of the problems of the Two-Thirds World, then we're dealing with economic and political issues. ... I believe that if we are dealing with causality rather than symptoms, we are moving ahead of the constituency. Have we adequately thought through the implications?"

John Wiens, of British Columbia, expressed similar concerns: "But if we are going away from relief ... toward peace and reconciliation and justice issues, and if this is where our money is going to be placed, then I feel more information has to be given to the constituency so that in fact there is the financial support and, perhaps even more important, the moral support necessary." *Wilma Derksen*

MCEC debates fate of peace staff position

St. Jacobs, Ont. (*Mennonite Reporter*)—Emotions ran high at the fall delegate session of the Mennonite Conference of Eastern Canada (MCEC), held here Oct. 30. But after a day of debate, delegates were not sure whether anything had been resolved.

About 450 people packed the St. Jacobs Mennonite Church to deal with two main issues: (1) the executive committee's decision to cut the staff position for peace, justice and social concerns, held by Doug Pritchard, and (2) membership in the Conference of Mennonites in Canada (see box).

Moderator Ron Sawatsky explained the executive board's decision not to renew Pritchard's term in 1995 as part of the $30,000 budget cut it was forced to make.

Protest: Fred Redekop, chair of the peace and justice committee, responded with a strong protest. He questioned the conference's commitment to peace education if it is willing to cut the peace committee budget, already one of the smallest, by 85 percent.

Redekop then proposed that the executive consider reinstating the peace, justice and social concerns staff position.

Delegates were obviously torn between appreciation for Pritchard's work and recognition of the difficult struggle the executive committee faced in reaching this decision. The final vote reflected delegate ambivalence: 102 voted in favor of Redekop's motion to consider reinstating the position, 79 voted against, and 47 abstained.

In other business, delegates heard about the setbacks surrounding the purchase of two houses that were to serve as the new conference offices. A restrictive covenant against commercial development of the houses has been removed, but receiving zoning permission for office-only use may take up to a year.

Meanwhile, administrative staff were to move into the houses on Dec. 17. Program staff will work out of their homes for now.

MCEC postpones merger decision

St. Jacobs, Ont. (*Mennonite Reporter*)—Membership in the Conference of Mennonites in Canada was not a divisive issue. As the July 1994 deadline for membership in CMC approaches, however, associate member churches (Mennonite Church congregations in MCEC) are not sure their concerns have been addressed.

In addition, delegates face the question of membership in North American conference bodies. The MCEC executive proposed that a decision on membership in the Mennonite Church and General Conference be delayed until 1995.

Discussion focused on a statement prepared by the Markham (Ont.) cluster of churches. While positive about full membership in CMC, the Markham proposal articulated several conditions:

- that entry into CMC [be] as a conference and not as individual congregations;
- that such entry occur in 1995, after financial impact studies of the reallocation of funds from the Mennonite Church to CMC are finished and after MCEC internal accounting procedures are worked through;
- that resolution be found "to the potential competition between Canadian Mennonite Bible College and Conrad Grebel College";
- that CMC simplify its conference structures so that the result is not simply "another layer of church bureaucracy."

Delegates liked the statement but were not quite ready to endorse it. The issue will come back to the spring conference for final decision. *Margaret Loewen Reimer*

Delegates also learned the following:

- The congregation requesting licensing of a homosexual person had withdrawn its request. This and further consultation led the executive board to withdraw its recommendation to license the person.
- The capital fund drive launched in 1989 is still $415,528 short of the $3.4 million pledged (out of a total goal of $6.3 million).
- The survey concerning the *Mennonite Reporter* showed strong support for the conference every home plan.
- The conference finance commission is requesting a 3 percent increase in support from congregations, beginning in February. *Margaret Loewen Reimer*

AMBS plans new curriculum

Elkhart, Ind. (AMBS)—A new curriculum will be implemented in fall 1994 for students enrolling in the Master of Divinity program at Associated Mennonite Biblical Seminary here.

As a 90-hour program, the new M.Div. curriculum is designed for three years of full-time study. However, because AMBS recognizes the trend toward part-time study, the plan is flexible.

AMBS previously encouraged M.Div. students to do internships in congregations; now the curriculum will require this.

Spiritual growth will also receive increased attention. The new plan will ask students to develop plans for how they will nurture their spirit and to be accountable to faculty advisers for following these plans.

The plan also emphasizes the teaching of preaching. In addition to an introductory course, students will receive supervision in preaching during their internships. They also may link a preaching module to a Bible or ethics course for further supervision in preaching.

Students will also be expected to participate in experiences or studies that focus on communication across cultural, racial or economic boundaries, on relationships between men and women in the Bible and society, and on the arts in worship.

Two modified plans are also available. For students wanting to pursue a teaching ministry, a theological studies variation is available. Another variation, pastoral care and counseling, will help students begin to meet requirements for membership in the American Association of Pastoral Counselors, the Canadian Association for Pastoral Education or the Association of Clinical Pastoral Education. *Mary E. Klassen*

The Mennonite Christian Hospital in Hualien, Taiwan, held a groundbreaking ceremony Nov. 16 for a new inpatient building. The construction of the $22 million (U.S.) building will be completed in three years. The hospital is an institution of the Fellowship of Mennonite Churches in Taiwan; its first building was dedicated in August 1954.

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Lawrence Hart, a General Conference Mennonite Church pastor from Clinton, Okla., arranged for the repatriation of the remains of White Antelope, a Cheyenne peace chief, from the Putnam Museum of Natural History and Science, Davenport, Iowa, in early November. Most of the 150-200 casualties at the Sand Creek Massacre of 1864, where White Antelope was killed, were women and children, said Hart. In July he repatriated 18 skeletal remains, which included five victims of the Sand Creek Massacre, from the National Museum of Natural History, Smithsonian Institution, Washington (see *The Mennonite*, Aug. 19, page 18).

• • •

Forty-five Christian artists from across Europe met in Mittersill, Austria, Sept. 1-8, at a conference planned in part by Mennonite artist Esther Augsburger, Washington. The Mittersill Artists' Gathering, held to discuss issues of art and faith, was modeled after a conference held two years ago in Sheffield, England, which Augsburger also helped plan. At the Sheffield conference several Eastern European artists suggested a meeting of Christian artists from Eastern and Western Europe to discuss art and faith issues. Artists from former Communist countries reported both newfound freedoms and challenges. Before, the government gave financial help and studio space. Now government resources are being rechanneled to foster businesses. "The artists are no longer encouraged in their art," Augsburger said.

Mennonite Economic Development Associates held its annual convention Nov. 11-14 in Toronto, drawing 490 attenders. If there is any certainty in today's climate, speakers said, it is that old methods have been rendered obsolete by convulsive economic and political changes. Manufacturer Arthur DeFehr said society was in the midst of "a historic discontinuity." Blind faith in "unshackled market forces" is a hindrance in the new global balance sheet, he said. The free market could be effective, but it could also be "incredibly unjust."

• • •

So far this year in Vietnam three Vietnamese Buddhists have set themselves on fire to protest the denial of religious freedom. Nguyen Dan Que, the country's leading dissident, was recently sentenced to 20 more years in prison after calling for free elections. Arrested with him were countless monks and priests. Commentator Andrew Lam of Pacific News Service says, "Foreign investors may see Vietnam as a potential economic dragon, but in Hanoi there is growing uncertainty about who will occupy the seat of power when and if the dragon takes off." He reports that recruitment in the Communist Party has dropped by 50 percent for the second consecutive year. (*Mennonite Weekly Review*)

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An Empty Tomb, Inc., study projects that membership giving to national denominations in the United States will reach zero by the year 2048. Congregational finances were projected to reach zero percent in 2187. The figures are based on analysis of giving patterns in 11 denominations over the 70-year period between 1921 and 1991. The report by the research and service organization is part of a three-year research project funded by Lilly Endowment Inc. to analyze denominational giving.

Elkhart couple pastors in Moscow

Elkhart, Ind. (AMBS)—An Associated Mennonite Biblical Seminary professor and his wife left Thanksgiving weekend to pastor a Moscow church for the next two years.

Wayne Pipkin, associate professor of church and Anabaptist history at AMBS, and Arlene, his wife, are pastoring the Moscow International Protestant Church for two years. Wayne was to preach his first sermon Dec. 5.

"My responsibilities will include worship and pastoral care for the 300 to 400 people who attend worship," Wayne said in an interview before departure. "Our primary purpose is not to convert the Russians but to be a place of ministry for the international English-speaking people in Moscow."

The congregation comprises expatriates living in Moscow, including business people, diplomats, educators and students. There is also a growing number of Russians and African university students attending.

"With almost 200 students attending the church, I'm hoping that we can develop some kind of student ministry," Wayne said.

The International Protestant Church Council is multicultural, with members from Kenya, Nigeria, Japan, the United Kingdom, Switzerland, Singapore and the United States. The chaplaincy appointment rotates among five denominations: Episcopal, Lutheran, Presbyterian, United Methodist and American Baptist. Each appointment is for two years.

This past winter Wayne was diagnosed with prostate cancer, and after treating him for several months, doctors said the cancer had cleared. Yet the cancer quickened Wayne's desire to explore his pastoral gifts as well as his delight in pastoral work and worship. When the opportunity came to serve as pastor in a city like Moscow, it was irresistible.

Most recently the Pipkins served as interim pastor for 14 months at a Baptist church near Elkhart. In addition, while in Ruschlikon, Switzerland, from 1978-1989, they held Sunday evening prayers in their home. It started out simply as a time for soup, salad and prayers. "We called it 'soup and supplication,'" Wayne said.

The group eventually became a house church that met for nine years. For the Pipkins it was important for lonely international students to experience church in a caring environment.

In Russia: *Arlene and Wayne Pipkin left in November to pastor Moscow International Protestant Church for two years.*

This concern for international students will carry over to their work in Moscow, where they hope to provide a home away from home. According to Arlene, hospitality will be a major part of their responsibilities.

"We are all strangers, and there's nothing like having a cup of tea in someone's apartment. The last pastor's wife said 1,000 people came through their apartment in one year," Arlene said.

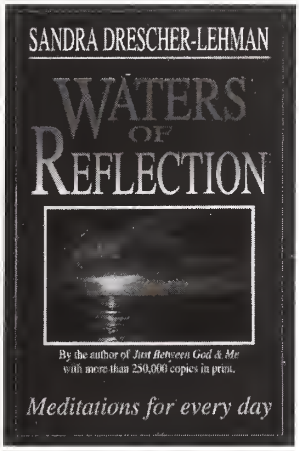
Arlene's responsibilities are being shaped now that they have arrived and she can assess the situation. "I live by serendipity," she said. "I live in the here and now, and this leads me to the next opportunity. I want to have my eyes open to see the needs and then build on my past experiences to see how these needs can be met."

Living by serendipity in the past led Arlene to the Elkhart County Habitat for Humanity. For four years she served as administrative director. During that time she wrote grant proposals, raised $266,000 from Elkhart County, oversaw more than 200 volunteers who put in a total of 7,000 hours yearly, and saw 21 houses completed.

For Wayne, teaching Anabaptist history in a Mennonite seminary as an American Baptist was both a privilege and an honor. "The Mennonites have risked with me. They opened themselves up and were themselves around me," he said.

He added, "To be around people with these similar interests in Anabaptist history and theology—well, it was a bit like a chocoholic having free rein in a candy store." *June Mears*

SPIRITUAL GIFTS!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Drescher-Lehman recently finished two graduate programs in the area of worship. She and her husband lead a group of young adults involved in a discipling ministry in the city of Richmond, Virginia.

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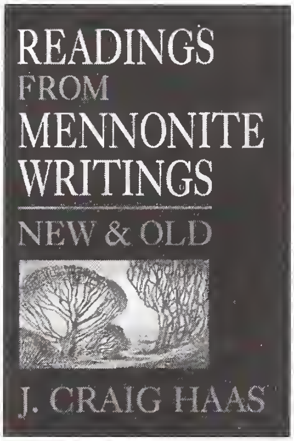
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by J. Craig Haas

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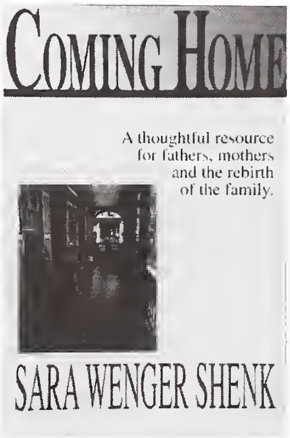
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SARA WENGER SHENK

Coming Home

by Sara Wenger Shenk

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Record

COM—Commission on Overseas Mission
MVS—Mennonite Voluntary Service

Bosnian Serb leader Radovan Karadzic has been chosen by the Greek Orthodox Church for knighthood in the 10th-century Order of the First Rank of St. Dionysius of Xanthe for his "contributions to the peace of the world." Serbian forces, which Karadzic commands, dominate two-thirds of Bosnia, conducting what has been called a campaign of "ethnic cleansing." (*National Catholic Reporter*)

• • •

Televangelist Robert Tilton has gone off the air because of declining donations. His last broadcast was Oct. 29. A November 1991 segment of ABC's "Prime Time Live" investigated Tilton's ministry and contrasted his opulent lifestyle with the poverty of some of his followers. Tilton's attorney, J.C. Joyce, said contributions to the ministry had dropped to about $2 million a month, down from $7 million. Arbitron surveys suggest that Tilton lost 85 percent of his audience following the report. (*Christian Info News*)

• • •

Citing concern about the way people in poor countries and neighborhoods are sometimes portrayed to raise funds, Mennonite Central Committee and MCC Canada have adopted a code of conduct for reporting about poor people. The code states that MCC "will seek to provide a balanced view that honestly reports about needs but that also tells stories of strength and hope," and will "avoid the use of a steady diet of images of need to raise funds for or awareness about relief efforts." John Longhurst of MCC Canada says, "Recent studies have shown that years of exposure to a steady diet of images of disaster and starvation are having the opposite [of the intended] effect on North Americans—instead of building community and support for development, many are beginning to question whether there's any point in giving money to situations that never seem to improve."

PASTORS

John Braun has resigned as pastor at Grace Church, Steinbach, Man., effective summer 1994.

Richard Bucher has resigned as pastor at Tienfengrund Church, Laird, Sask., effective summer 1994.

Gary Daught has resigned as pastor at Trinity Church, Mather, Man., effective August 1994.

Matthew Friesen will be licensed and installed at Hope Church, Wichita, Kan., Jan. 16, 1994.

Brenda Glanzer was ordained Dec. 12 at Hope Church, Wichita, Kan.

Jason Swihart will begin as pastor at Bethel Church, Hydro, Okla., in January 1994.

Jake Tilitzky is serving as interim pastor at Sherbrooke Church, Vancouver, Nov. 1 to June 1, 1994.

WORKERS

Henry and **Tina Dirks**, Bethany Church, Virgil, Ont., have completed 18 years of service in Zaire with COM. Henry was the general director of the Center of Protestant Literature in Kinshasa. Tina assisted with proofreading, typesetting and hospitality. Until July 1994, Henry will manage some CEDI services from their home in Virgil.

Nellie Klassen, Winkler, Man., has begun a one-year MVS term with Crisis Nursery in Saskatoon.

Jennifer Lynch, St. James Church, St. Joseph, Mo., has begun a two-year term with MVS as a peace worker in Cincinnati.

Scott Neufeld-Wall, Bethel College Church, North Newton, Kan., is a co-coordinator of local programs in Washington and Richmond, Va., for Mennonite Board of Missions voluntary service.

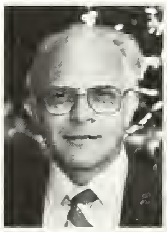
Marie Pearl, Community Christian Fellowship, Mattituck, N.Y., has begun a two-year term with MVS as a volunteer coordinator with Washington Citizens for Recycling in Seattle.

Rudy Regehr was honored for his 31 years of work with Canadian Mennonite Bible College and the Conference of Mennonites in Canada. He has stepped back from his work due to the ongoing effects of multiple sclerosis.

Elizabeth and **Frank Soto-Albrecht**, Community Church, Lancaster, Pa., have begun a three-year term in Colombia with COM. Elizabeth will work with the Latin American Anabaptist Resource Center, and Frank will work in the Colombian Mennonite Church's peace and justice department.

Ken Steider, Hesston (Kan.) Church, completed 22 years of service with COM in Taiwan, serving as administrative assistant at the Mennonite Christian Hospital in Hualien for most of that time.

Sandra Warkentin, North Leamington Church, Leamington, Ont., has begun a one-year term with MVS as a teacher aide in Dallas, Texas.


H. Dirks

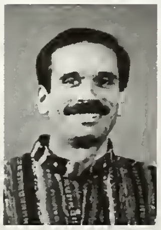
T. Dirks

Klassen

Lynch

Pearl

E. Soto-Albrecht


F. Soto-Albrecht

Steider

Warkentin

Faculty position in education. Doctorate and experience in secondary education preferred. Includes advising and teaching secondary education courses, including computer and instructional technology. Opening fall 1994. Minorities are encouraged to apply.

Send resumé to **Dr. Lee Snyder, Interim President and Academic Dean, Eastern Mennonite College, Harrisonburg, VA 22801.**

Mennonite Central Committee is accepting applications for two **canner operators.** These two-year voluntary service positions begin April 1994. Canners travel November-April to some 30 meat-canning sites in 11 states. Summer is spent in Akron, Pa. Applicants must have faith in Jesus Christ, be committed to peacemaking and have a church membership. Must be single, male, at least 21 years old, physically strong/healthy, with good mechanical aptitude. MCC provides training for Commercial Drivers Licensing.

To apply contact your regional or provincial MCC office or **Goldie Kuhns, 21 S. 12th Street, Box 500, Akron, PA 17501-0500, (717) 859-1151.** In Canada contact **MCC Canada Personnel, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.**

Goshen College has a one-year leave replacement in the **biology department.** Responsibilities include teaching several general biology courses and associated laboratories, probably genetics, and at least one other course to be determined. Ph.D. and teaching experience preferred. Interviews began Dec. 1 and will continue until the position is filled.

Send resumé and three letters of application to **Dr. John Eby, Academic Dean, Goshen College, 1700 S. Main St., Goshen, IN 46526, (219) 535-7503, fax (219) 535-7660.** Women and minorities are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

First Mennonite Church, Calgary, Alta., invites applications for a full-time **leading minister** to assume duties in fall 1994. The congregation will benefit from a pastor having strong Anabaptist orientation, good communication skills, who is creative and experienced. All applications will be confidential.

Please send resumé to **Aldred Neufeldt, pastor search committee, First Mennonite Church, 2600 Richmond Road S.W., Calgary, AB T3E 4M3.**

Indianapolis First Mennonite Church seeks full-time **pastoral leadership.** The call for permanent pastor(s) will be based upon the congregational self-study currently under way.

If grounded in Anabaptism and called to serve a diverse urban congregation of 250+ participants, send a current Mennonite Pastoral Information Form to **Pastoral Search Committee, 1980 W. 46th St., Indianapolis, IN 46208, (317) 251-1980.** Forms are available from Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515, or local conference ministers.

Goshen College, a four-year liberal arts institution, is accepting applications from people holding or near to the Ph.D. degree for a tenure-track position as teacher of **U.S. history,** beginning as early as fall 1994. Teaching responsibilities may also include courses in European/world civilization and/or women's history. Extra consideration will go to people whose scholarship would enhance Goshen's strong tradition in Mennonite and Mennonite-related studies. Women and minorities are especially encouraged to apply. Applications accepted until position is filled. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

To apply send curriculum vitae and three professional references to: **Dr. John Eby, Academic Dean, Goshen College, Goshen, IN 46526, (219) 535-7503, fax (219) 535-7660.**

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Reviews

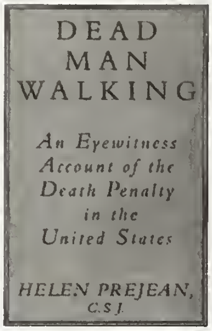
BOOKS

The painful truth

Dead Man Walking: An Eyewitness Account of the Death Penalty in the United States *by Helen Prejean, C.S.J. (Random House, 1993, 278 pages)*

Reviewed by Ulli Klemm, Pittsburgh

Dead Man Walking is not just another book about the death penalty. It is the heartrending story of Catholic nun Helen Prejean, whose conviction to serve the poor leads her to Louisiana's death row. Here Prejean comes face to face with the death penalty—not only through the eyes of two condemned men, but also through the tears of the families of their victims.


DEAD MAN WALKING
An Eyewitness Account of the Death Penalty in the United States
HELEN PREJEAN, C.S.J.

Dead Man Walking takes the reader through Prejean's initial willingness to correspond as a pen pal with convicted killer Patrick Sonnier and ultimately to the execution chamber, where Prejean witnesses Sonnier's death at the hands of the state.

But in her attempts to show compassion to murderers like Sonnier, Prejean must come to terms with feeling she has betrayed the victims of homicide by relating to their killers on death row. She enters into the painful and vengeful stories of the LaBlancs and the Harveys, both parents of murdered children.

As she listens to them she begins to understand their loss and their further victimization by a criminal justice system that ignores victims' needs, and she absorbs their rage and anger. Prejean prays for them, visits them and reaches out to them with the same compassion she shows the offenders.

Revealing the "flesh and blood" reality of the death penalty, Prejean does not permit the luxury of addressing the death penalty in the abstract. Her honest grappling with both sides unmasks the myths surrounding the death penalty and invites readers to minister to the "houses of death" on death row and in the living rooms of victims' families.

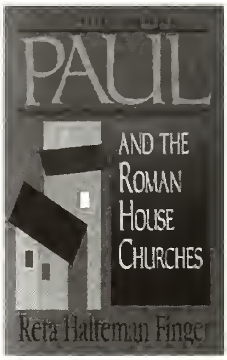
One cannot read this book without being shaken and without receiving new determination and hope to bring healing into the lives of all people affected by violent crime.

Play acting

Paul and the Roman House Churches *by Reta Halteman Finger (Herald Press, 1993, 207 pages)*

Reviewed by David Habegger, Fort Wayne, Ind.

Congregations desiring a vital Sunday school experience for adults should consider this book. Reta Halteman Finger proposes classes that simulate the character of the house churches in Rome. Her model offers a creative way of integrating recent scholarship about the first-century church's situation in Rome with current issues.



Paul wrote his letter to the Christians in Rome because he desired to take the gospel to Spain. It was received by members of at least five house churches in Rome. Paul's desire and the life situation of the readers form the background for this study method.

In using this simulation study, class members take on the name and character of one of the people named in Romans 16. By playing the role of one of these early Christians, class members learn what Paul was saying to them. After going through this process they are prepared to discuss how the message impacts their lives today.

In the first seven chapters Finger gives background information on Paul and the house churches of Rome. Eight chapters (sessions) guide the class in the method of simulation. A final chapter proposes an agape meal. The Leader's Guide in the appendix is helpful.

This method of Bible study requires a commitment of time and personal involvement. It is a new method with creative possibilities. Go for it.

Teach peace

But Why Don't We Go to War? *by Susan Mark Landis (Herald Press, 1993, 214 pages)*

Reviewed by Leonard Nolt, Boise, Idaho

But Why Don't We Go to War? is a study guide to remind Mennonite young people of, or reintroduce them to, their peace heritage. Designed for an adult with youth in six classroom sessions, this basic, clearly written book uses dialogue between youth and adults, enduring stories of peacemakers and biblical resources to answer the all-important question posed in the title.

When confronted about their peace stance, youth who are familiar with this study guide should have several sound, biblical responses. "The thinking young person's introduction to peacemaking" would be an appropriate subtitle for this manual, which presents a range of peacemaking issues from David and Goliath to the 1992 Los Angeles riots.

A unique feature of *But Why Don't We Go to War?* is the youth-adult conversation in each chapter. These dialogues stimulate thinking about peace and raise questions that might otherwise go unasked. The book also includes several short dramas and lists of videos, books and ideas for family peace projects. *But Why Don't We Go to War?* is a good starting place to dig into the study of peacemaking or to focus on just one area of peacemaking. Young people from pre-teen to young adult will find *But Why Don't We Go to War?* accessible and stimulating.

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Resources

- **Child of the Universe,** is a five-minute video meditation on the beauty and variety of the human family, with children of five continents. Spanish and English script enclosed. Available for $10 from Church World Service, Box 968, Elkhart, IN 46515.
- **Beyond the News: Racism** features African-American leaders discussing the effects of racism. The 20-minute video is designed for use with discussion groups. Contact MBM Media Ministries, (800) 999-3534.
- **Road Trip: Everything You Want to Know About Every Kind of Trip for Your Youth Group** by Micheal L. Selleck (Zondervan, 1993, $12.99 U.S.) covers how to set up a budget, find the best lodging, plan for spiritual growth, and finance trips.
- **If My Parents Are Getting Divorced, Why Am I the One Who Hurts?** by Jeenie Gordon (Zondervan, 1993, $7.99 U.S.) offers hope and healing for teen victims of divorce.
- **Healthy Habits: 20 Simple Ways to Improve Your Health** by David and Anne Frähm (NavPress, 1993, $9 U.S.) presents advice from a cross-section of nutrition, health and wellness experts.
- **Yet In My Dreams** is a 20-minute video produced by John Ruth addressing the church's response to those with chronic mental illness. Available for $18 from Karen Jantzi, 198 Game Farm Road, Schwenksville, PA 19473.
- **Acts** by Chalmer Faw (Herald Press, 1993, $17.95 U.S.), in the Believers Church Bible Commentary series, examines the book of Acts in the context of the life of the church, particularly in the Anabaptist tradition.
- **The Mennonite Starter Kit** by Craig Haas and Steve Nolt (Good Books, 1993, $5.95 U.S.) is a humorous exploration of the maze of Mennonite habits and values confronting newcomers to Mennonite churches.
- **Conchies: An American Story of Commitment and Courage,** a 25-minute video on the Civilian Public Service and mental health experience, is available for $29.95 U.S. (plus $2 shipping and handling) from Mennonite Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801, (800) 999-3534.
- **U.S. Domestic Needs Packet** ($3) looks at the poverty, unemployment, homelessness and hunger experienced by nearly 35 million Americans. Four bulletin inserts for reproduction are included. Contact MCC U.S., (717) 859-1151, or your nearest MCC office.
- **Newspaper ads** featuring themes from Doris Janzen Longacre's poem "Things That Life Is Too Short For" are available for congregations to use in outreach. Contact Beth Benner, MBM Media Ministries, (800) 999-3534.
- **A Cloud of Anabaptist Witnesses** is an overview and bibliography of Anabaptist writings about urban mission around the world. Contact Roma Miller, Mennonite Board of Missions, Box 370, Elkhart, IN 46515.
- **Fabric and Patterns** by Esther Deckert Sayler (Wordsworth, 1993, $17.95 U.S.) celebrates the heritage of the women of Bergthal Mennonite Church of Pawnee Rock, Kan.
- **The Lord's Supper in Anabaptism** by John D. Rempel (Herald Press, 1993, $29.95 U.S., $38.95 in Canada), part of the Studies in Anabaptist and Mennonite History series, shows the diversity of Anabaptist views on communion.

MCC British Columbia
is searching for a person to fill the position of
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This person will be responsible for
- the administration of MCC B.C. programs,
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- relating to the wider MCC organization and to affiliated boards, committees and other agencies.

The successful applicant must
- have a good grasp of the larger MCC program,
- have strong administrative skills and abilities,
- have a strong personal vision for MCC,
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- have an understanding and appreciation for a servant-leadership style,
- be able to relate well to the public.

Persons interested should send a resumé to

Dave Loewen
Personnel Committee Chair
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Editorial

A safe place to lament

You've had a bad day. Perhaps you've had an argument with a friend or your spouse. Or you have a nagging ache in your body. Or you've lost someone close to you. You feel depressed.

This is normal. We all have blue spells. And they may linger for days. But many of us—up to 5 percent of the population—suffer from clinical depression, depression with a capital D. This Depressive Syndrome includes physical symptoms (see page 5 of this issue). One's thought process, digestive tract, muscular activity and energy level all slow down. This kind of depression may last weeks or months, sometimes even years, as it did with the writer of "Facing the Black Hole" (page 3).

People who suffer from clinical depression need help, yet many suffer silently, withdraw from others. Already feeling alone and unworthy, their isolation may increase.

Christians, of all people, must be willing to reach out to each other, to support those of us who are suffering from depression. Being with such people may not be pleasant. Reaching out may challenge our own faith and self-esteem. But it may also lead us to a new awareness, a deeper understanding of God's love, as it did for Eddy Hall (see page 6).

> Our health as individuals and as communities of faith is related to how honestly and directly we can lament.

According to psychiatrist Vernon Yoder, clinical depression usually follows a loss: "That loss may be real or imagined, obvious or invisible. It may be loss of a job, a spouse, a dream or hope. Most typically, the loss has occurred within the last year."

We need to help each other through our losses. At this time of year, during the "post-Christmas blues," there is a greater tendency for people who have suffered a loss to sink into depression. The church can be a place of refuge, a community where we can talk about our pain.

Lament: During Advent my congregation focused on the theme of "lament and promise." We discovered there are many biblical texts, particularly in the Hebrew Scriptures, that express lament. As one speaker pointed out, there are good (appropriate) and bad (inappropriate) laments. For example, when Jonah complains that the bush that God had provided to give him shade dies, God chides him. Jonah is more concerned about shade than about the lives of 120,000 people in Nineveh (see Jonah 4). This is a bad lament.

A good lament is often one that expresses sorrow over sin. For example, during King Josiah's reign the priest Hilkiah finds "the book of the law of the Lord given through Moses" (2 Chronicles 34:14). When the book is read, the king tears his clothes (v. 19), an act of remorse over Israel's failure to keep the law.

The Psalms include many laments. It seems they were an integral part of Israel's worship. But they are often expressed with the ring of hope. In fact, many psalms begin with lament and end in praise. Another speaker in our congregation remarked on the image in Psalm 126: "Those who go out weeping, bearing the seed for sowing, shall come home with shouts of joy, carrying their sheaves" (vv. 5-6). Even in our sorrow we may carry the seeds of hope, knowing that in time God will bring us joy.

This is difficult to hear for people who are depressed. Others must often be their hope. I know this from my own experience. More than eight years ago, when Jeanne and I had suffered loss from a third miscarriage, I found it difficult if not impossible to hope, and my faith dwindled. But others around me, people in my church, said they would have faith for me. They listened to my lament, encouraged me and showed patience. Eventually my hope was restored.

Our health as individuals and as communities of faith is related to how honestly and directly we can lament, express our sorrow over loss, yet do so in an environment of hope. If our churches are strong enough to hear people's cries without feeling threatened, then we can become places of refuge and healing for the many who suffer from depression or other maladies. We may then respond in faith with the Psalmist: "My flesh and my heart may fail, but God is the strength of my heart and my portion forever" (Psalm 73:26). *Gordon Houser*

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